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LEEDS.

TRAVELS,

OR

GEOGRAPHICAL,

PHYSICAL and *MISCELLANEOUS*

OBSERVATIONS *&c.*

STATES

TRAVELS,

OR

OBSERVATIONS

RELATING TO

SEVERAL PARTS

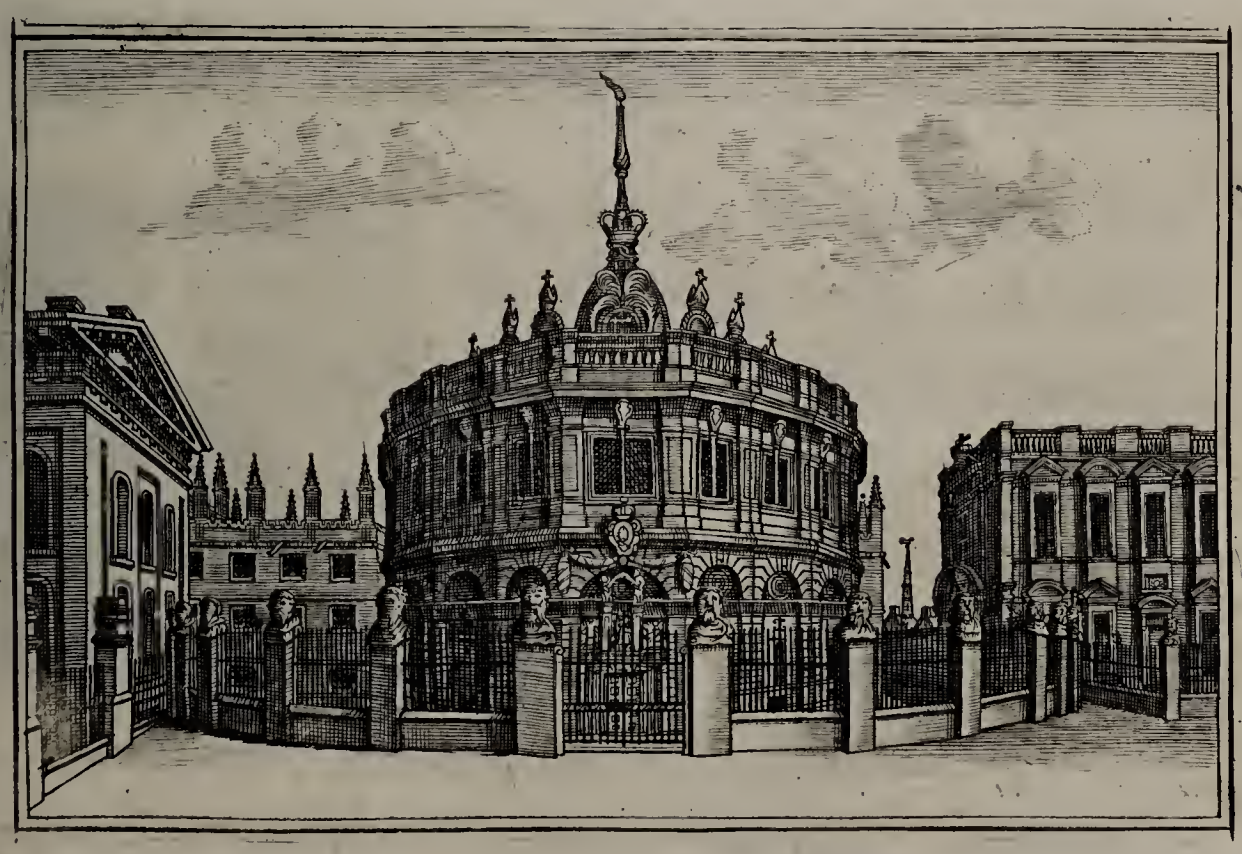
OF

BARBARY

AND THE

LEVANT.

By THOMAS SHAW, D.D.
Fellow of QUEEN'S-COLLEGE in OXFORD, and F.R.S.



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TO THE KING.

Moſt Gracious Sovereign,



I Beg Leave to approach *Your Royal Perſon,* with an humble Preſent in my Hand, after the Faſhion of thoſe Countries, where I have long reſided.

It is a Volume of *Travels and Obſervations*; wherein are deſcribed the Situation, Polity, and Cuſtoms of various Nations;——Nations unacquainted with Liberty, and whoſe Government is the

The Dedication.

the very Reverſe of *Your Majeſty's* wiſe and gracious Adminiſtration.

I had an Opportunity of making *Theſe Obſervations*, whilſt I had the Honour of being *Your Majeſty's* Chaplain at *Algiers*. It was in this Situation, that I firſt collected Materials for the following Sheets; and ſo extenſive is *Your Majeſty's* Influence, that it procured me Safety and Protection, even in Countries remote and barbarous.

A Work, which owes it's Riſe, it's Progreſs, and Completion to theſe Aſſiſtances, ſeems in ſome Degree entitled to *Your Royal Favour*, and is therefore with all Humility preſented to *Your Sacred Majeſty*.

Whilſt I was engaged in this Undertaking, it was a pleaſing Encouragement to conſider, that my well-intended Labours were approved by *Her Late Majeſty*; and it did not a little enflame my Endeavours, when *She* was pleaſed to promiſe me the Honour of *Her Royal Patronage*.

But I muſt not preſume to mention private and perſonal Favours, when *Whole Societies* are indebted to *That Illuſtrious Princeſs*. Particularly, *That Antient Houſe of Learning* (of which I have the Happineſs to be a Member,) ſtands diſtinguiſh'd by *Her Royal*

Bounty,

The Dedication.

Bounty, and owes it's Beauty and Ornament to *Her Munificence.*

If Heaven had ſpared that invaluable Life, with what Zeal ſhould we have paid repeated Acknowledgments to our *Royal Benefactreſs*! But now——We can only joyn with Thouſands in lamenting the *Publick Loſs*, and with Gratitude tranſmit *Her Memory* to our lateſt Succeſſors.

That Providence may long preſerve *Your Majeſty*, and continue the many Bleſſings of *Your Reign* to This Church and Nation, is the conſtant Prayer of,

May it pleaſe Your MAJESTY,

Your MAJESTY'S

Moſt Humble

And Moſt Devoted

Servant and Subject,

THOMAS SHAW.



C. Frederick inv.

H. Gravelot sculp.

THE PREFACE.



THE following Obſervations are preſented to the Reader, as an Eſſay towards reſtoring the antient Geography, and placing in a proper Light the Natural Hiſtory of thoſe Countries, where the Author has travelled. In purſuance of which Deſign, the Geographical and Phyſical Obſervations, are not blended and mixed together, as they chanced to fall in his Way; but are ranged under diſtinct Heads, without repeating at every Turn and upon every Occaſion, the Time, Place, or Manner, wherein they were made. However, as the Method of ſurveying theſe Countries; the Diet and Reception of the Traveller; the Hardſhips and Dangers to which he is expoſed; with other Incidents of the like Nature, may be thought Matter of too great Curioſity to be paſſed over in Silence; the Author propoſes to ſupply, all that may be wanting upon that Subject, by giving the Reader, in one View,

ſuch material Circumſtances and Occurrences, as might have made up the Diary-Part of His Travels.

The Reader therefore is to be informed, that in the ſeveral maritime Towns of Barbary *and the* Levant, *where the* Britiſh *Factories are eſtabliſhed, I was entertained with extraordinary Marks of Generoſity and Friendſhip; having the Uſe not only of their Houſes, but of their Horſes alſo, their* Janiſſaries *and Servants. My beſt Acknowledgments therefore are due, upon this Account, to the worthy Gentlemen, Mr. Conſul* Carew *and his Brother, at* Tripoly *in* Syria; *to the late Meſſieurs* Thomas Uſgate *and* French, *and to Mr.* John Uſgate, *at* Acre; *to the late Mr. Conſul* Moore *and his Deputy Mr.* Damarel *at* Kairo *and* Alexandria; *to Meſſieurs* Lawrence *and* Hudſon, *the* Britiſh *and* Dutch *Conſuls, at* Tunis; *and to Mr.* Edward Holden, *my generous Friend and Benefactor during the twelve Years I reſided at* Algiers. *I am indebted likewiſe to ſeveral Gentlemen of the* French *Nation, for many Inſtances of their Civility and Politeneſs; particularly to the Merchants ſettled at* Jaffah *and* Ramah; *to Mr.* Salve, *Agent to the* African *Company at* Bona; *and to Mr.* Fort *the Governour of* La Calle.

In the Inland Towns and Villages of Barbary, *there is, for the moſt Part, a Houſe ſet apart for the Reception of Strangers, with a proper Officer (the* Maharak, *I think they call him) to attend it. Here Perſons are lodged and entertained, for one Night, in the beſt Manner the Place will afford, at the Expence of the Community.*

Except at theſe and the Places above-mentioned, I met with no Khanns[1] *or Houſes of Entertainment throughout the whole Courſe of my Travels. To furniſh ourſelves with Tents, would have been both cumberſome and expenſive; beſides the Suſpicion it might have raiſed in the* Arabs, *that we were Perſons of Rank and Fortune, and conſequently too rich and tempting a Booty to be ſuffered to eſcape. The unfortunate Gentlemen, who were concerned, not many Years*

1 Vid. Pref. Not. p. iv.

ago,

ago, in an Embaſſy to Abyſſinia, *found This to be true, at the Expence of their Lives*[1].

If therefore in the Courſe of our travelling we did not fall in with the Hovels of the Kabyles, *or the Encampments of the* Arabs, *we had nothing to protect us from the Inclemency either of the Heat of the Day, or the Cold of the Night, unleſs we met with ſome accidental Grove of Trees, the Shelve of a Rock, or ſometimes, by good Fortune, a* Grotto. *At theſe Times, which indeed did ſeldom happen, our Horſes were the greateſt Sufferers: and as they were always our firſt Care, we gathered for them Stubble, Graſs, Boughs of Trees, and ſuch like Provender, before we ſat down and examined what Fragments, of ſome former Meal, were reſerved for ourſelves.*

In travelling from Kairo *to Mount* Sinai, *the Heavens were every Night our only Covering; the Sand, ſpread over with a Carpet, was our Bed; and a Change of Raiment, made up into a Bundle, our Pillow. Our Camels (for Horſes or Mules require too much Water to be employed in theſe Deſerts) were made to lye round us in a Circle, with their Faces looking from us, and their reſpective Loads and Saddles placed behind them. In this Situation, they ſerved us*

1 Nothing can give the Reader a more lively Picture of the jealous and inſolent Behaviour of the *Arabs*, when they are Maſters, than the following Account, which Mr. *Lippi*, the Phyſician to the Embaſſy, gives of the *Nubians*, a little before this Maſſacre is ſuppoſed to have happened. The Letter, which is preſerved among other Papers of that unfortunate Gentleman, in the *Sherardian* Library, is directed to Mr. *Fagon*, firſt Phyſician to the *French* King, and dated from *Korty* in *Nubia*, Mar. 8. 1705. *Les bruits, Monſieur, qu'on a repandu de nous, dés le* Caire, *ont fait un tel progres qu'il ſemble que l'Enfer n'a pu rien inventer de pis. Il y a plus de 4 mois que nous ſommes en* Nubie *l'objet de la fureur des peuples. Ainſi nous faiſons un fort mauvais ſang apres les immenſes fatigues du deſert. On attendoit un autre ſort ſur les Etats d'un Roy, vers le quel on va. On croyoit qu'en ecrivant des Lettres, ce Prince les receveroit, mais le Commandant du pays les a toutes retenues pour avoir occaſion de nous ronger. Tout n'eſt icy que miſere et convoitiſe inſatiable: perſonne n'eſt honteux de demander encore, et ce avec inſolence. Il faudroit donner a tout le monde, et rien moins que des habits. La Tente eſt tous les jours environnée d'une foule de canaille noire, armée de lances, et mal peignée; dont on ne voit que les yeux et les dents, qu'ils montrent moitié de rage et moitié par etonnement. He, dirent ils, ces gens ſont etendus ſur des lits comme nos Roys, et nous reſterons nuds? toujours lire, toujours ecrire, chercher des herbes et des arbres que l'on ſeche dans du papier pour les enfermer, choiſer une pierre entre mille et charger des chameaux de toutes ces choſes? qui a jamais veu cela? On a bien raiſon de dire que ces mechants hommes vont ſecher notre Nil, ou l'empoiſonner pour nous perdre. A quoi tient-il maintenant qu'on ne s'en défaiſe? *** Jugez, Monſieur, de ce que j'ay pu faire. J'etois reduit a parcourir des yeux les environs de la Tente, ou je prouvois le ſort de Tantale. Je n'ay pu confier tout mon travail a cette occaſion; j'ay tranſmis ſeulement les nouveaux genres, tels que je les ay d'abord mis ſur le papier, dans un* etat d'alarme, de trouble, et de langueur. *Bonnes ou mauvaiſes que ſoient ces petites obſervations j'oſe, Monſieur, vous les preſenter; c'eſt vous qui me donnes les forces, ou* la temerité *de les faire. Je ſuis &c.*

as ſo many Guards, being watchful Animals, and awaking with the Leaſt Noiſe.

As there was no Chance of meeting, in theſe long and dreery Deſerts, with the leaſt Hoſpitality or Entertainment, we were obliged to carry along with us all Things neceſſary for ſo long and tedious a Journey. We took Care, in the firſt Place, to provide ourſelves with a ſufficient Quantity of Goat's Skins, which we filled with Water, every four or five Days, or as often as we found it. Barley, with a few Beans intermixed; or elſe the Flour of one or other of them, made into Balls, was the Provender we laid in for our Camels. We provided for ourſelves Wheat-Flour, Biſcuit, Honey, Oyl, Vinegar, Olives, Lentils, potted Fleſh, and ſuch Things as would keep, during two Months, the Space commonly taken up in compleating this Journey. Nor ſhould the Wooden Baſon or Copper Pot be forgotten, that made up our Kitchen Furniture; the latter whereof was the neceſſary Utenſil for cooking our Proviſion, the other for ſerving it up, or kneading our unleavened Cakes.

When we were either to boyl or bake, the Camel's Dung that we found left by ſome preceeding Caravan[1], *was our common Fuel; which, after it has been expoſed a Day or two in the Sun, catches Fire like Touchwood, and burns as bright as Charcoal. No ſooner was our Food prepared, (whether it was potted Fleſh, boyled with Rice; a Lentil Soup; or unleavened Cakes, ſerved up with Oyl or Honey;) than one of the* Arabs, *after having placed himſelf upon the higheſt Station he could find, invites three Times, with a loud Voice, all his Brethren,* The Sons of the Faithful, *to come and partake of it; though none of them were in View, or perhaps within a hundred Miles of us. This Cuſtom however they maintain to be always a Token of their*

1 Vox Perſica eſt كاروان Cârvân, id eſt, *Negotiator*, vel collective Negotiatores; ſc. tota eorum Cohors ſimul iter faciens, quæ Arabicè قافلة *Câfila* vocatur. Hinc Mercatorum Hoſpitia publica quæ Arabibus audiunt خان *Cân*, Perſis كاروان سرلي *Cârvân Serâi* nominantur, i. e. *Caravanæ hoſpitium*. Nam *Serâi* eſt quævis *Domus ampla*; unde in Conſtantinopoli, Imperatoris Palatium fœminarum Turcis dicitur nomine Perſico *Serâi*, Europæis minus bene *Serail* & *Seraglio*. Vid. *Perit.* Itinera Mundi. Ed. *T. Hyde*, p. 61.

great

great Benevolence, as it would be of their Hoſpitality likewiſe, if they had an Opportunity to ſhew it.

When we are ſo fortunate, in travelling in Barbary, *to find out the Encampments of the* Arabs, (*for we are not fond of viſiting the* Kabyles, *who are not ſo eaſily managed,*) *we are entertained, for one Night, upon free Coſt: the* Arabs, *either by long Cuſtom, the particular Tenure of their Lands, or rather perhaps from Fear and Compulſion, being obliged to give the* Spahees, *and thoſe who are with them, the* Mounah, (مونة) *as they call it, which is a ſufficient Quantity of Proviſions for themſelves and their Horſes. Beſides a Bowl of Milk, and a Basket of Figs, Raiſins, Dates, or other dryed Fruit, which were preſented to us upon our Arrival, the Maſter of the Tent, where we lodged, fetcht us from his Flock, (according to the Number of our Company) a Kid, or a Goat; a Lamb, or a Sheep; half of which was immediately ſeethed by his Wife, and ſerved up with* Cuſcaſowe; *the reſt, was uſually made* Kab-ab [1], *and reſerved for our Breakfaſt or Dinner the next Day.*

However, the Tents of theſe roving Herdſmen, though they may ſhelter us from the Weather, are notwithſtanding attended with their Inconveniences. For the Cold, and the Dews that we are every Night expoſed to, in the Deſerts of Arabia, *do not incommode us half ſo much as the Vermin and Inſects of all Kinds, which never fail to moleſt us here. Beſides Fleas and Lice, which, without a Miracle, are here* in all their Quarters, *the Apprehenſions we are under, of being bit or ſtung by the Scorpion, Viper, or Venemous-Spider, rarely fails, in ſome Parts of theſe Countries, to interrupt the Reſt, that is ſo grateful and neceſſary to a weary Traveller. Upon Sight indeed of one or other of theſe venemous Beaſts, a* Thaleb *or Writer, who happened to be one of my* Spahees, *after he had muttered a few Words, exhorted us all to take Courage, and not be afraid of ſuch Creatures, as he had made tame and harmleſs, by his Charms and Incantations. We are likewiſe no leſs offended (from whence we might leaſt expect it) by their Kids,*

1 كباب i. e. cut into Chops and roaſted.

Calves, and other young Cattle, that are tied up, every Night, under the Eaves of their Tents, to prevent them from ſucking their Dams. For the Cords that are uſed upon theſe Occaſions, being only made of looſe-ſpun Yarn, the fretful Creatures are every Moment breaking looſe, and trampling over us.

When our Company was at any Time entertained in a courteous Manner, (for the Arabs *will ſometimes part with nothing 'till it be extorted by Force) I uſed to give the Maſter of the Tent a Knife, a Couple of Flints, or a ſmall Quantity of* Engliſh *Gunpowder; which, being much ſtronger than their own, they have in great Eſteem, and keep for the priming only of their Fire-Arms If the* Lallah *(or Lady) his Wife had been obliging alſo in her Way, by making our* Cuſcaſowe *ſavoury and with Expedition, She would return a thouſand Thanks for a Skean of Thread; a large Needle; or a Pair of Sciſſars; all of them great Rarities, and very engaging Preſents with theſe People.*

During the exceſſive Heats of the Summer, and eſpecially when we were apprehenſive of being intercepted by ſome Party of free-booting Arabs, *we then travelled in the Night;* which having no Eyes, *according to their Proverb, few of them dare then venture out, as not knowing the Dangers and Ambuſcades, they may poſſibly fall into. It is at this Time we have frequent Opportunities of calling to Remembrance the Words of the* Pſalmiſt, *Pſ.* 103. 2. Thou makeſt Darkneſs that it may be Night; wherein all the Beaſts of the Foreſt do move. The Lyons roaring after their Prey; *the Leopards,* Hyænas, *and a Variety of other ravenous Creatures, calling to and anſwering each other, (the different Sexes perhaps, by this Means, finding out and correſponding with their Mates) break in very awfully upon the Solitude, and Safety likewiſe, that we might promiſe to ourſelves, in travelling at this Seaſon.*

Our Stages or Days Journeys were not always the ſame. For when any Danger was apprehended, we then travelled through as many By-paths, as our Conductors were acquainted with; riding, in this Manner, without reſting, ſometimes

times twelve, ſometimes fifteen Hours together. Nay, in returning from Jeruſalem, (*ſo vigilant were the* Arabs *at that Time in diſtreſſing the Pilgrims,*) *that notwithſtanding we had the* Sheck (*or Saint*) *of Mount* Carmel, *with twenty of his Servants to protect us, we reſted only one Hour in two and twenty: for ſo long we made it in travelling betwixt* Sichem *and Mount* Carmel. *But in the Kingdoms of* Algiers *and* Tunis, *an ordinary Day's Journey, (excluſive of the Time taken up in making Obſervations,) rarely exceeded eight or nine Hours. Our conſtant Practice was, to riſe at Break of Day, ſet forward with the Sun, and travel 'till the Middle of the Afternoon; at which Time we began to look out for the Encampments of the* Arabs; *who, to prevent ſuch Parties as Ours from living upon them, take Care to pitch in Places the leaſt conſpicuous. And indeed ſometimes, unleſs we diſcovered the Smoke of their Tents, obſerved ſome of their Flocks, or heard the barking of their Dogs, it was with Difficulty (if at all) that we were able to find them. Here, as I obſerved before, we were accommodated with Lodgings and Proviſions for that Night; and if in the Courſe of our Travelling the next Day, as the Poet expreſſes it,*

--------We chance to find
A new Repaſt, or an untaſted Spring;
We bleſs our Stars, and think it Luxury.

In travelling along the Coaſt of Syria, *and from* Suez *to Mount* Sinai, *we run little or no Riſque of being either robbed or inſulted, provided we keep Company with the* Caravan, *and do not ſtray from it. But a Neglect of this Kind, through the great Eagerneſs a Traveller may have in looking after Plants and other Curioſities, will expoſe him, as it once did myſelf, to great Danger. In the* Holy Land, *and upon the* Iſthmus *betwixt* Egypt *and the* Red Sea, *our Conductors cannot be too numerous; whole Clans, from fifty to five Hundred, being ſometimes looking out for a Booty. This was the Caſe of our* Caravan, *in travelling* (A.D. 1722.) *from* Ramah *to* Jeruſalem; *where four Bands*

of Turkiſh *Soldiers, with the* Moſolem *or General at the Head of them, were not able, or durſt not at leaſt protect us, againſt the repeated Inſults and Ravages of the* Arabs.

But in Barbary, *where the* Arabs *are more under Subjection, I rarely carried along with me more than three* Spahees, *and a Servant; all of us well armed: though we were ſometimes obliged to augment our Numbers, particularly when we travelled among the independent* Arabs, *upon the Frontiers of the neighbouring Kingdoms, or where two contiguous Clans were at Variance. Theſe, and ſuch like* (حرامي) Harammees, *as the Free-booters are uſually called, muſt be, I conjecture, what the* Europeans *mean by* Wild Arabs; *notwithſtanding there is no ſuch Name peculiar to any one Body of them; they being all of them the ſame, and have all the like Inclinations, (whenever a proper Opportunity or Temptation offers itſelf,) of robbing, ſtripping, and murthering, not Strangers only, but alſo one another.*

However, to prevent as much as poſſible the falling into their Hands, the greateſt Safety for a Traveller, at all Times, is to be diſguiſed in the Habit of the Country, or dreſſed like one of his Spahees. *For the* Arabs *are very jealous and inquiſitive; ſuſpecting all Strangers to be Spies, and ſent to take a Survey of thoſe Lands, which, at one Time or other, (as they have been taught to fear,) are to be reſtored to the* Chriſtians.

The Horſes and Camels of theſe Countries keep generally one conſtant Pace; the latter at the Rate of two Miles and an half, the other of three Geographical Miles an Hour. Sixty of theſe, according to my Calculation, conſtitute one Degree of a great Circle. The Space we travelled was firſt of all computed by Hours, and then reduced into Miles. Every Evening therefore, as ſoon as we arrived at our Connack, (*for ſo the* Spahees *call the Tents or Places where we put up*) *I uſed to examine how many Hours and in what Direction we had travelled that Day; making proper Allow-*

Allowances for the ſeveral Windings and occaſional Deviations that were made out of the direct Road. In our Paſſage through the Mountains and Foreſts, or where the Plains were cut through with Rivers, (for we met with no Incloſures any where to moleſt us) it frequently happened, that when we had travelled eight Hours, i. e. twenty four Miles, I found, by the Method above, that, as far as Longitude *or* Latitude *were concerned, they were to be eſtimated for no more than twenty or eighteen. As often alſo as I had an Opportunity, I took the Meridian Altitude, with a Braſs Quadrant of twelve Inches* Radius, *which was ſo well graduated, that I could diſtinguiſh the Diviſion upon the Limb to at leaſt one* 12^{th} *Part of a Degree. (This Operation the* Arabs *call* The weighing of the Sun.) *Towards the further carrying on likewiſe of theſe Geographical Obſervations, I had a Pocket Compaſs, with the Needle well touched; the Variation whereof was, at a Mean, in the Kingdom of* Algiers, (A. D. 1727.) *fourteen Degrees, to the Weſtward, and in the Kingdom of* Tunis *ſixteen; to which in like Manner I paid a proper Regard, in laying down the Maps and Geographical Obſervations.*

The ſeveral Degrees of Longitude, that are marked in the Maps of the Kingdoms of Algiers *and* Tunis, *have* London *for their firſt Meridian. The Middle of the Eclipſe of the Moon,* (July 28. 1729.) *being obſerved by Mr. Profeſſor* Bradley, *to fall out at* Wanſted *at* $13^{h}.0'.15''$ *apparent Time; and by the* French *Miſſionaries, and myſelf, at* Algiers, *at* $13^{h}.14'$ (*proper Allowances being made for the Difference of the Meridians of* Wanſted *and* London) *will ſituate* Algiers, *at* $32'.30''$ *Eaſt of the latter; or a few Minutes only more Weſterly, than it is laid down in the Maps and Globes of Mr.* Senex.

The prickt, or double Lines that are traced out upon the Maps, ſhew the Places, they paſs through, to be laid down according to my own Obſervations. Mr. Sanſon, *an unfortunate Surgeon and Native of* Holland, *who hath many Years attended the Viceroy of* Conſtantina *as his Slave, hath*

ſupplyed me with a great many Remarks, concerning the Geography of That Province.

The Civil War which raged in the Kingdom of Tunis, *when I was there, (in the Year* 1727.*) prevented me from ſeeing the* Frigêah, *as they call the Weſtern Part of the antient* Zeugitania. *I am indebted therefore for the Inſcriptions and the Geographical Obſervations of thoſe Parts to Father* Franciſco Ximenes, *the* Spaniſh *Adminiſtradôr at* Tunis.

The curious Mr. Bernard Juſſeau, *Brother to the Profeſſor of that Name at* Paris, *gave me Liberty to copy the Inſcriptions, which relate to* Lambeſe, *from the Manuſcript of Dr.* Poiſſonel, *who lately travelled over a great Part of theſe Kingdoms, at the Expence of the* French *King. Theſe indeed, and ſeveral other Inſcriptions, deſerve to be particularly conſidered; but I had not Leiſure at this Time to proſecute ſo laborious an Undertaking.*

The Provinces of Zaab, Wadreag, *and other Southern Diſtricts of the Kingdom of* Algiers, *are laid down from the repeated Accounts, which I had of thoſe Places, from the Natives themſelves. We have frequent Opportunities of converſing with a Number of Perſons of theſe different Countries, in almoſt every City of* Barbary; *and as I rarely found them diſagree in their Accounts, I am perſwaded that I have been very little, if at all, impoſed upon by them. There was no other Way at leaſt of ſupplying what was wanting to compleat the Geography of theſe Parts; ſince it would certainly have been too dangerous an Experiment for a* Chriſtian *to penetrate thus far into the Country.*

The ſeveral Names of Places and Tribes are all of them wrote according to our Engliſh *Pronunciation, and the Force of our own Alphabet. The* Arabic *Names alſo, as often as I could obtain them, are inſerted in their proper Characters. The* Arabic *Letters* ج gijm, ه he, و waw, *anſwering to our* j, h, w, *make thoſe Words, wherein they occur, have an eaſier Tranſition into our Language, than into That of the* French *or* Italians; *whoſe Authors, for Want*

of

of ſuch correſpondent Letters, generally miſcall the Arabic *Appellations, and thereby render them uſeleſs to Travellers. Neither, will any of theſe Appellations, when thus wrote and pronounced, appear, I preſume, more diſſonant to the Ear, than the greateſt Part of Thoſe we meet with in the antient Geography. For, (if we are not prejudiced by the* Latin *and* Greek *Terminations, which have been familiar to us from our Youth,)* El Khadara, *(to mention no more) will affect the Ear with no more Harſhneſs than the antient Name* Zucchabbari; *nor* Beni-Zeneſſel, *than* Herpiditani.

The Daggers (†) that are placed before ſeveral Cities of Barbary, *denote thoſe Places to have been Epiſcopal Sees, when this Country profeſſed the* Chriſtian *Faith. We learn from the* Notitia, *(Exc.*p.30.*) that they were, at one Time or other, more than Six Hundred in Number; which, conſidering the Smallneſs of the* African *Cities, how nearly they were ſituated to one another, and that each of them might enjoy the ſame Eccleſiaſtical Privilege, I am perſwaded, does not exceed the Truth. But for want of Geographical Circumſtances, I have not been able to adjuſt the Situation of above one hundred of them; all or moſt of which, (notwithſtanding they might have been afterwards enlarged and adorned,) were built long before the* Chriſtian-Æra, *or even the firſt Conqueſts of this Country by the* Romans.

In examining theſe Ruins, I have often wondred, that there ſhould remain ſo many Altars and other Tokens of the Pagan *Idolatry and Superſtition; and ſo very few Croſſes or other Monuments of* Chriſtianity. *As to the latter, how zealous ſoever the* African *Church might have been in putting them up, the* Saracens *have been induſtrious enough in pulling them down. The* Arabs *certainly, whenever they attend their Flocks, near any of theſe Ruins, make it a Piece of Devotion as well as Amuſement, to deſtroy and obliterate as much of them as they can. Wherein they are not a little encouraged by the Lead and Iron, which the Antients ſometimes made uſe of in cramping of the Stones; and eſpecially by a great Variety of Coins which they more frequently meet with.*

Of Theſe I had not the good Fortune to purchaſe many that were either valuable or curious. Thoſe that are purely African, *or carry along with them at leaſt the* Inſignia *and Characteriſticks of that Country, may be accounted the rareſt; though indeed ſome of them have been already taken Notice of by* Agoſtini, Paruta, *and other Authors. However as thoſe which I have collected, may perhaps be the compleateſt* Series *of the Kind, I have given the Drawings and Deſcriptions of them in the Collection of Papers that are inſerted after the* Obſervations.

If we except the Miſſilia, (*as ſome Medaliſts call the ſmall Braſs Coins of the Lower Empire,*) *the moſt common are thoſe of the* Antonines, *of* Alexander Severus, *of the Younger* Gordian, *and of* Philip; *in whoſe Times* Africa *ſeems to have been the moſt adorned with* Roman *Edifices. Some Pieces of Glaſs-Money alſo are found now and then by the* Arabs, *in the Ruins of ſuch of their antient Buildings, as are ſuppoſed to have been raiſed by* Occ'ba *and* Ben Eglib. *For theſe Buildings, no leſs than thoſe erected by the* Carthaginians *and their immediate Succeſſors, have been ſubject to their Changes and Revolutions. All the Coins, which I have ſeen of this Kind, were flat on the one Side, and impreſſed on the other, with the* Mahometan *Creed*, —— لا اله الا الله محمد رسول الله There is no God but God; Mo-hammed is the Apoſtle of God.

In putting together the Phyſical and Miſcellaneous Obſervations, I have endeavoured to uſe all the Brevity and Method, the Subject would allow; avoiding alſo, as much as poſſible, the Repetition of what has been already taken Notice of by former Authors. The Regiſter of the Weather, (p. 219.) *was kept at the Houſe of the* French *Miſſionaries above-mentioned, and therefore I can plead only the Merit of being an Aſſiſtant in that Branch of the Natural Hiſtory.*

In drawing up likewiſe the Catalogue of Plants, which contains near a hundred and forty unknown Species, *I received great Aſſiſtance from Mr. Profeſſor* Dillenius, *whoſe Character*

Character in Botanical Learning, is well known to the Publick. We carefully compared all my Specimens[1], *with that large and well-digeſted Collection of dryed Plants, which Dr.* W. Sherard *bequeathed to the Phyſick Garden of the Univerſity of* Oxford; *where all curious Perſons have an eaſy Acceſs, through the great Affability and communicative Temper of that worthy Gentleman, to whoſe Care they are entruſted.*

But leſt any Miſtakes ſhould have been committed in the Deſcriptions of Theſe or of the marine Vegetables, the Author has depoſited the Originals *in the* Sherardian *Collection. Recourſe may be had likewiſe to the other Curioſities, taken Notice of in theſe* Obſervations (*ſuch as Foſſils, Medals, &c.*) *in the Library of* Queen's *College; where they may be conſulted by the inquiſitive Reader.*

The ſeveral Diſſertations that are occaſionally interſperſed throughout this Work will not, I preſume, be thought Digreſſions, as they flow naturally from the Subject. Neither need any Apology be made for the Collection of Papers, *that are inſerted after the* Obſervations; *ſince they are all of them either ſo many Branches themſelves of the Natural Hiſtory, or elſe ſerve to illuſtrate ſome Part or other of this Work.*

The Excerpta *particularly from antient Authors, will certainly plead for themſelves, as they give the Reader, in one View, all that was known to the Antients, of thoſe Parts of* Barbary, *which I have here undertaken to deſcribe. They are conſtantly appealed to, in the marginal Notes of the*

1 *The following Plants, having been overlooked in placing the* Phytographia *alphabetically, are to be inſerted according to their reſpective Numbers:* viz. *after* no. 78. *inſert* 78ª. *&c.*

78ª. Borrago floribus albis, foliis longis, anguſtis.

158ª. Clymenum puſillum, anguſtifolium, vexillo rubro, alis flaveſcentibus.

164. Colocynthis pumila &c. Cucumis Africanus echinatus minor: Hyſtrix vegetabilis vulgo Herm. Par. B. 133. Deſcr. Cucumis echinatus, Colocynthidis folio Ibid. Ic.

221ª. Eruca ſylveſtris minor lutea, Burſæ Paſtoris folio, Italica, Bar. Ic. 1016. Deſcr. 422.

313ª. Helianthemum Hiſpanicum, Origani folio ſubtus, incano. I. R. H. 250.

469ª. Periploca foliis anguſtis, confertis, floribus ex viridi flaveſcentibus. *Folia parva, rigida, obtuſa, quædam acutiora, ad genicula plurima naſcuntur. Flores pediculis brevibus hærent e petalis anguſtis compoſiti.*

558ª. Sinapiſtrum triphyllum breviore & hirſutiori folio. *Hæc Species etiam, inſtar* n. 557 & 558, *viſcoſa eſt.*

621ª. Virga aurea major, foliis glutinoſis & graveolentibus. I. R. H. 414. *Madramam* Arabum. vid. *Obſ.* p. 266.

Geographical Part, *whenever the preſent State of that Country is compared with the antient.*

I have not followed the ſame Method, in illuſtrating the comparative Geography of thoſe Parts of Syria, Egypt, *and* Arabia Petræa, *that fell under my Obſervations. Whenever therefore I had Occaſion to call in the Authority of the Antients, I have always done it by way of Note, in the expreſs Words of the Author. For, Books of this Kind being in few Perſons Hands, the Reference alone, without the Words referred to, muſt frequently have excited a Curioſity that could not be gratified, and conſequently would have been of little Service to the Reader.*

The ſame Reaſon may be urged for the Variety of Notes and Quotations, that are occaſionally made uſe of, in the Miſcellaneous Parts *of theſe* Obſervations *For as it was neceſſary to produce ſuch Evidence and Authority, ſo the Quotations themſelves can hardly be thought ſuperfluous.*

THUS *have I given a general Account of this Work, and of the Aſſiſtances I received in compiling it: a Work, which will require the Reader's Candor and Indulgence. For, notwithſtanding every Sheet of it was looked over by ſeveral Learned Gentlemen of my Acquaintance; yet, upon reviewing, I find that ſome Errors of the Preſs; and, I fear, many Slips and Inaccuracies of Stile have eſcaped me.*

The Reader will be likewiſe pleaſed to put a favourable Conſtruction, upon the leſs entertaining Paragraphs, that may too often occur in the Courſe of the Geographical Obſervations. *The Nature of the Subject (which conſiſts chiefly in the Enumeration of Places, Tribes, and their Diſtances from each other) would not permit them to be otherwiſe; and in This, we have both the Authority and Example of* Strabo, Ptolemy, *and other antient Geographers.*

Yet how dry and tedious ſoever Diſquiſitions of this Kind may appear to ſome Perſons, the curious, I hope, will not be diſpleaſed to find ſeveral difficult Points, both of the antient and modern Geography, thus explained and illuſtrated

luſtrated. It is very certain, that the adjuſting the ſeveral Geographical Data, *and laying down Maps correſpondent to them, have been attended with no ſmall Labour and Fatigue; as the collecting the Materials themſelves had before expoſed me to a Variety of Dangers and Difficulties.*

Theſe Dangers and Difficulties I happily overcame: and muſt therefore return my humble Thanks to that Almighty Providence, *which was graciouſly pleaſed to ſupport me under them. And indeed I cannot conclude this* Preliminary *Diſcourſe, without obſerving, what a ſerious Train of Thought a* Traveller *can ſcarce fail of being engaged in, when he views ſuch a large Scene of Ruin and Deſolation, as I have here deſcribed. He is ſtruck immediately with the very Solitude of thoſe few* Domes, *and* Porticos *that are left ſtanding; which, Hiſtory tells him, were once crowded with Inhabitants: where* Scyphax *and* Maſiniſſa; Scipio *and* Cæſar; *where the Orthodox* Chriſtians, *and the* Arians; *the* Saracens *and the* Turks, *have given Laws in their Turns. Every Heap of Ruins points out to him the Weakneſs and Inſtability of all Human Art and Contrivance; reminding him further of the many thouſands that lye buried below,* now *loſt in Oblivion, and forgotten to the World. Whilſt He is full of theſe Meditations,* Chriſtianity *ſteps in to his Relief; acquainting him, that* We are *only* Strangers and Pilgrims upon Earth; ſeeking a City, (*not, like* Theſe, *ſubject to the Strokes of Time and Fortune, but*) which hath Foundations, whoſe Builder and Maker is God.

ERRATA.

In the OBSERVATIONS.

Pag.	Line.	for	read.
33.	32.	E.N.E.	N.N.E.
34.	35.	fifteen	five.
ibid.	*ibid.*	Weſtermoſt	Eaſtermoſt.
35.	8.	*Suſellim*	*Roo-eena.*
36.	25.	****	*The Soil of it is ſtinking.*
ibid.	28.	doth	did.
53.	29.	thirty	thirteen.
55.	31.	*Marmol*	*Marmol*[2].
75.	22.	*Ain Athreede* &c.	*Jouebb*, a great way to the Eaſt.
77.	6.	N. E.	S. E.
81.	4.	twenty one	twenty ſix.
90.	37.	ſeventy	eighty.
96.	1.	*Mehomitans*	*Mahometans.*
102.	14.	*Zwowah*	*Zowah.*
107.	14.	W.	W.S.W.
ibid.	27.	may be	may have been.
108.	9.	Σίπφιον	Σιττάφιον.
109.	25.	*Welled Eiſah*: and, near the Fountains of the *Sigan* to the W.S.W.	*Welled Eiſah*, near the Fountains of the *Sigan*: and &c.
114.	16.	ſix	ſixteen.
117.	25.	Advantages	Advances.
130.	33.	E. S. E.	S. S. E.
151.	29.	Granite	Granate.
152.	9.	*Dies*	*Deis.*
155.	16.	TYNETA	TYNHTA.
156.	1.	NAERVÆ	NERVAE.
159.	14.	*atrum*	*antrum.*
162.	22.	GERMANCI	GERMANICI.
191.	27.	*Adrametum*	*Adrumetum.*
204.	9.	TRANSIAT	TRANSEAT.
ibid.	*ibid.*	PHALARES	PHALERAS.
245.	14.	Taſt or Flavour	Taſt and Flavour.
249.	6.	Spurge, Lawrel	Spurge-Lawrel.
264.	31.	glutinous	gelatinous.
273.	25.	*dele* Publick.	
287.	21.	13. 16.	13. 6.
306.	18.	*Venificæ*	*Veneficæ.*
311.	21.	*Dyneſty*	*Dynaſty.*
312.	27.	Fermew	Ferment.
326.	12.	extravagant	romantic.
347.	*ult.*	inaſmuch as,	that.
359.	3.	Απηλιώτις	Απηλιάτης.
368.	12.	brooze	browſe.
369.	20.	Bettany	Betony.
370.	4.	luguminous	leguminous.
371.	14.	rarely	ſeldom.
372.	25.	Fleak	Flake.
381.	6.	ſower	ſour.
386.	29.	*dele* other.	
397.	8.	Animals, when &c.	Animals only, when &c.
403.	1.	Στολιτὴς	Στολισὴς.
421.	3.	hindred	hundred.
432.	25.	every Thing	ſeveral Things.

In the NOTES.

Pag.	Not.	for	read.
32.	1.	Dow-arah	Dou-warah.
36.	1.	*****	*Mahwah Shim* ماوة شم.
79.	2.	ἀργὲς	πάγες.
91.	*.	*ſive*	*ſine.*
151.	1.	λιμίνε	λιμίνα.
152.	4.	prebere	præbere.
185.	1.	JOVI CONSERVATORI	JOVI or AMMONI CONSERVATORI.
282.	2.	δίσμασι & κραπαιαίδοις	δίρματα & κραπαιίδοις.
290.	2.	Πίπτωτιν	Πίπτωτιν.
349.	2.	ειτη	ἔιτε.
ibid.	*ibid.*	δ' αὐτῦ	δι' αὐτῦ.
351.	1.	καλογίρος,	καλογίρου.
358.	4.	*Jonij*	*Ionij.*
365.	2.	frutiffere	fruttiferi.
387.	1.	*in verbi*	*vi verbi.*
390.	2.	περιετέμιντο	περιετέμνετο.
ibid.	10.	πρίας ἧς	πρίας ἥς.
391.	3.	Ædipus	OEdipus.
391.	4.	αἴθιτα	αἰθητὰ.
393.	1.	θῆλις	θῆλυς.
402.	1.	τρογύλου	τρογγύλου.
406.	4.	Διὲ	Διὸ.
408.	1.	ποικιλὸν	ποικιλμὸν.
419.	4.	caellis	cellis.

In the COLLECTION of PAPERS &c.

Pag.	Line.	for	read.
11.	39.	Serves	Servet.
13.	8.	Tritum	Tretum.
ibid.	50.	*dele* CAP. III.	
ibid.	58.	15. r. 15*a*. and for 15*a*. r. 15.	
14.	51.	SITAPHIUS	SITTAPHIUS.
19.	*ult.*	*Troglodytas*	*Troglodytæ.*
38.	68.	tenuiter	tenuibus.
40.	n°. 210 &c.	Elychryſum	Elichryſum.

GEOGRA-

GEOGRAPHICAL OBSERVATIONS

RELATING TO THE

KINGDOM

OF

ALGIERS.

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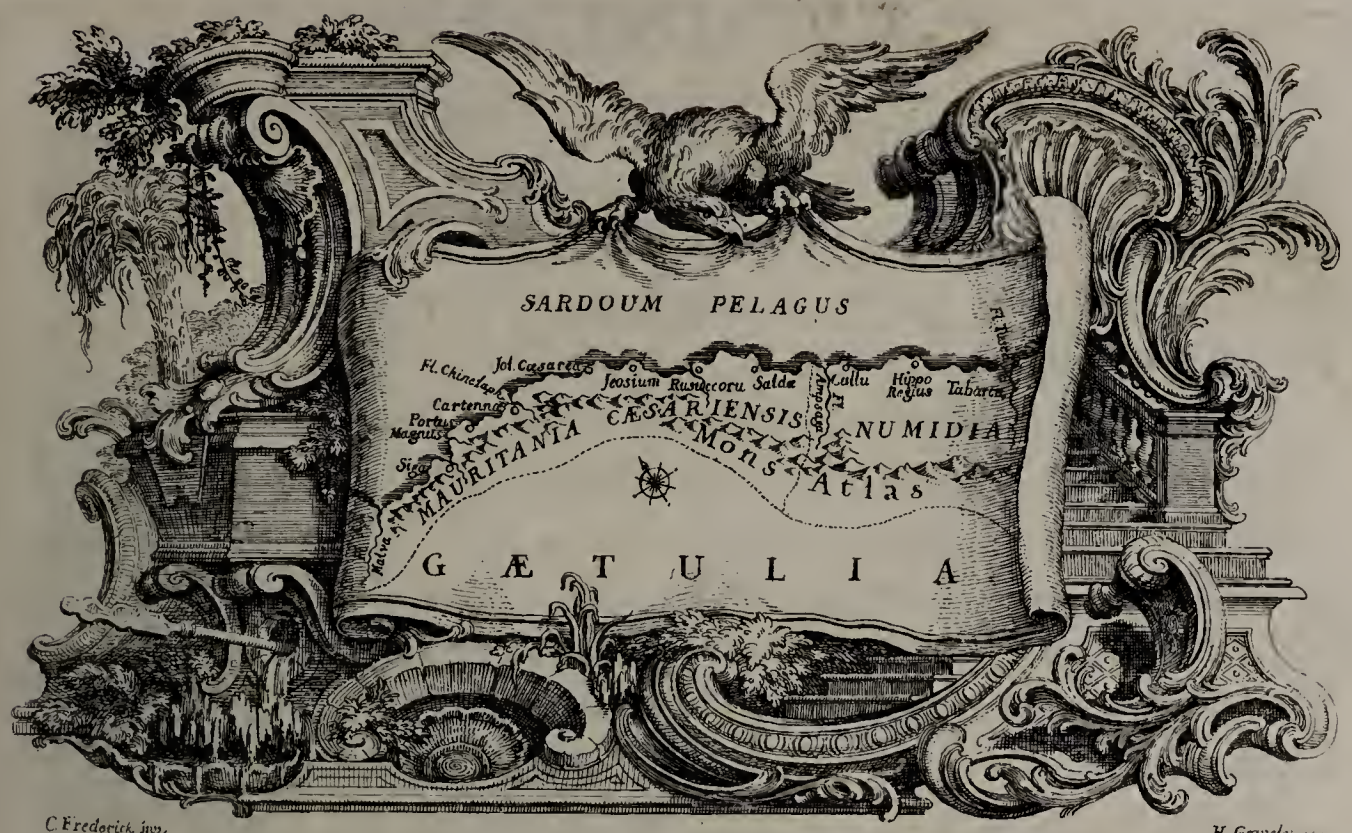
CHAP. VIII.

Of the moſt remarkable Places and Inhabitants in the Inland Country of the Eaſtern Province; together with the correſpondent Part of the Sahara. p. 100.

GEOGRA-



Obs. p. 1.
A Map of the WESTERN PROVINCE of the KINGDOM of ALGIERS
The Meridian of London
MEDITERRANEAN SEA
ATLANTIC OCEAN
Carthagena
Almeria
Malaga
Gibralter
Cadiz
Ceuta
Tetuan
Larache
I. Alboran
R. Mullooiah
Warran
Cape Ferratt or Mesaff
Cape Falcon s. Ras el Harshfa
Cape Figalo s. Ras Azintoure
I. Habeeba
Cape Hone ol. PROM. MAGNUM
The Route of the Author by Sea
TRES INSULÆ
Fl. MALVA
Fl. SALSUM
HARSH-GOONE
ACRA Is.
Hunneine
Tlemsan
Maisearda
Seedy Abdelmoumen ol. LEMNIS
Beni Zenessel ol. HERPIDITANI
M. CHALCO
el Joube
Burg el Wed
The Desert of the Arabs
ANGAD
THE HARARR
BENI SNOUSE
BENI SMEAL
WARRAN ol. QUIZA
BENI AMMER
Sibkah
Mascar ol. VICTORIA
Arzew ol. ARSINARIA
Canastel
El Muckdah ol. CARTENNUS fl.
Shelliff ol. CHINALAPH
Cape Tennes s. Nackos ol. TROM. APOLLINIS
Tnis
Mazouna
Mejiddah
Seedy Abid
R. Mina
SAHARA
M A S S Y L I
M A U R I T A N I A
BENI-MIDA
Burg Tysumseely ol. BINSITTA
Tagadempt ol. VAGA
Nahr Wassel
TELL
R. Shelliff
Tittery Gewle
R. Midroe
Midroe
Tuckereah ol. TIGAVA
Gofceda
MONS MALETHUBALUS
Sherschell ol. JULIA CÆSAREA
Tefessad ol. TIPASA
Bleeda
Medea ol. LAMIDA
Miliana
Mereeda ol. AQUÆ CALIDÆ
ALGIERS
Part of the METIJIAH
Part of the Mountains of the Lowaate and Ammer
To the most Reverend FATHER IN GOD LANCELOT Lord Archbishop of YORK Primate & Metropolitan OF ENGLAND.



C. Fredorick inv.

H. Gravelot scul.

GEOGRAPHICAL OBSERVATIONS

RELATING TO THE KINGDOM of *ALGIERS.*

CHAP. I.

Of the Kingdom of ALGIERS *in general.*

THE Country of the *Algerines*, commonly called the Kingdom of *Algiers*, hath, ſince it became ſubject to the *Turks*, been one of the moſt conſiderable Diſtricts of that Part of *Africa*, which the later Ages have known by the Name of *Barbary*[1]. It is bounded to the Weſt, with *Twunt*, and the Mountains of *Trara*; to the South, with the *Sahara*, or Deſert; to the Eaſt, with the River *Zaine*, the antient *Tuſca*; and to the North, with the *Mediterranean* Sea. *The Limits of this Kingdom.*

1 *Africa* veteribus proprie dicta, hodie *Barbaria* quibuſdam vocatur, aliis *Barbariæ* pars. *Thuan. Hiſt.* l. 7. *Moros*, *Alarbes*, *Cabayles*, y algunos *Turcos*, todos gente puerca, ſuzia, torpe, indo-

The Length of it.

Sanſon[1], in bounding this Kingdom with the Rivers *Mulvia* and *Barbar*, as he calleth the *Mullooïah* and the *Zaine*, maketh it nine hundred Miles from Eaſt to Weſt; *De la Croix*[2], ſeven hundred and twenty; *Luyts*[3], by reckoning forty eight Miles and an half for one of his Degrees of Longitude, alloweth it to be about ſix hundred and thirty; whereas others[4] confine it to a leſs Extent. But according to the exacteſt Obſervations I could make my ſelf, or receive from others, I find the true Length from *Twunt* to *Ta-barka*, to be only about four hundred and ſixty Miles; the Firſt of theſe Places being ſituated, below the Mountains of *Trara*, in 0°. 16′ W. Long. from *London*; and the Latter, upon the River *Zaine*, in 9°. 16′. to the Eaſt.

The Breadth.

There is not the like Diſagreement among our Geographers, in Relation to the Breadth; though none of them[5] make it leſs than one hundred and fifty Miles, where it is narroweſt, nor more than two hundred and forty, where it is broadeſt. The Breadth indeed, though much ſhort of theſe Accounts, is not every where the ſame: for near *Tlem-ſan*, it is not above forty Miles from the *Sahara* to the Sea Coaſt; near the Sources of the Rivers *Sigg*, *Habra*, and *Shelliff*, it is about ſixty; which, in the weſtern Part of this Kingdom, may be taken at a Mean, for the Extent of what the *Arabs* call [*Tell*, تل] or Land proper for Tillage. But to the Eaſtward of *Algiers*, the Breadth of this Kingdom is more conſiderable; and in the Meridians particularly of *Boujeiah*, *Jijel* and *Bona*, it is never leſs than a hundred Miles: nay ſometimes more; as from *Jijel*, in N. Lat. 36°. 55′, to *Lwo-taiah*, ſituated among the Mountains of *Atlas*, in 34°. 50′.

The Dominion of the Algerines *in the* Sahara.

The Dominion which the *Algerines* have beyond the *Tell*, or the more advanced Parts of the Mountains of *Atlas*[6], is very uncertain and precarious: for which Reaſon I have fixed the proper Boundaries and Limits of this Kingdom that Way,

indomita, inauil, inhumana, beſtial: y por tanto tuuo porcierto razon, el que *da pocos anõs aca acoſtumbro llamar a eſta terra*, BARBARIA, pues &c. *D. Haedo de la captiuidad, en ſu Topogr. e Hiſtor. de Argel.* p. 126. *Vallad.* 1612. 1 Le Royaume d' *Alger* eſt ſeparé vers l' occident du Royaume de *Fez*, par les Riv. de *Zhas* et de *Mulvia*: vers l' Orient eſt ſeparé de celuy de *Tunis*, par la Riv. Guadil *Barbar*: le midy eſt couvert des montagnes d' *Atlas*, qui le ſeparent du *Segelmeſſe*, du *Tegorarin*, et de *Zeb* parties de *Biledulgerid*. Sa longueur d' Occident en Orient approche de 300 lieuës; ſa largeur eſt de 50, 60 ou de 75 lieuës. *L'Aſrique en pluſieurs cartes nouvelles* &c. p. 23. par le *Sr Sanſon d' Abbeville* &c. a *Paris*. 1683. 2 Son étendue de l' Eſt a l' Oüeſt eſt de 240 lieuës; & du Sud au Nord de 70 en ſa plus grande longueur. *Nouvelle methode pour aprendre la Geographie Univerſ. par le Sieur de la Croix.* Tom. 5. p. 280. a *Paris* 1705. 3 Regnum *Algerianum* longiſſime ab occaſu in ortum diffunditur, à gradu circiter XVIII ad uſque gradum XXXI: at ab auſtro in boream, ubi vel latiſſimum eſt, latitudinem non habet IV graduum. *J. Luyts Introd. ad Geographiam.* p. 669. *Traj. ad Rhenum.* 1692. 4 Vid. *Molls Geography* Part. 2. p. 146. Lond. 1722. *Atlas Geograph.* Vol. IV. p. 182. 5 Vid. Not. 2. &c. 6 *Exc.* pag. 2. E. p. 30. A. A *Barbaria* ab auſtro limes eſt *Biledulgeridia*, à qua mons *Atlas* ipſum dividit. *Luyts Introd.* p. 662.

up-

upon the northern Skirts of the *Sahara*. Some of the Villages indeed of *Zaab*, and others[1] likewiſe, that have a more diſtant Situation from the Capital, pay regularly their annual Taxes, or at leaſt give ſome Tokens of Submiſſion to the *Turks*: but the other Communities are independent; and the *Bedoween* [بداوي] *Arabs* of theſe Parts, the *Nomades*[2] or *Scenitæ*[3] as they were antiently called, are ſeldom to be brought under Contribution; taking always a particular Care to be upon their Guard, or at a Diſtance, when the *Turkiſh* Armies are abroad.

The Blaid al Jeridde *or Dry Country.*

This Part of the Country, and indeed the whole Tract of Land that lyes betwixt the *Atlantic* Ocean and *Egypt*, is by moſt of the modern Geographers called *Biledulgerid*, a Name they ſeem to have borrowed from the *Blaid al Jeridde* [بلد الجريد] of the *Arabians*, who thereby ſignifie, *The Dry Country*: though, if we except the *Jeridde*, a ſmall Portion of it, that is ſituated on this Side the leſſer *Syrtis*, and belongs to the *Tuniſeens*; all the reſt of it is known by no other general Name than the *Sahŭra*, or [صحرا] *Sah-ra*; amongſt thoſe *Arabs* at leaſt, whom I have converſed with.

The Provinces of this Kingdom.

The Epitomizer of *Edriſi*, the *Nubian* Geographer[4] as he is commonly called, places both the Cities and Villages of this Part of *Barbary*, and thoſe of the more Weſtern and Eaſtern Diſtricts of it, in his Third Climate, without any particular Diviſion into either Kingdoms or Provinces. But *Abulfeda*[5], beſides giving us in *Ptolemy*'s Method, the Longitudes and Latitudes of the moſt conſiderable Cities, is more full and diſtinct in his general Diviſion; and that Part of this Country I am now treating of, will take in the whole of what he calls *al Mag-reb al-Awſat* [المغرب الاوسط] and a Portion likewiſe of both his *al Magreb al Ackſa* [المغرب الاقصي] and [افريقيه] *Afrikeah*. *Gramaye*[6], and the more modern Geographers[7], divide this King-

1 *Teucarte* 150 leucis ab *Argela* diſtans, *Huergla* 200: utrumq; ſubjugavit *Sala* imperato tributo huic 30, illi quindecim Nigrorum annuatim. *Gramaye Africa illuſtrata* l.1.c.26. 2 *Exc.*p.23. Cap.26. p.31. A.B. 3 *Scenitæ*-vagi-à tabernaculis [ἀπὸ τῶν σκηνῶν] cognominati, quæ ciliciis metantur, ubi libuit. *Plin.*l.6.c.28. *Solin.*c.33. 4 *Geographia Nubienſis* &c. (ſive Liber Relaxationis animi curioſi) recens ex Arabico in Latinum verſa à *Gabriele Sionita* &c. *Paris.*1619. 5 *Al Magreb* المغرب ſive Regio *Africæ* occidentalis, trifariam dividitur. 1. pars occidentalior appellatur *Almagreb al Ackſa* المغرب الاقصي i.e. ulterior & remotior & incipit à litore maris *Almohit* i.e. *Atlantici* pergendo ad *Telemſan* ab occaſu in ortum &c. pars ſecunda dicitur *al Magreb al Awſat* المغرب الاوسط i. e. media & initium ſumit ab orientali latere *m̃s Waharan*, quæ à *Telemſan* unius diei itinere diſtat & extenditur uſque ad ultimos fines Regni *Bejiaiah* orientem verſus. Pars tertia, eaq; orientalior vocatur *Afrikeah* افريقيه, & extenditur ad *Barka*, uſq; ad limites Provinciarum *Meſr. Abulf. Geogr.* ex Traduct. V.Cl. *J. Gagnier*. 6 Regnum *Algerienſe* dividitur in Provinciam *Gezeiranam*, *Bujeianam*, *Gigellanam*, *Conſtantinæ*, & *Bonæ* à parte orientali, in occidentali in *Sargelenſem*, *Tenezenſem*, *Portus magni*, *Harſgoliam*. *Gram. Afric. illuſtr.* L.7. c.11. & 16. 7 Nous le diviſerons en cinque parties, dont cêlle d'*Alger* fera le

dom into a great many Provinces, according to the ſeveral petty Royalties which at one Time or other it was canton'd into, before and after the Time of the *Turkiſh* Conqueſts. But at preſent there are only Three, *viz.* the Province of *Tlem-ſan*, to the Weſt; of *Titterie*, to the South; and of *Conſtantina*, to the Eaſt of *Algiers*. Each of theſe Provinces is governed by a *Bey* or *Viceroy* appointed and removed at Pleaſure by the *Dey* of *Algiers*, who has a deſpotick Power within his Juriſdiction, and at the Seaſons of collecting the Tribute from the *Arabs*, or upon other Occaſions, is aſſiſted with a Body of Troops from *Algiers*.

This Kingdom formerly the Numidia &c. *of the Antients.*

Thus ſtands the general Deſcription and Diviſion of this Kingdom at preſent; which, upon Compariſon, we ſhall find to correſpond with the Geography of the *Provincia Nova*[1] or *Numidia*[2] of the Antients. For if we bound it with the River *Tuſca*[3] or *Zaine* to the Eaſt, it will then contain a Part of the *Africa* of *Pomponius Mela*[4] and *Ptolemy*[5], the *Numidia* properly ſo called[6], or the *Numidia* of the *Maſſyli*[7]: and being bounded to the Weſtward with the Mountains of *Trara*, it will take in the other *Numidia*, the *Numidia* of *Mela*[8], or the *Numidia* of the *Maſſæſyli*[9], called afterwards the *Mauritania Cæſarienſis*[10], excepting only that Part, which for the Space of about

milieu: *Telenſin* & *Tenes* ſeront a l'occident; *Bugie* & *Conſtantina* a l'orient. *L'Afrique* &c. par le *Sr. Sanſon* &c. p.23. Diſpeſcitur communiter in V. Provincias, quæ ſunt, *Telenſinum*, *Teneza*, *Gezeira*, *Bugia*, & *Conſtantina*. *Luyts* &c. p.669. Le *Royaume* d'*Alger* a les Prov. de *Bone*, *Conſtantina*, *Gigeri*, *Bugie*, *Alger*, *Sargel*, *Moſtogan*, *Horan*, *Hareſgol*, *Hunaine*, *Tebeſſa*, *Tenez*, *Labez*, *Couco*, *Miliane*, *Beniaraxid*, *Angad*, *Tremecen*. *De la Croix*. p.284. 1 Καῖσαρ —— τὸν Νομάδων λαὸν, ἔς τε τὸ ὑπήκοον ἐπήγαγε — τὰ ἐν τῇ Λιβύῃ ἔθνη ταῦτα, τὸ μὲν πρὸς πλείω Καρχηδόνα (ὃ δὴ καὶ Ἀφρικὴν καλοῦμεν) παλαιὸν, ὅτι ἐκ πολλοῦ κατείργαστο· τὸ δὲ τῶν Νομάδων, νέον, ὅτι νεωστὶ εἵληπτο, ἐπωνομάσθη. *Dion.* Hiſt. *Rom.* l.43. p.245-6. Ed. *Steph.* 2 *Numidæ* poſſedere ea loca, quæ proxuma *Carthaginem Numidia* appellatur. *Sal. Bell. Jug. Cantab.* 1710. ¶ 21. p.287. Ad *Mauritaniam Numidæ* tenent. *Id.* ¶ 22. 3 *Exc.* p.21. Cap.3. & 4. 4 *Exc.* p.19. A. 5 *Exc.* p.12. Cap.3. E. Τῆς δὲ Λιβύης — εἰσιν, αἱ δύο Μαυριτανίαι, δυτικωτέρα μὲν ἡ Τιγγιτανὴ, ἐχομένη δὲ ταύτης Καισαρησία, μεθ' ἣν ἡ Ἀφρικὴ, εἶτα ἡ Κυρηναϊκὴ &c. *Agathem.* l.2. Cap.5. 6 *Exc.* p.21. Cap.3. p.23. Cap.26. p.29. F. p.30. D. p.31. B. 7 *Exc.* p.5. C. D. p.7. A. &c. Cum *Syphace Romanis* juncta amicitia eſt. Quod ubi *Carthaginienſes* acceperunt, extemplo ad *Galam* in parte altera *Numidiæ* (*Maſſyla* ea gens vocatur) regnantem, legatos mittunt. *Liv.* l.24. ¶ 48. *Syphax* erat Rex *Numidarum*. ibid. *Maſſylii* regnum paternum *Maſaniſſæ* læti, ut ad regem diu deſideratum conceſſere. *Syphax*, pulſis inde præfectis præſidiiſque ſuis, vetere ſe continebat regno, neutiquam quieturus. *Id.* l.30. ¶ 11. 8 *Exc.* p.18. Cap.6. 9 *Exc.* p.5. Not. d. p.21. Cap.2. vid. Not.7. *Maſaniſſa* non in poſſeſſione modo paterni regni eſſet, ſed etiam ſocios *Carthaginienſium* populos, *Maſſæſylorum* fines (id *Syphacis* regnum erat) vaſtaret. *Liv.* l.29. ¶ 32. *Maſſæſyli* gens affinis *Mauris*, Regionem *Hiſpaniæ*, maxime qua ſita eſt *Carthago* nova, ſpectant. *Id.* l.28. ¶ 17.

Poſt hos immenſæ Nomadum *de Semine Gentes*,
Atque Maſæſylii *nec non* Maſylia *Proles*.
Priſcian. Perieg. l.176-7.

10 *Exc.* p.21. Cap.2. p.23. Cap.25. p.29. A.G. p.30. A.B. C. p.31. C. p.35,36. Ὁ Κλαύδιος διχῇ τὸν Μαύρων τὸν ὑπηκόων ἔνειμεν, ἔς τε τὰ πρὸς Τέγγιν καὶ ἐς τὰ πρὸς Καισάρειαν (ἀφ' ὧνπερ καὶ ὀνομάζονται) καὶ δύο ἄρχοντα ἱππέων προσέταξε. *Dion.* Hiſt. *Rom.* l.60. p.771. ☞ *In the middle Age, or towards the End of the Fourth Century, that Part of the* Cæſarienſis *which lay near the City* Sitifi, *was called the* Mauritania Sitifenſis. Vid. *Exc.* p.29. A. G. p.30. A. p.31. C. p.33.35, & 36. paſſim.

fifty

fifty Miles, lyes beyond the ſaid Mountains towards the *Mullooïah*, the *Malva*[1] of the old Geography.

That remarkable Chain of Hills, which I ſometimes find placed betwixt theſe Countries, and the *Sahara*, and ſometimes within the *Tell*, I take to be the *Aſtrixis*[2] of *Oroſius*, and a Continuation or Part of Mount *Atlas*[3]: though they are not always of that extraordinary Height, or Bigneſs, which have been attributed to them by Antiquity[4]. Thoſe Parts of them which I have ſeen, are rarely, if ever equal to ſome of the greater Mountains of our own Iſland; and I queſtion, whether they can any where ſtand in Competition with either the *Alpes*, or the *Appennines*. If we conceive a Number of Hills, uſually of the perpendicular Height of four, five, or ſix Hundred Yards, with an eaſy Aſcent, and ſeveral Groves of Fruit and Forreſt-Trees, riſing up in a Succeſſion of Ranges one behind another; and if to this Proſpect, we here and there add a rocky Precipice of a ſuperiour Eminence and difficult Acceſs, and place upon the Side, or Summit of it, a mud-walled *Daſhkrah* [دشكرة] or Village of the *Kabyles*; we ſhall then have a juſt and lively *Idea* of theſe Mountains, without giving Heed to the nocturnal Flames, melodious Sounds, or the laſcivious Revels of ſuch imaginary Beings, as the Antients[5] have in a peculiar Manner attributed to this Place. *The Mountains of* Atlas,

Some of the old Geographers have obſerved, that theſe Mountains were called *Dyris* and *Adiris*, or *Dyrim* and *Adderim*[6] by the *Indigenæ* or firſt Inhabitants; but have not attempted to give us the Signification of theſe Words. *Bochart*[7] obſerves, that *Atlas* was called *Dyris* by the *Phœnicians*, perhaps from [אדיר][8] *Addir*, *great* or *mighty*; and upon the Coaſt of the *Tingitania*, we find *Ruſſadirum* [Ρυσάδιρον,] mentioned by *Mela*[9], *Pliny*[10], *Ptolemy*[11], and the *Itinerary*[12]; the ſame Name the *Moors* give at preſent to Cape *Bon*, the *Promontorium Mercurii*; and by which they would denote a very large and conſpicuous *Cape*, or *Fore-Land*. *Dyrim* therefore, by ſupplying [طور] *Tor*, [حد] *Had*, or [جبل] *Jibbel*, might ſignify the Mountains of *Dyris*, or *Atlas*, or ſimply, the *Great* Mountains only, or that remarkable Chain of them, *which*, in the Phraſe of *Oroſius*, *divided the fruitful Land* *The* Dyris *&c. of the Antients; or*

1 *Exc.* p.9. Cap.2. p.25.E. p.29.A. p.30.A.p.31.C.D. 2 *Exc.* p.30.A. 3 Vid. Not.6.p.4. 4 *Exc.* p.2.E. p.20. Cap.1. p.23.A.B.C. &c. p.30.C. 5 *Exc.* p.20. Cap.1.p.23.A. 6 *Exc.* p.5.D. p.21.B. p.23.C. p.30.C. 7 *Phal.* Lib.2. Cap.13. 8 Vid. Lex. *Schindler.* in voce. 9 *Exc.* p.18.D. 10 *Exc.* p.21.E. 11 *Ptol.* l.4. Cap.1. 12 *Exc.* p.25.E.

The Great or Southern Boundary.

from the barren[1]. Beſides; as this Chain of Mountains runs for the moſt Part Eaſt and Weſt, and conſequently bounded the Proſpect, as well as the Agriculture of the *Mauritanians* and *Numidians* to the South; we have Room for another Conjecture, in deducing the Name from their Aſpect and Situation: *Dohor* [ظهر] ſtill ſignifying amongſt the *Moors* and *Arabians*, the Place or Aſpect of the Sun at Noon-Day; as the *Derom* [דרום or דרים] of the *Hebrews*, was a Word of the like Import[2]. If then we chooſe to call it *Adderim* with *Solinus* and *Martianus*; and not ſimply *Dyrim* with *Strabo* and *Pliny*: *Hadderim*, by ſupplying [هد] *Had*, will ſignify either the *Great*, or elſe the *Southern* Eminence, Limit, or Boundary, ſuch as Mount *Atlas* generally is with reſpect to the *Mauritaniæ* and *Numidia*, or betwixt the *Tell* and the *Sahara*. We may poſſibly have ſome Rudiments, or Traces of this Name continued down to us, in the *Dra el Hammar*, *Dra el Attaſh*, *Dra el Maintenan*, and *Jibbel Deera*, that are placed in the Neighbourhood, or make a Part of theſe Mountains; though the ſeveral Portions and Diſtricts of them at preſent, are chiefly known and diſtinguiſhed by the particular Names of the *Kabŷles* [قبايل] or *African* Families, who reſpectively poſſeſs them.

Gætulia *a Part of the* Sahara.

Gætulia, a Part of *Ptolemy*'s Inner *Libya*[3], is laid down in very indefinite Terms by the Antients; though by comparing their ſeveral Accounts and Deſcriptions, we ſhall find the Northern Limits thereof contiguous to, and frequently coinciding with the Southern Limits[4] of the *Mauritaniæ* and *Numidia*. The Villages therefore of *Zaab*, the antient *Zebe*, with others that are ſituated near the Parallel of the River *Adge-dee*, will belong to *Gætulia* properly ſo called: as the *Beni-Mezzab*, and the Inhabitants of *Wadreag* and *Werglah*, with their reſpective *Bedoween Arabs*, may be the Succeſſours of the antient *Melanogætuli*, and perhaps of ſome other *Libyans*, who were in a nearer Situation to the River *Niger*, and the *Ethiopians*.

1 *Exc.* p.30.A. 2 דרם *Auſter, Meridies*: *Plaga meridionalis*: ſic dicta quaſi דר רום *Habitatio alta*: quod Sol in iſta plaga altius incedat. *Schind.* in voce. *Targ. Jonath. Joſh.* 10.40. 3 Vid. *Ptol.* Geogr. l. 4. cap. 6. 4 *Exc.* p. 5. E. p. 6. A. E. & Not. a. p. 8. D. E. p. 10. D. p. 14. A. p. 22. D. p. 29. E. p. 30. A. p. 31. A. D. p. 36. Cap. 9. *Libyes* propius mare *Africum* agitabant: *Gætuli* ſub Sole magis, haud procul ab ardoribus: hique mature oppida habuere. *Sall. Bell. Jug.* ¶ 21. p. 286. Super *Numidiam Gætulos* accepimus, partim in tuguriis, alios incultius vagos agitare: poſt eos *Æthiopas* eſſe. *Id.* ¶ 22. p. 291. Ὑποκεῖται δὲ τῆς μὲν Μαυρουσίας ἡ Γαιτουλία. *Ptol.* ut ſupra, Not. 3.

——— *Tergo* Gætulia *glebam*
Porrigit & patulis Nigritæ *finibus errant.*
Ruf. Feſt. l. 321.

I have met with nothing in the old Geography that determines the Bounds and Extent of *Gætulia*; but the *Mauritaniæ* and the *Numidia Propria* in Conjunction with *Africa* are particularly marked out and circumſcribed; though, if we are to bound Them to the Southward [1] with the Mountains of *Atlas* and the *Sahara*, the ſeveral Diſtances will not always anſwer to later Obſervations. Thus *Pliny*, who is followed herein by *Martianus*, maketh the Breadth of the *Mauritaniæ* to be four hundred and ſixty ſeven Miles [2]. But This will be too much even for the *Tingitania*, where indeed the correſponding Part of Mount *Atlas* [3] lyeth conſiderably to the Southward; and more than three hundred Miles beyond the utmoſt Extent of any Part of the *Cæſarienſis* [4]. The two hundred Miles, which the ſame Author lays down for the Breadth of *Numidia* [5], is nearer the Truth, though twenty Leagues more than I have found it. Nor have the Antients ſaid any thing, more to be relied upon, of the particular Length either of the *Mauritania Cæſarienſis*, or of the *Numidia Propria*. *Pliny* giveth us an hundred and ſeventy Miles, which are too few, for the *Tingitania* [6]; and eight hundred and ſixty nine (*Martianus* eight hundred and ſeventy three [7]) which are too many, for the *Cæſarienſis* [8]; but is ſilent as to the particular Length of *Numidia* excluſive of *Africa*. The *Itinerary* [9] maketh the Coaſt from the *Portus Cæcili* (which we are to look for near the *Great Promontory* or *Cape Hone* as it is now called) to *Tabarca*, to be near a thouſand Miles; a greater Error than that of *Sanſon*'s: and *Ptolemy* [10], who placeth the *Cæſarienſis* between the *Malva* and *Ampſaga* (or *Great River*,) *i. e.* from Long. 11°. 10′, to 26°. 15′, extendeth that Province alone, (by allowing, as above, forty eight Miles and an half to a Degree,) upwards of ſeven hundred Miles; a Miſtake ſtill greater than that in the *Itinerary*.

The Diſagreement between the old and new Geography.

Neither muſt we omit another Error of This Author in placing His *Great Promontory* in N. Lat. 35°. and the *Ampſaga* in 31°. 45′. and ſo in Proportion of the interjacent Places; whereby this Part of the Coaſt is laid down nearly in an E. S. E. Direction. Whereas in Sailing from the *Mullooïa* to *Nakkos*, we are to keep almoſt a N. E. Courſe; after which, to the *Ras Acconnatter*,

Ptolemy *miſtaken in the Poſition of the Sea Coaſt.*

1 Vid. Not. 4. p. 8. 2 *Exc.* p. 21. Cap. 2.E. p. 30.D. 3 Viz. à *Tingi*, cujus Lat. 35°. 25′. ad *Atlantem* majorem, cujus Lat. 26°. 30′. *Ptol.* Geogr. l. 4. Cap. 1. 4 Vid. § 2. p. 4. 5 *Exc.* p. 22. B. 6 *Exc.* p. 21. Cap. 2. C. 7 *Exc.* p. 30. D. 8 *Exc.* p. 21. Cap. 2. E. 9 *Exc.* p. 25. 10 *Exc.* p. 9. B. p. 10. C.

and ſo on to the *Mers' el Fahm*, the Shore inclines a little to the Northward; the ſeveral remarkable Headlands continuing afterwards to lye in the ſame Parallel. In ſhort, there is ſo great a Difference in the whole, that thoſe Places which *Ptolemy* hath fixed in a Southern Inclination, ſhould have had a Northern one: and the *Great Promontory*, which He placeth 3°. 15′. to the Northward of His *Ampſaga*, will be found to lie 1°. 37′. to the Southward of it; not to mention other Places in His Tables that are put five Degrees, or CCC Miles farther to the Southward, than They are found to be by Obſervation.

The Diſagreement among the Old Geographers with Regard to particular Places.

So much in general for the comparative Geography of this Kingdom. As for particular Places, *Cellarius* hath already obſerved, that the Order and Situation of them is variouſly ſet down by the Antients[1]. I have ſeen enough of this Country, to be of his Opinion; and if we may be permitted to fix the Situation of the old Rivers, Ports, or Cities of It, by ſome few antient Names, Ruins, or Traditions of them, that are continued down to our Times, we ſhall frequently have occaſion to complain of the Want of Accuracy in thoſe who have deſcribed them.

The Method made uſe of in deſcribing This Kingdom.

To make Way for the ſubſequent Obſervations upon the Three Provinces of this Kingdom, I ſhall begin with a ſhort Account of that Part of the *Mauritania Cæſarienſis* which belongeth to the Weſtern-*Moors*; deſcribing, as I go along, in Relation to *Them All*; Firſt, *The moſt remarkable Places and Inhabitants upon the Sea-Coaſt*; Afterwards, *Thoſe in the Inland-Country correſponding to Them.*

CHAP. II.

Geographical Obſervations in that Part of the Mauritania Cæſarienſis, *which belongeth at preſent to the* Tingitanians, *or Weſtern-*Moors.

The River Malva *or* Mullooïa.

IT hath been already obſerved, that the *Mauritania Cæſarienſis* extended it ſelf, near fifty Miles to the Weſtward of the Kingdom of *Algiers*, as far as the *Malva*; which being a River much taken Notice of, both in the old and new Geography, I ſhall begin the Account, I am going to give of this Country, from that River. The *Malva* then, *Malua*, Μαλοῦα,

1 Multa in *Mauritania* turbata & confuſa videntur, quod ad loca ſingula demonſtrabimus. *Cellar.* Geogr. Antiq. l. 4. Cap. 5. p. 126.

and

and [ملويه] *Malouïa* or *Mul-looïa*, according to the Pronunciation of the *Moors*, is a large and deep River, which empties it ſelf into the *Mediterranean* Sea, over againſt the Bay of *Almeria* in *Spain*, and lyes about fifty four Miles to the SW*b*W of Cape *Hone*, and two hundred and forty from the *Atlantic Ocean*. Small cruiſing Veſſels are admitted within it's Channel, which by proper Care and Contrivance, might be made commodious for Veſſels of greater Burthen, and as navigable as it was heretofore. The Sources of This River, are a great Way within the *Sahara*, at the Diſtance of eight hundred Miles from the Sea, according to *Abulfeda*[1]; and the Courſe of it, contrary to that of moſt other Rivers of this Country, lieth almoſt the whole Way in the ſame Meridian. From which Circumſtances, the *Mul-looïa* appears to be the moſt conſiderable River in *Barbary*, and by far the fitteſt for ſuch a Boundary, as the antient Geographers and Hiſtorians have made it.

The Mulucha, Molochath *and* Chylemath *the ſame River.*

But whether the *Malva* was different from the *Mulucha*, *Molochath*, and *Chylemath*: or, being one and the ſame River, were conſequently uſed for one and the ſame Boundary in the old Geography, will admit of ſome Diſpute. The Boundary between the *Mauri* and the *Maſſæſyli*, or the Subjects of *Bocchus* and *Jugurtha*, is by *Strabo*[2] aſcribed to the *Molochath*, and by *Salluſt*[3], *Mela*[4], and *Pliny*[5] to the *Mulucha*: it is very probable therefore that theſe were one and the ſame River. And the ſame Situation that *Pliny*[6] and *Mela*[7] give to their *Mulucha*, in placing it near the *Portus Magnus*, is given by *Ptolemy*[8] to his *Chylemath*; ſo that the *Mulucha*, *Molochath*, and *Chylemath*, appear to be the ſame River. Whether the *Malva* alſo be another Name for it, is the next Thing to be conſidered.

The Malva *the ſame River with the* Mulucha &c.

Now the *Malva*, notwithſtanding the Largeneſs and great Extent of it's Stream, doth not appear to have been known to

1 In *Malouia* influit fluvius *Segelmeſa*, cujus Scaturigo eſt ab Auſtro *Segelmeſæ* ad magnam ab ea diſtantiam, atque ibi in unum fluvium ambo coaleſcunt qui in mare *al Rum* (ſc. *Mediterraneum*) ſe exonerant ad orientem & auſtrum *Sebta* ad diſtantiam ter centum & decem milliariorum. Inter originem fluvii *Segelmeſæ* & oſtium ejus quo in mare dilabitur ſunt circiter octoginta milliaria. *Ebn Said* in *Abulfedæ* Geogr. *ex traduct.* V. Cl. *J. Gagnier*. 2 *Exc.* p.6.A. &c. 3 Haud longe à flumine *Muluchæ*, quod *Jugurthæ Bocchique* regnum disjungebat &c. *Sal. Bell. Jugurth. Cantab.* 1710. ¶ 97. p.471. *Gætulorum* magna pars & *Numidæ* ad flumen uſque *Mulucham* ſub *Jugurtha* erant; *Mauris* omnibus Rex *Bocchus* imperitabat. *Id.* ¶ 22. *p.*292. Ego flumen *Mulucham* quod inter me & *Micipſam* fuit, non egrediar, neque *Jugurtham* id intrare ſinam. *Bocchi* Orat. *Id.* ¶.118. p.524. Ad *Mauritaniam Numidæ* tenent: proxume *Hiſpaniam Mauri* ſunt. *Id.* ¶ 22. p. 291. Pauci ad Regem *Bocchum* in *Mauritaniam* abierant. *Id.* ¶ 66. p.398. 4 *Exc.*p.18.Cap.5. in fine. 5 *Exc.* p.21.Cap.2. 6,7 *Exc.*ut ſupra. 8 *Exc.* p.9.C.

Strabo and *Mela*: at leaſt they do not take notice of it under that Name. And ſuch of the old Geographers[1] who lived after *Pliny* and *Ptolemy* and ſpeak of the *Malva*, are altogether ſilent about the *Mulucha*. There muſt then be ſome great Error or Omiſſion in the old Geography, with Reſpect to theſe Rivers. For if the *Malva* and *Mulucha* are different, then the moſt conſiderable of them, (which doth not ſeem probable) muſt have been entirely forgotten and omitted. But if the Error ſhould lye, as it ſeems moſt reaſonable to think, in miſtaking one Name for the other: or, if what the earlier Ages called *Mulucha*, (or perhaps *Muluh-ha*, as the antient *Greeks* and *Romans* pronounced it) was afterwards changed or ſoftened into *Malva*, *Malua* or Μαλῦα, as they became more converſant with the *Mooriſh* Idioms and Terminations; then the *Malva*, which we now find to bound the Two *Mauritaniæ*, will be the ſame River with the *Mulucha*, that bounded formerly the *Moors* and *Numidians*.

No Alteration made in the Boundaries of the Numidia *and* Mauritania.

And indeed, by what we can collect from Hiſtory, there does not ſeem to be much Reaſon for ſuppoſing any Alteration to have been ever made in the Limits between theſe Provinces; but that the ſame, which were in the Time of *Bocchus* and *Jugurtha*, were kept entire and without any Alteration, through the ſeveral Succeſſions of the *Numidian* Kings[2] and *Roman Præfects*, till the Reign of *Auguſtus*.

We find that *Numidia* was a *Roman* Province[3] in the Times of *Jul. Cæſar* and *Auguſtus*: but *Bogud* and *Bocchus*, ſucceſſive Kings of *Mauritania*, being Friends to thoſe Emperours[4], muſt be ſuppoſed to have kept their Kingdoms entire, without any Diminution or Augmentation, ſo far as appears from Hiſtory. *Dion*[5] acquaints us, that *Auguſtus* gave the Younger *Juba Egypt* and his Father's Kingdom; and conſequently, His Territories extended to the *Mulucha*, the old Weſtern Bounda-

1 Vid. *Itinerarium* in *Exc.*p.25.E.F. *Æthicum* & *Honorium* in *Exc.*p.29.A. *Oroſium* in *Exc.* p.30. A. *Iſidorum* in *Exc.* p.31.D. & *Anonym.* ex *Ravennate* in *Exc.* p.36. B & G. 2 Capto *Syphace*, Populus *Romanus* quaſcunque urbes & agros manu ceperat, regi dono dedit (ſc. *Maſaniſſæ.*) Deinde *Micipſa* filius regnum obtinuit. *Sall.Bell.Jug.* ¶ 5.p .236. Εἶλε ὃ καὶ τὴν Βασιλέων Ιάρβαν τὸν συμμαχήσαντα Δομιτίῳ, τοῦτο δὲ βασιλείαν Ιάμβᾳ παρέδωκε. *Plut.* in *Pomp.* p.624. *Par.*1624. Ιάμβας ὁ βασιλεὺς τῶν Νομάδων. *Plut.* in *Mario.*p.429. Καίσαρ—θριάμβους κατῆγε, τὸν Αἰγυπτιακὸν, τὸν Ποντικὸν, τὸν Λιβικὸν, ἐκ τοῦ Σκιπίωνος, ἀλλ' ἀπὸ Ιόβα δηλῶν τὸν βασιλέως. τότε καὶ Ιόβας υἱὸς ὢν ἐκείνου, κομιδῇ νήπιος, ἐν τῷ θριάμβῳ παρήχθη. *Plut.* in *Cæſare* p.733. 3 Τοῦ ἀρχοῦ τὸν Ιόβα Καῖσαρ τελευταῖον Ῥωμαίοις ἐποίησεν, αὐτὴν Σαλούστιον Κείσσον ἐγκαταστήσας. *Appian.* de *Bell. civil.* l.2. p.490. Ed. *Steph.* 1592. *Exc.* p.29. ex *S. Rufo.* Vid. Not.6.p.6. 4 Vid.Not.3.p.13. 5 Ιόβᾳ, τῷ τοῦ Ιόβα παιδὶ — ὁ Καῖσαρ τραφέντι τε ἐν τῇ Ιταλίᾳ καὶ συστρατευσαμένῳ οἱ, καὶτοι τε (τῶν Αἰγυπτίων) καὶ τὴν βασιλείαν τοῦ πατρῴαν ἔδωκε. *Dion. Hiſt. Rom.* l.51. p.520.

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ry of it; whilſt *Mauritania*[1] remained a *Roman* Province: ſo that no Alteration appears to have been made hitherto in this Boundary. Afterwards *Auguſtus* gave *Juba*[2] *Mauritania* in Exchange for his Father's Kingdom, as *Dion* obſerves, or as an Addition to it, according to *Strabo*[3], with whom *Pliny*[4] and *Solinus*[5] ſeem to agree. During this Reign, whilſt the two Kingdoms were under one Prince, or perhaps ſooner, the *Numidian* Tribes might cohabit and intermarry with the *Mauritanians*; whilſt ſeveral of the *Mauritanian* Families might ſettle in *Numidia*. *Numidia* therefore, or the Kingdom of the *Maſſæſyli* in particular, might, by an Alliance in Intereſt with the *Moors* under the Government of the *Romans* and their Friends, and from a continued Removal and Diſperſion of its old Inhabitants, almoſt from the Time of the elder *Juba*, inſenſibly loſe its old Name, and thereby make way for the New Title of *Mauritania* that ſucceeded it. Accordingly we are told, that upon the Inſurrection which happen'd amongſt the *Moors* ſoon after the Death of *Ptolemy*, *Claudius*[6], having reduced Them, divided *Mauritania* into two Provinces; *viz.* into the *Tingitana*, ſo named from *Tingi* the principal City of the old *Mauritania*; and the *Cæſarienſis*, ſo named from *Iol Cæſarea* the Capital City of the *Maſſæſyli*. At this Time therefore, the two Countrys had obtained the one common Name of *Mauritania*; but the Provinces being diſtinguiſhed by the Names of the Principal Cities of the old Kingdoms, it is reaſonable to believe, they were likewiſe divided by the antient Boundaries of the ſame. So that the ſame Limits, which formerly ſubſiſted betwixt the *Moors* and *Numidians* under *Bocchar* and *Syphax*, *Bocchus* and *Jugurtha* &c. did probably continue betwixt the *Mauritania Tingitana* and *Cæſarienſis*.

But beſides this Probability, we may obſerve that the *Mulucha* could not, for ſome other Reaſons, have the Situation that is given to it by *Mela*, and *Pliny* who follows him; and therefore may be further ſuſpected to be the *Malva*. For beſides a Matter of Fact, that there is actually no River at all in the Neigh-

Siga *ſituated within the* Cæſarienſis *or to the W. of the* Mulucha.

1 Τῦ τε Βόκχυ τελευτήσαντος, οὐδενὶ ἢ βασιλείαν αὐτῦ ἔδωκεν, ἀλλ' ἐς τὰ τῶ Ρωμαίων ἔθνη αὐτίκα ἐσέχαψεν. *Dion. Hiſt. Rom.* l. 49. p. 477. 2 Τῷ μὲν Ἰόβᾳ τῆς τε Γαιτυλίας πνὰ ἀντὶ τ πατρῴας ἀρχῆς ἐπείσθη ἐς ἢ τῶ Ρωμαίων κόσμον οἱ πλείυς αὐτῷ ἐσεγεγράφατο, καὶ τὰ τῶν Βόκχυ τῦ τε Βογέυ ἔδωκε. *Dion. Hiſt. Rom.* l. 53. p. 589. 3 Μικρὸν μὲν ἔν πρὸ ἡμῶν οἱ περὶ Βόγον βασιλεῖς καὶ Βόκχον κατεῖχον αὐτίκα, ΦΙΛΟΙ ΡΩΜΑΙΩΝ ΟΝΤΕΣ· ἐκλιπόντων ὃ τότων, Ἰόβας παρέλαβε ἢ ἀρχὴ ΠΡΟΣ ΤΗ ΠΑΤΡΩΑ. *Strab.* l. 17. p. 570. *Atrebat.* 1587. 4 *Exc.* p. 21. B. 5 *Exc.* p. 23. D. 6 *Exc.* p. 20. Cap. 1. B. p. 21. A. Vid. Not. 10. p. 6.

bourhood of the *Portus Magnus* where we are directed to look for the *Mulucha*; yet provided we ſhould grant ſuch a River near this Place which might be fit for a Boundary, we are ſtill to ſuppoſe, that neither the *Moors* nor *Numidians* were to violate and tranſgreſs it. But *Strabo*[1], *Pliny*[2], and *Solinus*[3] aſſure us, that *Siga*, which we ſhall find to lye forty Miles at leaſt from the *Great Port* (or the ſuppoſed Poſition of the *Mulucha*) to the Weſtward, was one of the Royal Cities of the *Numidian* Kings; and *Pliny* more particularly, by reſtoring only what may be preſumed to be the true pointing of the Text[4], makes it belong to the *Cæſarienſis*: it muſt therefore be probable, either that one Prince ſhould have a large Extent of Country and a Royal City within the Territories of another, or elſe that *Mela* was not ſufficiently acquainted with the Situation of the *Mulucha*, which, from this Circumſtance, ought to lye to the Weſtward of *Siga*, or in the Poſition of the *Malva*.

The Mauritania Cæſarienſis *of the ſame Extent with the* Numidia Maſſæſylorum.

Mela likewiſe will furniſh us with another Argument for removing his *Mulucha*, to the Weſtward of the *Portus Magnus* and *Siga*, as far as the *Malva*; and that therefore the *Mauritania Cæſarienſis* was of the ſame Extent with the antient *Numidia*. He tells us[5], that *Cæſarea was placed nearly in the Middle of the Coaſt of Numidia*; which Province he bounds with the Rivers *Ampſaga* and *Mulucha*. And agreeably to this Geographical Circumſtance, I find by Obſervation, that *Sherſhell*, as *Cæſarea* is called at preſent, is placed as near as poſſible in the Midſt of the Coaſt of the *Cæſarienſis*, at about two hundred Miles Diſtance from either the *Ampſaga*, or the *Malva*. If then *Mela*'s Authority in this Particular is to direct us, and we are to attend to the reſpective Diſtances of theſe Boundaries from *Cæſarea*; the *Mulucha*, by being made equidiſtant with the *Ampſaga* from it, but in a Weſtern Direction, will fall in exactly with our *Mullooïa*, or *Malva*. Whereas, in looking for the *Mulucha* at, or near the *Portus Magnus*, the Space that is required to lye between the *Mulucha* and *Cæſarea* to make up this ſuppoſed Equality, will fall ſo ſhort of it, as ſcarce to amount to the Half of what it ſhould be.

1 *Exc.* p.6. D. 2 *Exc.* p.21. E. 3 *Exc.* p.23. Cap.25. 4 *Siga* oppidum ex adverſo *Malachæ* in *Hiſpania* ſitæ, *Syphacis* regia, alterius jam *Mauritaniæ*, (namque diu regum nomina obtinuere, ut *Bogudiana* appellaretur extima, itemque *Bocchi*) quæ nunc *Cæſarienſis*. 5 *Exc.* p.18. Cap.6. E.

Yet

Yet perhaps it may be ſtill urged, that *Pliny* and *Ptolemy* mention both the *Malva* and the *Mulucha* or *Chylemath*, and therefore they may be preſumed to be different Rivers. The *Malva*, or *Malvana* as *Pliny* calls it, was certainly well known to Him[1], from His deſcribing it to be *a navigable River*: a Property which no River *within* the *Cæſarienſis* can boaſt of. The *Portus Magnus* may be likewiſe ſuppoſed to have been better known in the Time of *Pliny*, than when *Mela* lived; becauſe there was now a *Roman* Town built and a *Colony*[2] ſettled in that Place, from whence the Geographers and Hiſtorians of His Age might receive what additional Diſcoveries ſhould be made concerning the Nature and Situation of the neighbouring Country. But there being no remarkable River within twenty Miles at leaſt of the *Portus Magnus*, *Pliny* could not receive any new Informations concerning the Poſition of a River which did not ſubſiſt. All the Notice therefore which he may be preſumed to have had of the *Mulucha*, muſt have been from ſome *preceding* Authority; from that of *Strabo*, or *Mela* rather whom he always copies. *Pliny* then finding that *Mela*[3] placed the *Mulucha* near the *Portus Magnus*, at a great Diſtance from his *Malvana*, could by no means ſuſpect they were the ſame; but relying altogether upon His Veracity and Exactneſs, adopted the ſame Miſtake, and thereby continued down to future Ages the ſame Poſition to the *Mulucha*, which he found it placed in by *Mela*.

Pliny *follows* Mela *in the Poſition of the* Mulucha.

Ptolemy, beſides the Authority of *Mela*, had That likewiſe of *Pliny* in this particular Circumſtance; and from hence it might ariſe, that agreeable to theſe Authors, the *Chylemath* (ſuppoſed to be the *Mulucha*) came to be laid down by him as a different River, and at a great Diſtance from the *Malva* to the Eaſtward; whilſt the *Molochath*, agreeably as he thought to the Authority of *Strabo*, was placed nearer the *Malva*, and not Half a Degree[4] diſtant from it to the Weſtward. And indeed, provided *Ptolemy* had taken no Notice at all of the *Malva*, (and I doubt whether this Part of the Country admits of any two ſuch contiguous Rivers) the Poſition he gives *here* to his *Molochath*, would have ſufficiently anſwered to *The Boundary*.

Ptolemy *follows both* Mela *and* Pliny *in the Poſition of his* Chylemath,

and Strabo *in the Poſition of his* Molochath.

1 *Exc.* p.21. Cap.2. E. 2 *Ibid.* 3 *Exc.*p.18.Cap. 5.D. 4 *Ptol. Geog.* l.4.Cap.1. viz. in

Ed. *Bert.* { Μολοχάθ ια . λδ δ ; Μαλῦα ια ς. λδ ς } in Cod. *Coiſlin.* { ι ΚΔ. λδ ΚΔ ; ια ς. λδ Κγ. }

Tres Insulæ. *Exc. p.* 25. E.

THREE little Iſlands, where there is good Shelter for ſmall Veſſels, are ſituated to the NW of the *Mullooïa*, at the Diſtance of ten Miles. Theſe are the *Tres Inſulæ* of the *Itinerary*.

Village of Seedy Abdelmoumen *or* Lemnis. *Exc. ibid.*

Six Leagues to the ENE, is the Village of *Seedy** *Abdelmoumen*, one of the tutelar *Marab-butts** or Saints of this Country, whoſe Tomb they have here in the greateſt Veneration. We have below it a ſmall but commodious Road, which the Row-Boats of this Country frequently touch at.

Maiſearda.

We fall in with the like convenient Station for ſmall Veſſels at *Mai-ſear-da* a little further to the Eaſt. This is another of the leſſer maritime Villages of *Barbary*, made up, like the reſt, in a careleſs, ſlovenly Manner with Mud, Stone, Timber, and ſuch Materials, as are the moſt eaſily procured. One of theſe Villages, and perhaps the Firſt, may be the *Lemnis* of the *Itinerary*.

The Caſtle of the Mullooïa.

The *Tingitanians* have upon the Banks of the *Mullooïa*, in the Road from *Fez* to *Tlem-ſan*, a well fortified Caſtle and a Garriſon of a Thouſand Men. They have another ſtrong Caſtle and Garriſon at [الجوب] *El-Joube*, for ſo they call the Ciſterns of Rain-water, that are built about twenty Miles to the Eaſtward of the *Mullooïa*. In the Wars betwixt the late *Muley Iſhmael* and the Regency of *Algiers*, theſe Caſtles were of no ſmall Conſequence; as they ſtill continue to be very ſerviceable in awing the *Ang-gadd* and other factious Clans; Inhabitants unworthy of ſo delicious a Country.

El-Joube *or the Ciſterns.*

Woojeda *or* Guagida.

Wooje-da, the Frontier Town of the Weſtern-*Moors* to the Eaſt, lyes about the half Way betwixt *El-Joube* and *Tlem-ſan*. This is the *Guagida*[1] of *Leo*; but we are at a Loſs for the antient Name, *Ptolemy* not having taken Notice of any Inland-Cities between the Parallels of his Rivers *Malva* and *Siga*.

The Ang-gadd.

To the Southward of *El-Joube* and *Wooje-da*, is the Deſert of the *Ang-gadd*, whoſe numerous and warlike Offspring extend their Hoſtilities and Encampments to the very Walls of *Tlem-ſan*. To the Northward, we have the mountainous and rugged Diſtrict of

** [سايد or سيد] *Sid* or *Seedy*. *Dominus, Princeps*. vid. *Gol.* in voce. This is the ſame Appellation and Word of Reſpect amongſt the *Moors* and *Arabs*, that *Sir, Lord*, or *Maſter* is with Us; but which They in a higher Degree attribute to their *Marab-butteen*; for ſo they call ſuch Perſons, who are, or have been remarkable for any extraordinary Sanctity of Life, or Auſterity of Manners. 1 *Guagida* antiquiſſimum oppidum ab *Afris*, in Planitie ſpatioſiſſima exſtructum, à mari *Mediterraneo* Meridiem verſus quadraginta, à *Telenſino* autem totidem fere diſtat milliaria, in Occidente atque Meridie *Angadi* deſerto clauditur, agros habet fœcundiſſimos, per hujus urbis medium flumen quoddam præterfluit &c. *J. Leo*. Deſcrip. *Afric.* l. 4. p. 190. *Ant.* 1556.

the

the *Beni**-*Zeneſſel*, (or *Jeſneten*[1] as *Leo* calls them) a no leſs powerful Tribe of *Kabyles*, who, ſecure in their Numbers and Situation, have not hitherto been obliged to pay any Tribute to the *Tingitanians*. *Ptolemy* encourages us to ſearch for the *Chalcorychian* Mountains, and the Seat of the antient *Herpiditani* at this Place.

Beni Zeneſſel.

MONTES CHALCORYCHII. HERPIDITANI. *Exc.* p. 10. F.

We ſhould not leave This Country without obſerving, that, during the long Reign of the late *Muley Iſhmael*, *Theſe*, as well as the Parts of It more immediately influenced by the *Capital*, were under ſo ſtrict a Government and Regulation, that, notwithſtanding the Numbers of *Arabs* who are every where in the Way, intent, every one of Them, upon Plunder and Rapine; yet *a Child*, (according to Their Manner of ſpeaking) *might ſafely carry a Piece of Money upon his Hand from one End of the Kingdom to another*, whilſt the Merchant travelled from *Salee* to *Woojeda*, and from *Tanger* to *Taffilett*, without Danger, or Moleſtation.

The ſafe travelling in the Reign of Muley Iſhmael.

CHAP. III.

Geographical Obſervations upon the Sea-Coaſt of that Part of the Mauritania Cæſarienſis, *which is called at preſent the Weſtern Province or the Province of* Tlemſan.

LEAVING *Maiſearda* and *Woojeda* at ſome Diſtance to the Weſtward, we enter upon *Twunt* and the Mountains of *Trara*. Theſe are the Confines of This Province to the Weſt, as the River *Ma-ſaffran*, at near two hundred Miles Diſtance, will bound It to the Eaſt. The Whole is almoſt equally diſtributed into Mountains and Valleys; and had It been better ſupplied with Rivers and Fountains, would be a more delightful, as It was always accounted a more fertil Diſtrict[2] in general, than the eaſtern Part of This Kingdom.

The general Deſcription of This Province.

* ☞ The *Kabyles* or *African* Tribes have generally *Ebeni* [ابنا] or *Beni* prefixed to the Names of their reſpective Heads or Founders; as *Beni-Zeneſſel*, *Beni-Madooni* &c. Whereas [ولد] *Welled* is the Term made uſe of amongſt the *Arabs*; as *Welled-Halfa*, *Welled-Zeire* &c. Both have the ſame Signification and denote the Sons or Offſpring of *Zeneſſel*, *Halfa*, &c. or the *Zeneſſelides*, *Halfides* &c. as the antient *Greeks*, and *Romans* would have called Them. 1 *Beni Jeſneten*, *Telenſini* mons diſtat à *Telenſino* occidentem verſus quinquaginta fere paſſuum Millia. — extendit in longum viginti quinque, in latum quindecim fere miliaria; altiſſimus eſt, arduus, aſcenſuque difficillimus. J. *Leo*. p. 204. 2 Quæ pars *Numidiæ Mauritaniam* attingit, agro viriſque opulentior &c. Sall. Bell. Jug. ¶. 19. p. 278.

The Mountains of Atlas.

It will be difficult, from the Uniformity and the little Interruption there is amongſt theſe Mountains, to diſtinguiſh that particular Chain of them, which we may take for the Continuation of Mount *Atlas*. The Coaſt and the *Sahara* in ſome Places, have each of Them large Borders of Mountains; and the Midland-Parts are no leſs diverſified with others, not inferiour to the former, either in their Height, Fruitfulneſs, or Number of Inhabitants. However, as the Mountains of *Sachratain* lye the neareſt to the *Sahara*, and are continued quite through this Province by thoſe of *Souf el Tell*, *Tafarowy*, *Ellcalla*, *Benizerwall*, *Merjeja*, *Elcadara*, and *Miliana*; conſpicuous all along from the great Number of Plains through which we paſs: *Theſe* ſeem to carry with them the greateſt Pretence, and Appearance of being a Part of That noted Ridge of Mountains. --- But to purſue the Method we are in.

Twunt *or* ARTISIGA. *Exc.* p.25. F.

TWVNT, the Frontier Village of the *Algerines* to the Sea, is ſituated about ſeven Leagues to the E.N.E. of *Maiſearda*, and hath a ſmall Fort. The *Artiſiga* of the *Itinerary*, lying twenty ſeven Miles only to the Weſtward of *Siga*, will anſwer well enough to This Place. But the Diſtance betwixt *Lemnis* and *Artiſiga*; and indeed, the whole Diſtance betwixt the *Malva* and *Siga*, as it is laid down in the *Itinerary*[1], ſo much exceeds what it actually is, that little or no Account, I preſume, can be made *Here* of the Number of Miles aſſigned to particular Places, ſo as to be ſure of the Situation of any one of them.

Cape Hone, Ras Hunneine, *or* Mellack.

Cape Hone, called likewiſe *Ras Hunneine* and *Mellack* by the Inhabitants, lyes about four Leagues to the N.E. of *Twunt*, and is a Continuation of the Mountains of *Trara*. As This is the largeſt and one of the moſt conſpicuous Promontories to the Eaſtward of the *Mullooïa*, we may take It for the *Great Promontory* of *Ptolemy*, which he places in This Poſition, though a few Miles more to the Weſtward of *Siga*, than I find It. The little Port *Hunneine**, the *Cæcili* perhaps of the *Itinerary*, lyes a ſmall Way within the *Cape*; and from *Hunneine*, for five Leagues, as far as *Tackum-breet* and the Influx of the *Tafna*, the Shore retires towards the S.E.

Μεγα ἀκρωτηριον. ſ. MAGNUM PROMONT. *Exc.* p. 9. C.

ACRA inf. *Exc.* p. 4. D.

Over againſt the Mouth of the *Tafna*, is the *Acra* of *Scy-*

1 *Exc.* p. 25. F. * *Hunain*, oppidulum ab *Afris* conditum Structuræ Elegantia, Morumque Integritate merito ab omnibus laudandum, portum habet turriculis utrinque munitiſſimum. J. *Leo.* p.192.

lax,

lax, the Iſland that forms the Port of the *Harſh-goone*, under which Veſſels of the greateſt Burthen may lye in the utmoſt Safety.

From the Mouth of the River *Tafna*, the Sea-Coaſt, for a little way, has an Eaſterly Direction; after which, as far as the *Ras*[1] *Azintoure*, (the *Cape Figalo* of our Sea-Charts) It inclines, by ſeveral Turnings, nine Leagues to the Northward. This remarkable Winding of the Shore, from *Mellack* all along to *Azintoure*, forms a conſiderable Gulph, that is called *Harſh-goone* by the *Moors*, the *Laturus Sinus* perhaps of *Mela*, and the *Hareſgol*[2] of *Leo* and the later Geographers; though miſtaken, I preſume, by Them All, for the Name of a City. Harſhgoone, *or the* Laturus Sinus. *Exc.* p.18. E.

The ſeveral *Daſhkras* to the Weſtward of the *Tafna*, are called *Wool-haſa*, after the Name of Their Inhabitants. The Same may have been communicated by Them to the Mountain mentioned by *Leo*[3]. Woolhaſa.

Upon the weſtern Banks of the *Tafna*, almoſt contiguous to the Sea, are the Ruins of the antient *Siga*, once a Royal-City of the *Numidian* Kings[4]. It's preſent Name is *Tackum-breet*, the *Tebecritum*[5] probably of *Leo*; though from His calling *Tebecritum* a Village, placing It upon a Rock, and aſſigning the *Africans* as the Founders of It, it will by no means anſwer to *Tackum-breet*; but will better agree with the Deſcription *Leo* has left us of His *Hareſgol*. Tackum-breet.

The *Tafna*, the moſt conſiderable River of This Province to the Weſtward of the *Shelliff*, is compoſed of ſeveral Branches; the principal of which are the *Bar-ba-ta*, the *Tafna*, the *Sik-ack*, and the *Iſſer*. The *Bar-ba-ta* deſcends from the S.W; and, before It enters the Mountains of *Trara*, receives, as I judge from the Situation of the adjacent Parts, the River of *Woojeda*. The *Tafna*, which is the moſt conſiderable of theſe Branches and receives the reſt, continues It's Name to the Sea: and riſes *The* Tafna *compoſed of four Branches*, viz. *of the* Barbata, Tafna,

in the Mountains of the *Beni-Snouſe*; an *African* Tribe, who inhabit Their ſeveral *Daſhkras* about thirty Miles to the South-

1 ראש, راس *Ras*, Caput; & per *Metaph.* Summitas cujuſlibet rei, *cacumen, vertex.* vid. *Schind.* in voce. A *Cape* or *Head-Land.* 2 *Hareſgol* maximum atque antiquiſſimum in ſcopulo quodam mari *Mediterraneo* undique cinctum fuit, præterquam in Meridie, ubi via erat quæ in oppidum ducebat. A *Telenſino* Septentrionem verſus, in 14 ſitum fuit *Milliario.* J. *Leo.* p. 192. *Atlas Geogr.* Vol.IV. p. 212. 3 *Gualhaſa* mons altiſſimus oppido *Hunain* vicinus eſt. J. *Leo.* p.204. 4 *Exc.*p.6.D. p.22.E. p.23.cap.25. vid. *Marian.Hiſt.Gen.de Hiſp.* l.2.c.23.p.80. 5 *Tebecritum* exiguum oppidum ab *Afris* in quodam ſcopulo ad mare *Mediterraneum* extructum eſt. J. *Leo.* p.191.

Sikack, ward of the *Harſh-goone.* The *Sik-ack* is a rapid Stream five Miles to the Northward of *Tlem-ſan*, in the Way to *Tackum-breet.* One of the Fountains is lukewarm, and well ſtored with Fiſh, from whence it has the Name of [عين الحوت, *Ain el Houte*] *The Fountain of Fiſhes.* The *Iſſer* has It's Fountains, to the S.E. among the Mountains of the *Beni-Sme-al*, a Tribe of *Africans* bordering upon the *Sahara.* *Abulfeda*[1] takes Notice of It as a conſiderable River; which, by the Situation, and Affinity in the Word, ſhould be the *Aſſara* of *Ptolemy*, and the *Iſaris* perhaps of the *Anonymous* Geographer. All theſe Branches unite at a ſmall Diſtance from the Sea, and form a River as broad as the *Iſis*, where It paſſeth by *Oxford.*

Iſſer, *the*

Assara. *Exc.* p. 9. C. *or* Isaris. *Exc.* p. 36. B.

Tack-um-breet *and* Tafna, *the* Siga Civitas & Fluvius. *Exc.* p. 9. C.

If then we compare the Places and Rivers, I have juſt now deſcribed, with the old Geography; the *Tafna* will be the River *Siga* of *Ptolemy*, and *Tackum-breet* the City of that Name. *Hunneine*, if it be not rather the *Portus Cæcili* of the *Itinerary*, will be likewiſe His *Gypſaria*; for All Theſe Places are ſituated betwixt His *Great Promontory* and the River *Aſſara.* *Pliny* agrees with *Ptolemy* in placing *Siga*, to the Eaſtward of the *Malvana*, in the *Mauritania Cæſarienſis*; but it will be difficult to account for His fixing It at the ſame Time over againſt *Malacha*, the *Malaga*, as It is now called, in *Spain.* For This City, lying ſeventy Leagues to the W.N.W. *only* of *Tackum-breet*, cannot have ſuch an *oppoſite* Situation. Moreover, if *Siga* ſhould be in the ſame Meridian with *Malaga*, (for ſo I conjecture Pliny's *ex adverſo* will be generally interpreted) the *Tingitania*, ſhort as He hath already made It, would, upon this Suppoſition, be much more contracted; and the *Malvana* or *Malva*, the eaſtern Boundary of It, could not be twenty five Leagues diſtant from the *Atlantic* Ocean. The Contrapoſition therefore mentioned by *Pliny*, muſt have ſome other Conſtruction put upon It, as I ſhall have Occaſion to obſerve in another Place.

Gypsaria. *Ibid.*

Siga *wrong placed by* Pliny *over againſt* Malacha. *Exc.* p. 21. E.

Siga *at ſome Diſtance from the* Malva. *Exc.* p. 36. F. p. 25. F. A.

However, that *Siga* was ſituated in This Poſition, at ſome Diſtance from the *Malva*, beſides the Authority of the *Anonymous* Geographer, we have That likewiſe of the *Itinerary*; particularly where *Siga* is placed twenty ſeven Miles to the Weſtward of the *Flumen Salſum*, or in the very ſame Situation, that *Tackum-breet* hath, with Reſpect to the *Wed-el-Mailah.* If This River then be the *Flumen Salſum* of the Antients, as will

1 E monte *Tiſſer* [تيسر] ſcaturit fl. *Iſſer* in iſtis partibus celebris. *Abulf.* ut ſupra.

not

not, I preſume, be diſputed, we cannot well require any further Proof, that the *Tafna* is the River, and *Tackum-breet* the City *Siga*. Both of Them ſeem to have been known to *Scylax*, but the City He calls *Sigum*. SIGUM. *Exc.* p. 4. D.

Leaving the *Tafna* and the Iſland *Acra* to the S.S.W. we come to a ſmall Creek, commonly called the Port of *Im-mi-ſea*. The *Arabs* have a Tradition, that This was formerly a Port belonging to the Town of *Tranſ-rant*, now a Heap of Ruins, at two Miles Diſtance from It, within the Plains of *Zei-doure*. By theſe Ruins gently paſſeth a little Brook, which, after It hath refreſhed the Country of the *Welled Halfa*, empties Itſelf into the Port. One or other of theſe Places ſhould be the antient *Camarata*, placed in the *Itinerary* at equal Diſtances from the *Portus Sigenſis* and the *Salſum Flumen*. Im-mi-ſea, Tranſ-rant, *or* CAMARATA. *Exc*, p. 25. A.

Three Leagues to the N. *by* W. of the Port of *Im-mi-ſea*, is the Mouth of the *Wed* el Mailah*, a Stream ſomewhat leſs than the *Cherwell* as It paſſeth by *Oxford*. *The* [واد الملح] *Wed el Mailah* is *The Salſum Flumen*, or *The Salt River* of the Antients, and bears the ſame Signification: ſuch Appellations having been probably given to This River in all Ages, as were expreſſive of the *Saline Quality* of It's Water. The Sources of It are at *Souf el Tell*, a ſmall Diſtrict about ten Leagues to the SE; where It is ſtrongly impregnated with Salt: but, receiving ſome Rivulets of freſh Water in It's approaches to the Sea, becomes a little more diluted; though I found It much too heavy and brackiſh to be drunk, when It paſſed the Plains of *Zei-doure*. Yet notwithſtanding this offenſive Quality, ſuch is the Want of good Water in the Neighbourhood, that the *Arabs*, by habitual Cuſtom, are reconciled to the Taſte and drink It without Reluctance. The *Si-nan*, the moſt conſiderable of the Brooks falling into the *Wed el Mailah*, hath It's Sources at no greater Diſtance, than the Southern Confines of the Plains of *Zei-doure*. It glides in a Variety of beautiful Windings through This fruitful Diſtrict, and is known by ſeveral Names, according to the remarkable Places viſited by It in It's Courſe. The *Wed el Mailah*, when united with the *Si-nan*, runs but a little Way, before It diſchargeth Itſelf into the *Harſh-goone*. *The* Wed el Mailah *or* FLUMEN SALSUM. *Exc.* p. 25, A. *The* Si-nan,

* وادي *Wed*, vallis; Alveus fluvii: & ipſe Fluvius. vid. *Gol.* in voce. *The Common Term in* Barbary *for a River*: *Nahar* (نهر) *the general Word elſewhere, being rarely made uſe of in This Country.*

Sheffa. The mountainous Diſtrict to the N. and N.E. of the *Wed el Mailah*, is poſſeſſed by the *Sheffa*: and, upon the Sea-Coaſt below Them, we meet with the ſmall Port of *Madagh*, ſituated about three Leagues from the *Ras Azintoure* to the Eaſt.

Madagh *The* GILVA Col. *Exc.* p.25.A.

Five Miles over againſt *Madagh*, is the Greater of the Iſlands *Ha-beeba*, where there is freſh Water and Shelter for ſmall Veſſels: and upon the Continent to the S.E. below the Mountains of the *Sheffa*, is the ſmall Town of *Andalouſe*, built by a *Colony* of Thoſe *Andaluſian Moors*, who, in the Beginning of the laſt Century[1], were driven out of *Spain*. Six Miles to the N. *by* E. of *Andalouſe*, is the leſſer *Ha-beeba*; and over againſt This Iſland, we have the Mouth of the *Wed el Kaſaab*, ſo called from The [قصب] *Reeds* growing upon the Banks of It. This Rivulet hath It's Sources in the neighbouring Mountains, and falls into a Bay, that is bounded to the Eaſtward with *Cape Falcon*, as our Mariners call It; but which is known to the *Moors* by the Name of [*Ras el* [حرشف] *Harſh-fa*,] *The Rugged Head-Land*. When I paſſed by This *Cape*, in the Month of *December*, there were ſeveral Pieces of Ground on each Side of It, which appeared to be ſown with Wheat and Barley, but the *Promontory* Itſelf is barren and rocky. It may be diſputed therefore, from Theſe Tokens of Fertility in the adjacent Country, whether *This* is the *Metagonium* of *Strabo*; and though the Situation indeed be oppoſite to *Carthago Nova*, yet the Diſtance from It, is only about thirty Leagues; *that is to ſay*, not a third Part of the three thouſand Furlongs He gives It. On the eaſtern Side of the *Cape*, there is a fine ſandy Bay, expoſed only to the N.E. Winds. This the *Moors* call the Port of *Ras el Harſh-fa*: and it was *Here* the *Spaniards* landed in Their late Expedition[2] againſt *Warran*.

The Spaniards *landed near* Ras el Harſh-fa.

Two Leagues farther, in the ſame Direction, is the [مرسي الكبر] *Mers' el Kebeer*, the *Portus Magnus* or *Great Port* of the *Romans*; ſo named, as *Pliny* hath obſerved, from the Largeneſs and Capacity of It. In Contradiſtinction to This, the *Moors* call another Port, lying five Miles from It, under the Walls of

Wed el Caſaab *or the River of Canes*.

Cape Falcon, *or* Ras el Harſhfa, *not the* METAGONIUM. *Exc.* p.6. B.

Mers'el Kebeer, *or the* PORTUS MAGNUS. *Exc.* p.21.E.

1 Fue eſte año [1610] mui notable, por la eſpulſion que el ſe hizo de los *Moriſcos* de toda Eſpaña, gente obſtinada, y que tenian intelligencia con los *Turcos*, y *Moros* de *Berueria*: continuoſe la eſpulſion eſte, y los años ſiguientes: Saliò gran numero dellos, dizen, que algunos otros quedaron deſconocidos, y diſtraçados. *Hiſtor. Gen. de Eſpaña por Iuan de Mariana Tom.*2. p.775. *Madr.* 1635. 2 A.D. MDCCXXXII.

War-

Warran, [*Mers' el Seigh-her*, مرسي الصغير] *The ſmall Port*: but being expoſed to the Northerly Winds, very little Uſe is made thereof, except in favourable Weather. The *Mers' el Kebeer*, *Maz-al-quivir*[1] or *Merſalcabir*[2] as the *Spaniſh* Hiſtorians call It, is formed by a Neck of Land, which advanceth almoſt a Furlong into the Bay, and thereby ſecures It from the N. and N.E. Winds. The Caſtle, built for the Defence of This Port, was more remarkable, when I ſaw It, for Spaciouſneſs and Extent, than for Strength and Beauty; though a great Part of It, particularly to the Weſtward, is artfully enough hewn out of the natural Rock. Hard by the Caſtle are ſeveral Ruins, but not ſo many, as to cover any conſiderable Space of Ground. It is poſſible They may be ſome Remains of the Town mentioned by *Pliny*[3], and later Authors.

The Antients place the Salſum Flumen *and the* Portus Magnus,

If therefore we take the *Mers' el Kebeer* for the *Portus Magnus* of the Antients, and the *Wed-el Mailah* for the *Salſum Flumen*, (whereof, the Tradition of the ſame Appellations from Time immemorial, may be a ſufficient Proof) we ſhall have *in Them* a clear Demonſtration, how little we are ſometimes to depend upon the Diſtances and Situations of Places, as They are tranſmitted down to us from Antiquity. For the Author of *The Itinerary*[4] aſſigns *one hundred and ſeven* (Roman) *Miles* for the Diſtance between the *Salt River* and the *Great Port*, whereas It will not exceed *fifty four*. We ſhall be likewiſe at a Loſs to determine the particular Situation of *Criſpæ*, *Gilva Colonia*, *Caſtra Puerorum*, and the *Portus Divini*, which are ranged, in the *Itinerary*, along This Part of the Coaſt. For, if we take *Madagh* for *Criſpæ* or *Gilva* rather; and *Andalouſe* for the *Caſtra Puerorum*, whoever ſhall double the *Ras Azintoure*, will find the Diſtance between the *Salt River* and *Madagh*, amount to no more than twenty three Miles, inſtead of thirty, as They are given us in the *Itinerary*. The Proportion will be ſtill leſs, both with Reſpect to the Space between *Gilva* and the *Caſtra Puerorum*; and between the *Caſtra Puerorum* and the *Portus Divini*; inaſmuch, as the Diſtance Here will be only ſeven Miles, inſtead of eighteen; and, in the other Inſtance, it will

with the interjacent Criſpæ, Gilva &c. *at too great a Diſtance from each other.*

1 *Marian. Hiſt. de Eſpaña*, ut ſupra. p.656--7--8, paſſim. 2 *Gomecius* de rebus geſtis *Fr. Ximen.* l.4. p.1022. 3 *Exc.* p.21. E. *Merſcalcabir* oppidulum noſtris temporibus à *Telenſini* Rege conditum. *J. Leo.* p.198. A *Merzalquibir* il y a un bon chaſteau, outre la ville. *Deſcrip.* de l' *Afrique* par P. D' *Avity*. *Par.* 1643. p.529. 4 *Exc.* p.25.A.

only be nine, inſtead of twenty three, as They are recorded in the *Itinerary*.

The Portus Divini *differently placed by* Strabo *and* Ptolemy.

With Regard to the *Portus Divini*, there are other Difficulties. For, if the Antients thereby intend one Place only, it will then be impoſſible to reconcile the contrary Situations, that *Strabo* and *Ptolemy* have given It, with Reſpect to the *Great Port*. And, if They are in the Order of the *Itinerary*, and more than One, then, as They can be no other, than the two Bays at the *Ras el Harſh-fa*, ſo, if the Calculation is begun even from the weſtermoſt of Them, the Diſtance, we find, of twenty Miles only, between That and the *Great Port*, will fall vaſtly ſhort of the thirty ſix allowed for It in the *Itinerary*. Though indeed, as *Cellarius*[1] hath in ſome Meaſure obſerved before me, *Strabo* in placing His *Portus Deorum* ſix hundred Furlongs to the Eaſtward of the City *Siga*, fixes the Poſition of It near This Place.

The Portus Divini *the ſame probably with the* Portus Magnus *and the Port of* Arſenaria.

But, notwithſtanding what is here laid down by *Strabo*; and that Veſſels of all Kinds may lye covered, in one or other of Theſe Ports, from the N.W. and N.E. Winds, (the fierceſt indeed, and the moſt common upon Theſe Seas) yet unleſs the Terms *Divini & Deorum* were impoſed accidentally, (upon ſome ſuch like Occaſion, we will ſuppoſe, as the late fortunate Deſcent of the *Spaniards*) rather than in Conſideration of Their Goodneſs and Capacity; ſuch lofty Names plead ſtrongly againſt us, and ſhould induce us to believe the Antients intended ſome other Stations more ſafe and commodious. May we not then take the *Portus Divini* (provided they were Two) to be only other Names for the *Portus Magnus*, and the Port of *Arſenaria*? This, for the Θεῶν λιμὴν of *Ptolemy*; the Other, as lying more to the Weſtward, for the Θεῶν λιμὴν of *Strabo*? Their reſpective Situations anſwer well enough to ſuch Poſitions, and the Harbours Themſelves bid the faireſt for ſuch high Appellations.

Warran *or* Oran.

Five Miles to the S.E. of the *Great Port*, and fifty four to the N.N.E. of *Tlemſan*[2], is *Warran*[3], commonly called *Oran*, a

1 Quod ad *Divinos Portus* attinet, valde vereor, ne ſint quem *Ptolemæus* Deorum portum adpellat. Nam & *Strabo Deorum Portûs* meminit ſexcentis Stadiis à *Siga* diſtantis, qui ſitus magis cum divinis *Itinerarii* Portubus convenit, quam cum Deorum portu *Ptolemæi*. Unde judicare poſſis, nomina hæc eundem portum ſignificâſſe, ab alterutro autem auctore fuiſſe tranſpoſita, ut alter circa *Portum magnum*, alter ultra illum locaverit. *Cell. Geogr.* Antiq. l.4. c.6. 2 *Waharan* abeſt à *Telenſino* octoginta milliaria. *Abulf.* ut ſupra. *Orania* à *Telenſino* centum & quadraginta diſtat milliaria. J. *Leo.* p.198. 3 *Oranum* variis nominibus vocatur

à

A Watch Tower

A Cistern for Rainwater

The Castle of the Port

Mers'el Kibeer

The Hot Bath

Burgh Merjejah

Burgh el Hude

The Cas-saubah

Warran

Guezah

Mers'el Seighre

The Rivulet and Valley

The Castle of the Rivulet

Burg Jideede

A Village

Burgh el Hamrah

A Fountain

a The Manetta, b The Pack Saddle, c The Burg Merjeja, d The Burg el Hude

A Prospect of Warran from the Southward

A PLAN of the CITY and PORT of WARRAN or ORAN as it is commonly called.

To the Right Honourable

WILLIAM EARL COWPER

fortified Town of about a Mile in Circumference. It is built upon the Declivity, and near the Foot of a high Mountain, which overlooks It from the N. and N. W; and, upon the Ridge of This Mountain, there are two Caſtles, that command the Town, with the *Mers el Seigh-hre*, on the one Side; and the *Mers el Kebeer*, with the Bay, on the Other. Leſs than half a Furlong to the Weſtward of This Mountain, there is another, (the *Mazetta*, I think, they call It) in a Situation ſomewhat higher than the Former; but, there lying a large Vale between Them, Their reſpective Ridges are ſo remarkably diſunited, that They not only form a moſt convenient Land-mark for Mariners, but render all Approaches to the Caſtles, from the *Mazetta*, impracticable. To the S. and S. E. there are two other Caſtles, erected upon the ſame Level with the lower Part of the Town, but ſeparated from It by a deep winding Valley. This may be conſidered as a natural Trench to the S. Side of the City; and in the upper Part of It, at three Furlongs Diſtance from the Town, there is a Spring of excellent Water, more than a Foot in Diameter. The Rivulet, formed by This Fountain, conforms It's Courſe to the ſeveral Windings of the Valley, and, paſſing under the Walls of the City, plentifully ſupplys It with Water. We ſee, at every Opening of the Valley, ſuch a pleaſingly confuſed View of rocky Precipices, Plantations of Orange Trees, and Rills of Water trickling down from Them, that Nature rarely diſplays Herſelf in a greater Variety of Proſpects, and cool Retreats. Near this Fountain, there is another Caſtle, which forbids all Approaches of an Enemy; and, at the ſame Time that It guards the *Mattamores**, dug under the Walls of It to the Southward, is an important Defence to the City.

The Mazetta.

The Valley and Rivulet of Warran.

Three of the Caſtles, I have mentioned, are regular *Polygons*: *viz.* the Loweſt of the Two upon the Ridge; the Caſtle of the Fountain; and the Weſtermoſt of the Two before the Town. But the other Two; *viz.* the Higheſt upon the Ridge; and the Eaſtermoſt of Thoſe that lye before the Town, are of a different Faſhion: a great Part of the Latter being built

The Caſtles and Fortifications of It.

à recentioribus, nam alii *Madaurum*, alii *Aeram*, *Auranum* nonnulli vocant; *Afri* hodie *Guharan* appellant. Omnia autem hæc nomina locum acclivem, [*from* وعر wah-ar (*we may ſuppoſe*) *that ſignifies a Place very difficult to be come at*] & ventis expoſitum ſignificant. *Gomecius* de *rebus geſtis* Fr. Ximenii. l. 4. p. 1022. *Franc.* 1603. ☞ * مطمورة. Fovea ſubterranea, crypta, in qua frumentum reconditur. vid. *Gol.* in Voce. *A Pit under Ground wherein the* Arabs *depoſite Their Corn.*

like our old *Engliſh* Caſtles, with Battlements and Loop-Holes; whereas the other is formed into diverſe Angles and Abuttments, as the Figure of the Eminence, upon which It is ſituated, would permit. The *Specula*[1], taken Notice of by *Gomecius*, was probably at This Place: as the Vale, I have deſcribed, to the Weſtward of It, will be His *Anguſtiæ*, and *Sedes*, (the *Pack Saddle*, as our Mariners call It,) through which the *Spaniards* were to make Their Aſſaults upon *Warran*.

The Gates, Caſauba &c.

I am to obſerve further, that *Warran* hath only two Gates, both of which open to the Valley. *The Gate of the Sea*, (for ſo They call the neareſt of Them to the Port) hath a large ſquare Tower built over It; which, upon Occaſion, might be converted into a Fort. But, adjoyning to *the Upper Gate*, called *the Gate of Tlemſan*, there is an oblong Battery, with ſeveral Ports for Cannon. The *Caſauba* or Cittadel, raiſed upon the higheſt Part of the City towards the N.W. was, though without much Order, mounted in all the Angles of It with Cannon; whilſt the lower and oppoſite Corner, towards the N.E. and the *Mers' el Seigh-hre*, was defended by a Regular *Baſtion*. From all which Circumſtances, *Warran* muſt be conſidered as a Place of ſome Conſequence: and, had not a ſurprizing Conſternation infatuated the whole Country, upon the firſt landing of the *Spaniards*, would have given no ſmall Check to Their late fortunate Enterprize.

The Churches &c. built by the Spaniards.

The *Spaniards*, when They firſt poſſeſſed This Place, built ſeveral beautiful Churches and other Edifices, in the Manner of the *Roman* Architecture, but of leſs Strength and Solidity. They have imitated the *Romans* further, in carving upon the *Frizes*, and other convenient Places of Them, ſeveral Inſcriptions, in large Characters, and in Their own Language. Over the Portal of one of the Churches, which, upon *Warran*'s being recovered, in the Year MDCCVIII. by the *Moors*, was once again a Place of *Jewiſh* Worſhip, we have the following Inſcription, that may ſerve for a *Specimen* of the Lapidary Stile of the *Spaniſh* Nation.

1 *Specula* quæ *Facis* dicitur — eſt in prærupto clivo *qua noſtris aſcenſus ad* Oranum *erat futurus*. Locus ipſe arduus eſt, & undique rupibus inacceſſis invius, præterquam quibuſdam *Anguſtiis*, quæ ex Forma, *Sedes* ab Incolis appellatur. Juxta has *Specula* quam diximus conſurgit, quæ ex alterâ parte *Oranum*, *Merſalcabir* ex alterâ proſpicit, face continuò de Nocte prælucente *Græcorum Pharis* non admodum abſimilis. Sequebatur ſtatim *Oranum* urbs celſo quodam in colle poſita, mœnibus & turribus ac loci ſitu munita, quæ mari altera parte alluïtur, altera variis pomariis ac irriguis fontibus cincta, in ſui cupidinem quemvis regem pellicere

REYNANDO LA MAGESTAD DE DN CARLOS SEGVNDO Y GOVERNANDO SVS REYNOS Y SEÑORIOS POR SV MENOREDAD LA SERENISSIMA REYNA DA MARIANA DE AVSTRIA SV MADRE CON SV SANTO Y CATOLICO ZELO MOVIDA DE LAS INSTANTIAS Y REPRESENTATIONES DE DN FRANCISCO IOACHIN FAXARDO Y ZVNIGA MARQVES DE LOS VELEZ MOLINA Y MATVRVEL ADELANTADO Y CAPN MAYOR DEL REYNO DE MVRZIA GOVERNADOR Y CAPITAN GENERAL D' ESTAS PLAZAS FVERON EXPELIDOS D' ELLAS LOS IVDEOS QVE SE CONSERVAVAN NEL SV VEZINDAD DES DE ANTES QVE FVESSEN DE CHRISTIANOS A XVI DE ABRIL DE MDCLXXIX. EN ESTE SITIO DE SV SINAGOGA SE LABRO ESTA IGLEZIA CON LA INVOCATION DEL STO CHRISTO DE LA PACIENCIA - - - - - Y SE ACABO ESTA OBRA EN EL MISMO GOVIRNO A XVI DE ABRIL DE MDCLX----

THAT IS,

In the Reign of His Majeſty Don Carlos *II. and in the Regency of His Kingdoms and Provinces during His Minority by the moſt Serene Queen Da* Mariana *of* Auſtria, *His Mother, out of Her Holy and Catholick Zeal moved thereunto at the Inſtances and Repreſentations of* Don Franciſco Joachin Faxardo *and* Juniga, *Marquiſs of* Velez, Molina, *and* Maturvel, *Lord Lievtenant and Captain* Major *of the Kingdom of* Murcia, *Governour and Captain General of This Place*; *The* Jews, *who had kept themſelves in It's Neighbourhood before It belonged to the* Chriſtians, *were expelled from thence the* XVI *of* April *in the Year* MDCLXXIX. *In This Situation of Their Synagogue was built This Church with the Invocation of the Holy* Chriſt *of Patience - - - - - and this Work was finiſhed under the ſame Government the* XVI *of* April MDCLX---

cere poteſt, nedum Ximenium, quem jam fatalis ardor ad eam gloriam obtinendam incitabat. *Gomecius*, ut ſupra p. 1022. ☞ *Capta fuit* A.D. 1509. *ibid.* & p. 1023-4. &c.

Geeza. *the* Quiza Colon. *Exc.p.9. C. p.21. Cap.2.*

I met with no *Roman* Antiquities at *Warran*; or at *Geeza*, a ſmall *Daſhkrah* and Tribe of *Arabs*, within half a Furlong of It to the Weſt. The Latter hath no ſmall Affinity with the *Quiza* [*Colonia*] of the Antients, placed by Them immediately after the *Great Port*; and therefore not far, as we may conjecture, from This Poſition.

No River where the Antients place the Mulucha.

Pliny fixeth His *Mulucha*, and *Ptolemy* His *Chylemath* betwixt *Quiza* and the *Great Port*. In travelling indeed betwixt the *Great Port* and *Warran*, we paſs over a very ſmall Rill of Water, which hath It's Sources at a Furlong's Diſtance from the Sea; but there is no River, properly ſo called, nearer than the *Wed el Mailah*, on the one Side; or the *Sigg*, on the other. This River therefore, which hath hitherto ſo much perplexed the antient Geography [1], appears to be altogether imaginary; eſpecially in This Situation, where we are directed to look for It.

Canaſtel.

Advancing four Leagues farther towards the N.N.E. we paſs by the ſmall Village of the *Canaſtel*, pleaſantly ſituated in the Midſt of a ſpacious Grove of Olive Trees, and at the Foot of a high Range of Mountains. The Gulphs of *Warran* and *Arzew* are ſeparated by This Ridge; which reacheth as far as *Jibbel Ker* to the Southward, and ends in the *Cape Ferratt* towards the Sea. *Ker* is a round pointed Eminence, a little upon the left Hand, in travelling from *Warran* to *Arzew*. The *Arabs* place It among the chief Haunts of This Province, for the Lyon, and Wild-Boar; the Prints of whoſe Feet, we did indeed often meet with, in traverſing the Thickets of the ſmall adjacent Valleys.

Jibbel Ker.

Cape Ferratt *or* Meſaff.

Two Leagues to the N.N.E. of the *Canaſtel*, is the *Cape Ferratt*, the *Meſaff* [2] of *Edriſi*. This Promontory is remarkable for a high Rock, which, aptly repreſenting a Ship under Sail, ſtands out, at a ſmall Diſtance before It, in the Sea.

The Port of Arzew *or of the* Beni-Zeian.

Twelve Miles to the S.S.E. of This *Cape*, is the Port of *Arzew*, called, by the *Moors*, the Port of *The Beni Zeian* [3], after the Name of the neighbouring *Kabyles*, formerly a conſiderable Community. It is of the ſame Figure, though more capa-

1 Vid. *Pomp. Melam de Situ Orbis.* curante V.C. *Abr. Gronovio. Lug. Bat.* 1722. p.32. Not. 3. *Voſſii* Obſervat. *ibid.* p.336-7. & *Hag. Com.* 1658. p.21-22. & cum Notis *Vadiani. Baſ.* 1557. p.26. 2 *Vaharan* — diſtat à Promontorio *Meſafæ* 25 Milliaribus, linea recta; obliqua vero, 32. A Promontorio *Meſafæ* ad portum *Arzau* habentur milliaria decem & octo. *Geogr. Nub.* p.85. 3 Fuit penes *Benizeïinos* illius (*Telenſini* ſc.) regni Imperium 380 fere Annis. *J. Leo.* p.188.

cious

cious than the *Great Port*: and, according to the Liberty of Expreſſion in the *Gentile* Ages, might much better deſerve the Epithet of *Divine*, than the Ports, I have mentioned, at *Ras el Harſh-fa*. *Ptolemy* we are ſure, ſituates His *Deorum Portus* betwixt *Quiza* and *Arſenaria*, which, as I have before obſerved, can be no other than This, provided *Geeza* or *Warran* is the antient *Quiza*, as *Arzew* is, without Doubt, the antient *Arſenaria*. But we are to take Notice at the ſame Time, that Our Author placeth His *Deorum Portus* 10′. only to the Eaſt, and 15′. to the South of *Quiza*; and with reſpect to *Arſenaria*, He ſituateth It 20′. to the Weſt, and only 5′. to the South; a Poſition altogether imaginary, and in no Manner correſponding with any of the Harbours or Windings of the adjacent Parts of the Sea-Coaſt.

The Portus Deorum *of* Ptolemy.

† *Arzew*, the antient *Arſenaria*, is at the Diſtance of three *Roman* Miles from the Port, as *Pliny* placeth It. The Country, for ſome Miles behind It, is made up of rich champain Ground: but we look down upon the Sea, from ſome Precipices, which, in That Direction, muſt have been always a natural Safeguard to the City. The Water made uſe of by the Inhabitants at preſent, lieth lower than the Sea; a Circumſtance, that will perhaps account for the Brackiſhneſs of It. They draw It, below the Precipices, from a Number of Wells, which, by the Maſonry, appear to be as old as the City. Yet They have a Tradition that Their Predeceſſors were better ſupplied, in having Water conveyed to Them by an Aqueduct. Some of the Arches of It were ſhewn me, as a Proof of This Tradition; yet, as Theſe want the Channel, and no farther Traces of Them appear in the Way to the *Sigg* and the *Taleelet*, the only Rivers that could furniſh the Water; we may imagine Them rather to have been a Part of ſome other Edifice: but, of what Kind, This ſmall Fragment is not ſufficient to inſtruct us. However, in ſome Meaſure to ſupply the Want of ſuch a Conveniency, the Founders have made the uſual Proviſion for the collecting of Rain Water, (inferiour indeed to what the former might have produced,) by building the whole City upon Ciſterns. Theſe ſtill ſubſiſt, but are converted to a different Uſe; ſerving the Inhabitants for ſo many Hovels to dwell in. There are ſeveral Capitals, Baſes, Shafts of Pillars, and other antient Materials, that lye ſcattered among the Ruins. A well finiſhed

Arzew, *The* Arsenaria. *Exc.* p. 21. Cap. 2.

Corinthian Capital of *Parian* Marble, ſupports the Smith's Anvil; and, in the *Kaide*'s[1] Houſe, I accidentally diſcovered a beautiful *Moſaic* Pavement, through the Rents of a ragged Carpet ſpread over It. The following Inſcriptions were in a *Hypogæum* or Sepulchral Chamber, fifteen Foot ſquare, built very plain, without Nitches, *Columbaria*, or any Ornament whatever. The North and the Eaſt Walls were only inſcribed; but the Corner Stone, and That Part of the Inſcription is now wanting in Both.

On the North Side.

SEX. VAL. SEX. FIL. Q. MAXIMO
M. VAL. SATVRNINVS
PATRVVS
EX TESTAMENTO.

SEX. VAL. Q. . . .
L. VAL. SAT. . . .
FRATRI
ET SEX. VAL. . . .
PATRI

Part of the Stone wanting.

On the West Side.

. . . . . GATO
. . . . . INVS
. . . . . RI
. . . . . IMVS
. . . . . VO

MVNDICIAE. Q. FIL.
SATVRNINAE
L. VAL. SATVRNINVS
MATRI.
ET SEX. VAL. MAXIMVS
AVIAE.

East Side.

Q. VAL. SEX. FIL. Q. ROGATO
AED. II. FLAM. II Q. Q.
L. VAL. SATVRNINVS
PATRI
ET SEX. VAL. MAXIMVS
AVO.

M. VAL. Q. FILIO. Q. GAVDO
L. VAL. SATVRNINVS
FRATRI
ET SEX. VAL. MAXIMVS
PATRVO.

The Salt Pits *of* Arzew.

Five Miles to the Southward of *Arzew*, there is a large Compaſs of Ground, full of *Salt-Pits*; from whence the neighbouring Communities are ſupplied with Salt. This Commodity, from the Facility of digging It, the Shortneſs afterwards of the Carriage, and the Advantage of the adjacent Port, would, under any other Government, be a Branch of Trade as invaluable, as the Pits Themſelves are not to be exhauſted.

☞ * قايد *Kaide*, The Name given in this Country to the Governours of Cities, Villages *&c.* from whence the *Spaniards* have their *Alcayde* or *Alcalde*.

Under

Under ſome ſteep rocky Cliffs, five Miles to the E. of *Arzew*, we paſs by two Galley Ports; one of which openeth towards *Muſty-gannim*, the other towards the Port of *Arzew*. Both ſeem to have been under the Protection of one and the ſame Fort that is ſituated above Them, and which formerly was conveniently ſupplied with Water from an adjacent Mountain. A great Part of the Conduit ſtill remaineth, and might be eaſily repaired for Uſe.

Two Galley Ports, with a Fort.

A little farther, is the Mouth of the Rivers *Sikke* and *Habrah*, which unite, about three Miles, before They fall into the Sea. The *Ta-leelet*, which deſcends from the Mountains *Ta-farowy*, when It is not drunk up by the Plains, will likewiſe augment the Stream; there being no other Channel to convey It to the Sea.

The Mouth of the Sikke *and* Habrah.

The Ta-leelet.

The *Sikke* or *Sigg* hath It's Sources at the *Hammam* of *Seedy Aly Ben Joube*, forty Miles to the S. W. In paſſing by the Plains of *Teſ-ſailah*, It is called the River *Makerra*; and *Sikke*, when It begins to enter Thoſe of *Midly*. The *Sikke* might be well taken for the antient River *Siga*, was only an Affinity in Sound to be regarded, and were not the old Geographers unanimous in placing the Latter much farther to the Weſtward. As therefore the fertil Plains of *Midly* may be conſidered, as a large Garden, canton'd out into a Number of Partitions; and, as each of Theſe hath a Branch, *Rivus*[1] or *Incile* of the *Sikke*, always ready, when required, to overflow It; we may deduce the Name rather from [ساق] *Sikk*, or *Sakeah*, whereby the *Arabs* ſignifie ſuch artificial Drains and Trenches, which This River, as Occaſion ſerveth, is derived into.

The Sikke *or* Sigg.

The ſame with an artificial Trench or Rivus.

The *Habrah* hath It's Fountains fifty Miles to the South; the principal of which is at *Niſ-rag*, where the Water burſts out with a ſurprizing Noiſe and Rapidity. When It arrives within eight Leagues of the Sea, It receiveth a Branch from the [حمة] *Hammaite*, where there is a *Hot Bath*, (as the Name imports) and ſeveral antient Ciſterns. Hitherto This River hath been known by the Name of The *Tagia*; but now aſſuming that of *The* [*Wed el* [حمام] *Ham-mam*,] *River of the Baths*, windeth Itſelf afterwards through ſeveral Moun-

The Habrah,

or Tagia,

or Wed el Hammam.

1 Incilia, *foſſæ ſunt quæ in Agris fiunt ad Aquam deducendam; dicuntur & derivationes de Rivo communi factæ.* Vid. *Columel.* in voce *Incilia.*

Claudite jam Rivos *Pueri, ſat Prata biberunt.* Vir. Ecl. 3. l. 111.

tains and Valleys, 'till, entring the ſame Plains with the *Sikke*, It is called *Habrah*, after the Name of the *Bedoweens*, who have Their *Dou-wars** upon the Banks of It.

El Muckdah *or The Ford.*

The Conflux of the Rivers *Sikke* and *Habrah* formed a Stream, when I paſſed It, as big as the *Cherwell*. The Mouth of It is called [*El Muckdah* or *El Muchadhah* المخاضة] *The Ford*, in the Language of the Country; it being at this Place, in travelling from *Arzew* to *Muſty-gannim*, we paſs Theſe Rivers; which, except in the rainy Seaſon, are entirely loſt in the Sand, and leave the Paſſage without Water. Theſe Rivers thus united, from their Poſition with Reſpect to *Arſenaria*, ſhould be the *Cartennus* of *Ptolemy*; in which Situation likewiſe *Marmol* placeth His *Cirat*; though I could not be informed of any ſuch Name, upon the ſtricteſt Enquiry.

The Sikke *or* Cartennus. *Exc.* p. 9. D.

Maſagran or *Mazachran*, a ſmall Town, with a Mud-walled Encloſure, is ſituated, upon the Weſtern Declivity of a Range of Hills, twelve Miles to the N. E. of *The Ford*, and within a Furlong of the Sea. It ſeems to denote a Place abounding with Water[2]; a Circumſtance which will very juſtly correſpond with the Situation.

Muſty-gannim.

† *Muſty-gannim*, the adjacent City, is built in the Form of a Theatre, with a full Proſpect of the Sea; but is cloſed up, in every other Direction, with a Round of Hills that hang over It. It is ſomewhat bigger than *Warran*, taking Place after *Tlemſan*, among The Cities of This Province. The Inhabitants have a Tradition, (and ſome vacant Spaces between the Streets ſeem to confirm It) that the preſent *Muſty-gannim*, is made up of ſeveral contiguous Villages. In the Middle of the City, near one of theſe vacant Spaces, are the Remains of an old *Mooriſh* Caſtle, erected, as appears from the Faſhion of It, before the Invention of Fire-Arms. The N.W. Corner, which overlooks the Port, is ſurrounded with a ſtrong Wall of Hewn-Stone, where there is another Caſtle, built in a more regular Manner, with a *Turkiſh* Garriſon to defend It. But *Muſty-gannim* being too much expoſed to whatſoever Body of Men ſhall lodge Themſelves upon the Hills behind It, the principal Strength will lye

☞ * دوارة *Dow-warah* or *Doo-warah*, Tentoriorum orbicularis vicus paguſve, *quales Scenitæ habitare* ſolent. Vid. *Gol.* in voce. So They call the Tents or Encampments of the *Bedoweens*, which are uſually pitched in the open Fields, in a circular Figure, with their Doors opening towards *Mecca*, or the [قبلة] *Kiblah*, as They call It. 1 Pres de ces Ruines de *Arzew* eſt l' embouchure du fleuve *Cirat*. L'*Afrique* de *Marmol*. l.5. c.21. 2 Vid. *Gol.* in voce سجر (*aqua implevit* ſc. fluvium) & زخر (*exundavit* alveus.)

in

in the Cittadel, erected upon one of theſe Eminences, having a full Command of the City and Country round about It.

In travelling betwixt *Maſagran* and *Muſty-gannim*, we are entertained with the Proſpect of a Number of Gardens, Orchards, and Country Seats, ranged, in a beautiful Variety, all along the Sea Shore. A Chain of Hills bounds Them to the S. and S. E. which not only intercepts the noxious Winds, in that Direction, from Theſe Plantations, but breaks out, every where, in Fountains, to cheriſh Them during the hotter Seaſons.

The Gardens &c. between Maſagran *and* Muſty-gannim.

The Beauty and good Maſonry ſo obſervable, even to This Time, in the Walls and Caſtle to the N. W. allow us to ſuppoſe Them to have formerly belonged to ſome *Roman* Fabrick: otherwiſe, I had not the good Fortune to meet with any Thing in This Place, that carries with it the leaſt Appearance of the antient Architecture. Yet both *Muſty-gannim* and *Maſagran* are ſo copiouſly ſupplyed with Water, and ſo commodiouſly ſituated with regard to the fertil and extenſive Downs behind Them; and enjoy beſides ſuch a delightful Proſpect of the Sea, and of the rich maritime Country, to a great Diſtance, before Them; that, without Doubt, they were Stations too valuable to be neglected by the *Romans*. *Pliny* and *Ptolemy* place Their *Cartenna* in This Direction; and in the *Itinerary*, we have the ſame Diſtance betwixt *Arſenaria* and *Cartenna*, that I find betwixt *Arzew* and Theſe Places. One or other of Them therefore, nay perhaps Both, might have been formerly taken in by This *Colony*. For, conſidering Their Situations are nearly contiguous, and the interjacent Plantations belong indifferently (as They perhaps always did) to Them Both, there is ſome Probability at leaſt of Their having had likewiſe the ſame Intereſt, and having been one and the ſame Community, under the Name *Cartennæ*, as *Ptolemy* writeth it in the plural.

Muſty-gannim *or* Maſagran, *The* CARTENNA. *Exc.* p.9. D. p.21. Cap. 2. p.25. A.B.

Three Leagues to the E.N.E. of *Muſty-gannim* there is a Fountain of excellent Water, with a Heap of Ruins that encloſe It. The *Arabs* call the Place [كلمة *Kulmeeta*] *All-Dead*, preſerving the Tradition of a bloody Battle fought near It, wherein the weaker Party were all put to the Sword. The Form of theſe Ruins, (not unlike ſome of our old *Engliſh* Caſtles) with Their Situation fourteen Miles from *Cartenna*, ſhould induce us to believe Them to be the Traces of the *Lar Caſtellum* of the *Itinerary*.

Kulmeeta *or The* LAR Caſtellum. *Exc.* p.25.B.

The River Shelliff *or* CHINALAPH. *Exc.* p.9. D.

Three Miles to the N.W. of *Kulmeeta*, is the Mouth of the River *Shelliff*, a Corruption of the *Chinalaph* of the old Geography. This is the moſt noted River of the Kingdom, and ariſeth in the *Sahara*, at the Diſtance of fourſcore Miles, to the S.E. The Fountains of It, called from Their Number and Contiguity, [سبعون عيون *Sebbeine Aine* or *Sebaoun Aioun*] *The Seventy Fountains*, are no ſooner united, than they fall into the Channel of the *Nah'r Waſſel*, a little adjacent Brook, which, upon this Conflux, loſeth It's Name.

The Rivulet of Midroe.

The firſt Courſe of the *Shelliff*, for the Space of thirty two Miles, is to the Eaſtward; where It takes in the Rivulet of *Midroe*, a Village of the *Sahara*, at the Diſtance of ten Leagues from *The Seventy Fountains*. From the Influx of this Rivulet to the Precincts of the City *Medea*, forty Miles farther, the *Shelliff* hath a more Northerly Direction; 'till, receiving the

The Harbeene.

Harbeene, It immediately changeth It's Courſe to the Weſtward, and continueth afterwards to run nearly in a Paralleliſm with the Sea Coaſt.

The Wed el Fuddah, *or River of Plate.*

After the *Harbeene*, the next conſiderable Contribution to the *Shelliff*, is from *The* [*Wed el* [فضة] *Fuddah*] *River of Plate*, fourteen Leagues to the Weſtward. This River hath It's Sources at *Wan-naſh-reeſe*[1], a high rugged Mountain, generally covered with Snow, and remarkable for It's Mines of Lead Oar. In great Rains, many Fleaks and Sparkles of This Mineral are brought down by the River, which being afterwards left upon the Banks and glittering in the Sun, give Occaſion to the Name. Several Geographers have been miſtaken in deducing the River *Shelliff*[2], inſtead of This Branch of It only, from the *Wan-naſh-reeſe*.

The Arhew.

Seven Leagues to the W.S.W. of the *Wed el Fuddah*, over againſt *Mazouna*, the *Shelliff* is further augmented by the *Arhew*, which hath It's Fountains ſix Leagues to the N. N. W. of the *Sebbeine Aine*, and runs almoſt parallel with the *Mina*.

The Mina.

The *Shelliff* receives the *Mina* at the Diſtrict of *El-mildy-ga*, five Leagues to the Weſtward of *Arhew*, and fifteen to the S.E. of *Jibbel Diſs*. It conſiſts of two Branches: the Weſtermoſt

1 *Guanſeris* viſendæ altitudinis mons. *J. Leo* p.205. 2 Ex monte *Wan-naſh-reeſe* [ودشريس] ſcaturit fluvius *Selif* [سلف] celebris.—— Eſt fluvius magnus, qui increſcit dum cæteri fluvii decreſcunt, inſtar *Nili Egypti*. *Ebn Said* in *Abulf.* ut ſupra. *Selif* magnus fluvius, ex *Guanſeris* montibus originem ducens, per incultas planities ad Confinia Regnorum *Tenez* ac *Telenſin* labitur, atque hinc *Mazagranum* à *Muſtegani* diſterminans [*quo fallitur*] mare *Mediterraneum*

having It's Fountains forty Miles to the Southward of their Influx into the *Shelliff*; the other, called the *Wed el Abdt*, as many to the S.W. After each of them hath traverſed, for the Space of ſix Leagues, a rich level Country, They unite near the Tomb of *Jilelli Ben Omar*, a *Ma-rab-butt* of great Reputation.

The *Shelliff*, when It had drunk up theſe Rivers, together with the *Wariſſa*, the *Tagia*, the *Suſellim*, and other leſſer Streams, was, when I ſaw It in *Autumn*, about the Bigneſs of the *Iſis* united with the *Cherwell*. *Ebn Said*[1] as quoted by *Abulfeda*, aſcribeth to the *Shelliff* the ſame Property the *Nile* hath, of increaſing It's Stream in the Summer Seaſon; but, I am perſwaded, not the leaſt Occaſion could have been ever given for any Suſpicion or Appearance of this Kind. *The* Shelliff *as big as the* Iſis *and* Cherwell.

A little to the N.W. of the *Shelliff* is the *Cape Ivy* of our modern Sea Charts, *The* [*Jibbel* [جبس] *Diſs*] *Mountain of Reedy-Graſs* as the Inhabitants call It. Four Miles farther, to the E.N.E. is the large ſandy Bay of *Teddert*, where Veſſels ride very commodiouſly in Eaſterly Winds. The *Haud-Farruch*[2] of *Edriſi* and the *Cartili* of the *Itinerary* fall in with this Situation. Cape Ivy, *or* Jibbel Diſs. Teddert, *or* Cartili. *Exc.* p.25. B.

Ham-meeſe, where there is a Creek and Rivulet, is a ſmall Mart for Corn, two Leagues from *Teddert* to the E.N.E. The *European* Merchants are permitted to carry on the like Commerce at *Magrowa*, and *The* [رمل ابيض *Rummel-abead*] *white ſandy* Bay a little farther to the Eaſtward. Hammeeſe. Magrowa: Rummel abead.

Three Leagues to the E.N.E. of *Ham-meeſe*, at a ſmall Diſtance from the Continent, is the *Zour el Hamam*, *Iſola de Columba*, or *The Pigeon Iſland*. It is a rocky Place, about a Quarter of a Mile in Circuit, and receiveth It's Name from the Number of [*Ha-mam* حمام] *Wild-Pigeons*, that build in the Clifts of It. Zour el Hamam, *or Pigeon Iſland.*

Three Leagues farther are *Callat Shimmah* [*the Light Houſe*] and *Mers' Agoleite*, (the *Merſalach* of the modern Sea Charts) two ſmall Creeks, with a Promontory between Them. They are often viſited by the coaſting Veſſels, and lye, near the half Way, betwixt the *Pigeon Iſland* and *Tniſs*. This Part of the Sea Coaſt is remarkable for the *Jibbel Miniſs*, a Mountain of Callat Shimmah *and* Mers' Agoleite. Jibbel Miniſs.

raneum ingreditur. *J.Leo* p.286. *Zelif* ſort du Mont *Guanaceris*, traverſe des plains deſertes et ſe jette dans la mer a l'orient de *Moſtegan* ſur les frontiers de *Tremecen*. De la *Croix Atl. Geog.*Vol.IV.p.207. 1 *Vid.Not.* ut ſupra. 2 A *Moſtoganem* ad *Haud Farruch* XXIV M.P. via obliqua, recta autem XV. eſt vero *Haud Farruch* portus conſpicuus, adjacetque ei oppidum populoſum. *Geog. Nub.* p.85.

Welled You-nooſe. Salt; here likewiſe the *Welled Tou-nooſe* have their Encamp. ments.

Tniſs, *or* Tennis. *Tniſs* or *Tennis* hath a low dirty Situation, (as the Name may probably inſinuate) lying ſixteen Miles to the E.N.E. of the *Zour el Ha-mam*, at a ſmall Diſtance from the Sea. Before the Conqueſts of the *Barbaroſſæ*, It was the *Metropolis* of one of the petty Kingdoms of this Country; though a few miſerable Houſes, built in the ſame Manner with Thoſe, before deſcribed, at *Maiſearda*, are all that remain of It at preſent. A little Brook runs winding by Them, which afterwards emptieth It ſelf, over againſt a ſmall adjacent Iſland, into the Sea. *Tniſs* hath been a long Time famous for the great Quantity of Corn ſhipped off from thence to *Chriſtendom*: but the Road before It, lying too much expoſed to Weſterly and Northerly Winds, Veſſels are frequently caſt away, as at *Hammeeſe* and *Magrowa*, unleſs They fall in with a Seaſon of calm Weather.

The Character of the Inhabitants. The *Moors* have a Tradition, that the *Tniſſians* were formerly in ſuch Reputation for Sorcery, that *Pharaoh* ſent for the wiſeſt of Them to diſpute Miracles with *Moſes*. They are ſtill the greateſt Cheats of all This Country, and as little to be truſted as Their Road. *Hammet Ben Uſeph*, a late neighbouring *Ma-rab-butt*, hath thus[2] branded the Place and Inhabitants.

Tennis *is built upon a Dunghill,*
* * * * * * * * * * * *
The Water of it is *Blood,*
And the Air is *Poiſon,*
And Hammet Ben Uſeph *doth not come there.*

Tniſs, *The* CARCOME. *Exc.* p.9. D. *Sanſon* and others make *Tniſs* the *Julia Cæſarea* of the Antients; though the Iſland, I have mentioned, ſeems to be the

1 تنيس (Tennis) *ſeems to be the ſame Name with the* Tanis *of* Egypt, *from* טין (Tin) Clay, *or* Mud; *rendered by the* Greeks πηλέσιον, *from* πήλος, *a Word of the like Signification in their Language.*

[2] T e n n i s	[2] تـــــنـــــيـــــس
Mabaneah ali den-nis,	مبنية علي دنيس
* * * * * *	* * * * * * *
Ma dim,	ما دم
wa howa Sim,	و هوا سم
wa Hamet ben Uſeph *ma dakhul thim.*	و حمد بن يوسف ما دخل ثم

only

only Circumſtance, which favours Their Opinion. Otherwiſe, there are not the leaſt Traces to be met with of any ſuch Haven, as *Cæſarea* is reported to have had; neither have we here the Footſteps of thoſe maſſy Walls and capacious Ciſterns, which are common to other *Roman* Stations, vaſtly inferiour to what *Cæſarea* muſt have been, for Extent and Magnificence. However, if any of *Ptolemy*'s Cities had This Situation, *Carcome* may plead the greateſt Right to It, as following *Cartennæ* and *Carepula* in the Order of His Tables.

A little Way from *Tniſs*, there is a high rocky Mountain, that ſtretches out a great Way into the Sea. It is called by our Modern Geographers *Cape Tennes*, but by the *Moors* [ناقوس *Nackos*, or *Nakouſe*] *The Bell*, from the Figure of the *Grotto*, formed in the lower Part of It. This is one of the moſt remarkable Promontories of This Country, and, in advancing towards It from the Coaſt of *Spain*, appears (in the Mariners Stile) like the Head of a Wild-Boar. By the Order of *Ptolemy*'s Tables, and by It's Diſtance of 1°.40′. only from *Arſenaria*, *Nakkos* may be well taken for the *Promontorium Apollinis* of the Antients.

Nackos, *or The* Promontorium Apollinis. *Exc. ibid.*

Four Leagues from This *Cape* to the Eaſtward, are the *Beni Head-jah*; and at the like Diſtance from Them, are the *Daſhkras* of the *Beni Howah*, two powerful Tribes of *Africans*. The coaſting *Brigantines* find Shelter under the Covert of a few Iſlands, ranged along This Part of the Coaſt: one of which, belonging to the *Beni Howah*, is not inferiour, in Circuit, to the *Pigeon Iſland*. The Jutting out of the Mountain, over againſt It, is diſtinguiſhed, very conveniently for Mariners, by a Watch-Tower.

Beni Headjah.

Beni Howah.

Two Leagues to the Eaſtward of the *Beni Howah*, we fall in with a ſmall Creek, and ſome Ruins, which formerly might have belonged to the *Caſtra Germanorum*. Theſe are called *Dah-muſs*, [دحمس] which, in This Language, ſignifieth a dark Place or Cavern; a Name probably taken from ſome of the antient Ciſterns now buried under Them.

Dah-muſs, *The* Caſtra Germanorum. *Exc.* p.9. D.

† Two Leagues farther, near the Bottom of the ſame Bay, we have the Ruins of *Bresk*, another *Roman* Station, of a larger Extent than *Dah-muſs*. The *Andaluſian Moors* had the laſt Poſſeſſion of It; but the inconvenient Situation of It among the *Goryah*, *Larhatt*, *Beni Yifrah*, and other troubleſome *Kabyles*, is the Cauſe, that for ſome Years, *Bresk* hath been left without

Bresk *or*, Canuccis. *Exc. ibid.* p. 21.D. p.25. B.

an Inhabitant. *Ptolemy*'s *Canuccis*, the *Gunugi* or *Gunugus* of *Pliny* and the *Itinerary*, anſwers to This Place.

Ras el Terff. A Neck of Land, projecting Itſelf from Theſe Ruins into the Sea, forms the *Ras el Terff*; betwixt which and *Sherſhell* there is a Bay of a moderate Depth. At the Bottom of It, is the

The River Tef-ſert. Mouth of the *Teffert*, a River of no great Conſequence in Summer, but deep, rapid and dangerous to be forded in the Winter Seaſon. *Edriſi*[1], (unleſs He calculates, contrary to His uſual Method, from E. to W.) makes His River *Selef* fall in Here, or at *Tniſs*; and *Ptolemy*[2], by placing His *Iol Cæſarea* 20′. only to the Eaſtward of the *Chinelaph*, ſeems to confirm it; though the Tradition of the ſame Name, down to This Age, will, I preſume, ſufficiently authorize the Poſition that hath been already given to It at *Jibbel Diſs*.

Sher-ſhell. † Five Miles from the *Tefsert*, and nine from *Bresk*, is the City of *Sher-ſhell*, in great Reputation for making Steel, earthen Veſſels, and ſuch Iron-Ware as are in Demand among the neighbouring *Kabyles* and *Arabs*. It is a Collection of low tiled Houſes of a Mile in Circuit; but was formerly much larger[3], and a Seat of one of the petty Kings of This Country. What we ſee of It at preſent, is ſituated upon the lower Part of the Ruins of a large City, not much inferiour to *Carthage* for Extent; and we may conceive no ſmall Opinion likewiſe of It's former Magnificence, from the fine Pillars, Capitals, capacious Ciſterns, and beautiful *Moſaic* Pavements that are ſtill remaining.

The Aqueducts. The Water of the River *Haſhem* (according to the preſent Name,) was conducted hither through a large and ſumptuous Aqueduct, little inferiour to that of *Carthage* in the Height and Strength of It's Arches; ſeveral of the Fragments, ſcattered amongſt the neighbouring Mountains and Valleys to the S. E. continue to be ſo many inconteſtable Proofs of the Grandeur and Beauty of the Work. There are beſides two other Conduits, brought from the Mountains to the S. and S.W. Theſe ſtill ſubſiſt, and, furniſhing *Sher-ſhell* with excellent Water, (for That of the Wells is brackiſh) may be conſidered as two ineſtimable Legacies of the Antients.

The Strength and Beauty of the Situation. Nothing certainly could have been better contrived, for Strength and Beauty, than the antient Situation of This City.

1 Ab Inſulis *Alhamam* ad Oſtium fluminis *Selef* XXII M.P. *Geog. Nub.* p.85. 2 *Exc.* p.9. D.E. 3 *Serſel* maximum, atque ampliſſimum eſt oppidum à *Romanis* ad mare *Mediterraneum* ædificatum: continet in circuitu Milliaria plus minus octo. *J. Leo.* p. 58.

A ſtrong Wall, forty Foot high, ſupported with Buttreſſes, and winding Itſelf near two Miles through the ſeveral Creeks of the Sea Shore, hath ſecured It from all Encroachments from the Sea. The City, to the Diſtance of two Furlongs from This Wall, lyeth upon a Level, and afterwards, riſing gradually for the Space of a Mile, to a conſiderable Elevation, (as the antient Name *Iol*[1] may probably import) ſpreads Itſelf over a Variety of Hills and Valleys, and loſeth the Proſpect of the Sea. One of the principal Gates to the Landward, placed about a Furlong below the Summit of Theſe Hills, leads to the rugged Mountains of the *Beni Menaſſer*; and, of the other two near the Sea Shore, the Weſtern lyeth under the Shade of the high Mountains of the *Beni Yifrah*, and the Eaſtern openeth towards the mountainous Diſtrict of *Shenooah*.

Sherſhell being thus ſhut up in the midſt of Mountains and difficult Paſſes, all Communication with It may be eaſily cut off, whenever the neighbouring Tribes, (as it frequently happens even to This Day) are diſpoſed to be mutinous and troubleſome. And, from This Circumſtance, we may draw one Argument, that *Sherſhell* is the *Julia Cæſarea*, by interpreting what *Procopius*[2] relates of It in our Favour, *viz. that the Romans could only come at It by Sea, Acceſs by Land being rendered impracticable, as all the Paſſes were then ſeized upon by It's Neighbours.* *The Difficult Acceſs to It.*

They have a Tradition of the whole City's being deſtroyed by an Earthquake; and that the Port, formerly very large and commodious, was reduced to the miſerable Condition It is in at preſent, from the *Arſenal* and other adjacent Buildings which were thrown into It by the Shock. The *Cothon*[3], that had a Communication with the weſtern Part of the Port, is the beſt Proof of This Tradition. For, when the Sea is calm, and low (as it frequently happens after ſtrong S. or E. Winds,) we then diſcover, all over the *Area*, ſo many maſſy Pillars and Pieces *Deſtroyed by an Earthquake.*

1 Ab על vel *Syr.* ע'ל' vel עלי quod *celſum* ſonat. *Boch. Chan.* l. 1. c. 34. unde *Ili*beris, *Ili*turgis, civitates quæ altum ſitum habent. 2 Ες ἣν [Καισάρειαν] Ρωμαῖοι ναυσὶ μὲν εἰσαεὶ ῥᾴδιον· πεζῇ δὲ ἴέναι οὐκ εἰσὶ δυνατοὶ Μαυρουσίων ἐν ταύτῃ ὠκημένων τῇ χώρᾳ. *Procop.* l. 2. de Bell. *Vand.* c. 20. in fine. 3 *Servius* in illud *Virgilii Æneid.* 1.

Hic Portus alii effodiunt

Portus non naturales ſed arte & manu factos *Cothonas* vocari aſſerit. Idem ſcribit & *Feſtus*. viz. à קטם *katam* vel *Phœnicio* more *katham* incidere, unde קטים *kathum* inciſus & קטים *kithum* vel קטימה *kethima* Inciſio: ita etiam apud *Arabes*. vid. *Boch.* ut ſupra cap. 24. & *Buxt.* in voce.

of great Walls, that It cannot well be conceived, how They ſhould come there, without ſome ſuch violent Concuſſion.

The Cothon. No Place could be better contrived for the Convenience and Safety of Their Veſſels, than the *Cothon* muſt have been in It's primitive Situation. For, (beſides the Capacity of It, which is at leaſt fifty Yards ſquare, ſecure in every Part from the Wind, the Swell, and the Current, each of Them troubleſome enough ſometimes in the Port;) we cannot but admire the great Art and Contrivance of the Founder in ſupplying It with Water. For This Purpoſe, we diſcover, upon a round peninſular Hillock that makes the Northern Mound of the Port and *Cothon*, ſeveral Floors and Pavements of Terraſs and *Moſaic* Work, laid, as it appears, on Purpoſe to receive the Rain-Water, which was to fall from Them into ſmall Conduits, and from Theſe again into greater, 'till at laſt They were All to empty Themſelves into a large oval Ciſtern. I only ſaw the Bottom of This *Reſervoir*, and cannot therefore judge of the Capacity of It; however, according to the Quantity of Water that falls every Year in This Country, a Proviſion of ſeveral thouſand Tons might have been collected by This Method. This Spot of Ground, nearly of an Hemiſpherical Figure, is about a quarter of a Mile in Circumference, and hath a ſmall Fort built upon the Top of It.

The Port, or Haven. The Port is nearly in the Form of a Circle, of two hundred Yards in Diameter: but the ſecureſt Part of It, which, 'till of late, was towards the *Cothon*, is now filled up with a Bank of Sand, that daily increaſeth. There lyeth in the Mouth of It, a ſmall Rocky Iſland, the main Shelter and Defence at preſent againſt the N. and N. E. Tempeſts.

Sherſhell *The* Iol *or* Julia Cæſarea. *Ex.* p.4.C.D.p.6. F. p.9.E. p. 18. cap.6. p. 21. cap.2. D. p.25. B. This Iſland therefore, with the large Circuit and ſumptuous Remains of the antient City, will afford other Arguments for ſuppoſing *Sherſhell* the *Iol* or *Julia Cæſarea*. For Ports are very rare upon the Coaſt of *Barbary*; eſpecially, in This Situation, where we are to look for *Cæſarea*; and an Haven with an Iſland at the Entrance into it, is only, I preſume, to be met with at *Tackumbreet*; a Place certainly at too great a Diſtance to be taken for It. *Tniſs*, which is conjectured by *Sanſon*[1] and Others to have been the *Julia Cæſarea*, hath indeed an Iſland before It, but not the leaſt Rudiments of an Haven: and *Al-*

1 *Atlas Geogr.* Vol.IV. p.208.

giers,

giers, the other City brought by *Dapper* and later Geographers into the Diſpute, was formerly in the like Situation with *Tniſs*; the preſent Port having been made ſince the *Turkiſh* Conqueſts, by uniting to the Continent the Iſland that formerly lay before It. The principal Characteriſtick therefore, whereby the Antients deſcribe Their *Iol Cæſarea*, cannot properly agree with any other Place than *Sher-ſhell.*

Sherſhell *and* Cæſarea *each of Them* xxx *Stations from* Carthage.

To the before mentioned Circumſtances, we may add what *Procopius*[1] affirmeth concerning *Cæſarea*, *viz.* that *It was thirty good Days Journey from Carthage*: and indeed, the *Khaſilahs*[*] or *Caravans* make, to This Day, the ſame Number of Stations from *Tunis* (in the Neighbourhood of *Carthage*) to *Sher-ſhell.* In the ſame Proportion likewiſe that *Hippo-regius* or *Bona*, which by the ſame Author[2] is ſaid to be Ten Days Journey from *Carthage*, is, in a direct Line, CXXVIII Miles from It; *Cæſarea*, in being fixed at *Sher-ſhell*, at thrice that Diſtance or CCCLXXXIV Miles, will be exactly Thirty. From whence it will follow, that upon a Suppoſition they travel at this Time in the ſame manner as they antiently did: and that no greater Irregularities and Windings are to be met with in the Road from *Sher-ſhell* to *Bona*, than are proportionably met with in the Road from Thence to *Carthage*, there will be the like Diſtance betwixt *Tunis* and *Sher-ſhell*, which the Antients have laid down betwixt *Carthage* and *Cæſarea.*

The Itinerary *and* Ptolemy's *Tables diſagree in the Situation of* Cæſarea.

But It muſt be confeſſed, notwithſtanding Theſe Arguments, that *Ptolemy*[3] and the Author[4] of the *Itinerary*, do not vouch for This Situation of *Cæſarea*; neither indeed do They agree thereupon between Themſelves. For the Latter fixeth It only ſeventy one *Roman* Miles from *Arſenaria*, thereby authorizing, in ſome Meaſure, the Opinion of *Sanſon*; though, I ſuppoſe, it hath been already proved, that *Tniſs* could not be the Place. *Ptolemy*, by fixing It 3°. 10′. from *Arſenaria*, placeth It, at too great a Diſtance to the Eaſtward, in the Situation of *Algiers*, as *Dapper*[5] and others ſeem to have done from His Au-

* ☞ خيل *The common Name in* Barbary *for what are called* Caravans *in the* Levant: *being ſuch Companies of Merchants* &c. *who, for the greater Security, travel together in Bodies. The uſual Time of travelling is eight or ten Hours: from Day-break 'till Noon; and ſometimes to* A-ſar [عصر] *as they call the Mid-afternoon.* 1 Η [Καισάρεια] ὁδῷ μὲ ἡμερῶν τεσσάκοντα σὺζώνῳ ἀνδρὶ Καρχηδόνος διέχει, ἐς Γάδειρά τε καὶ τὰς Ηρακλέους στήλας ἰόντι. κεῖται δὲ ὅπι θαλάσσῃ μεγάλῃ τε καὶ πολυάνθρωπος ἐκ παλαιοῦ ἔσα. *Procop. Bell. Vand.* l.2. c.5. 2 Βελισάριος δὲ αὐτὸν [Γελίμερ] τὸ ἐντεῦθεν ἐδίωκεν. ἐς πόλιν τε Νομιδῶν ἐχωρὰν, ὅπι θαλάσσῃ κειμένην, ἀφικόμενος δέκα ἡμερῶν ὁδῷ Καρχηδόνος διέχουσῃ, ἵν' δὴ Ιππῶνα ξέμον καλοῦσιν. *Id. ibid.* c.4. 3 *Exc.* p.9. D. E. 4 *Exc.* p.25. A.B. 5 *Atl. Geogr.* ut ſupra p.197.

thority. Yet if we may be allowed to make the ſame Deductions here, that ſeem neceſſary to be made from the 5°. laid down by the ſame Author, betwixt his *Cæſarea* and *Saldis* (the preſent *Boujeiah*;) *Cæſarea* will have the Poſition, I have here given It, at *Sher-ſhell*. For, the true Diſtance of the Meridian at *Arzew* from That of *Boujeiah*, being (a little more or leſs) CCXC *Roman* Miles, there will be only about XXXV for one of His Degrees of Longitude; according to which Account, CX Miles (anſwering to 3°. 10′.) ſhould be the proportional Parts, as within five or ſix Miles they actually are, betwixt the Meridians of *Arzew* and *Sher-ſhell*.

XXXV *Miles equal to one of* Ptolemy's *Degrees of Long.*

Pliny[1] likewiſe, in giving us MXXXIX Miles for the Length of the *Mauritaniæ*, or the Diſtance of the *Atlantic* Ocean from the River *Ampſaga*, maketh the *Roman* Miles much ſhorter than They are generally computed; and thereby will furniſh us with another Argument for the Proof of what we are endeavouring to aſcertain. For the true Diſtance being DCCCXXI, the CCCXXII aſſigned by Him for that Portion of the *Mauritaniæ* lying betwixt *Cæſarea* and the River *Ampſaga*, will be reduced to CCLX; which, by Obſervation, I find to be the Number of Miles betwixt the River *Ampſaga* (or *Great River* as It is now called) and *Sher-ſhell*.

Roman *Miles ſhorter than they are generally computed.*

The Country round about This City is of the utmoſt Fertility, and exceedingly well watered. We croſs the Brooks *Naſſara*, *Billack*, and ſome others, before we come to the *Haſh-em*, the moſt conſiderable of Them, at the Diſtance of ſeven Miles from *Sher-ſhell* to the E. The *Billack* runs by *Jim-mell*, an old ruined Town, the *Chozala* perhaps of *Ptolemy*, ſituated under a high rocky Precipice, four Miles to the S.S.E. of *Sher-ſhell*, and at the like Diſtance to the W. *by* N. of the Fountains of the *Haſh-em*. A little Way to the Northward of Theſe Fountains, the *Algerines* have a Fortreſs, with a (*Zmala* as They call the) Garriſon of *Moors* and *Arabs*, placed there to interrupt the Incurſions of the *Beni Menaſſer*. Nothing certainly can be more entertaining, than That Variety of Proſpects, we every where meet with, all over this delightful Country.

River Haſh-em &c.

Jimmell, *or* CHOZALA. *Exc.* p.11. F.

The Zma-la, *or Garriſon of* Moors *and* Arabs.

The high Mountain of *Shenooah* is five Miles to the Northward of This Fortreſs, and ſomething more to the E. N. E. of

The Mountain of Shenooah.

1 *Exc.* p. 21. E.

Sher-

Sher-ſhell. This Eminence ſtretcheth It ſelf more than two Leagues along the Sea Shore, and is covered, to the very Summit of It, with a Succeſſion of delicate Plats of arable Ground, hedged in, almoſt every where, with Fruit Trees. The eaſtern Point of It, known by the Name of the *Ras el A-mouſhe* forms a large Bay, called the *Mers' el A-mouſhe*, where Veſſels lye ſheltered from the W. and N.W. Winds. *Edriſi*[1] calls the Promontory *Battal*, and the *Atlas Geographus*[2] the *Carapula* and *Giraflumar* of the *Mahometans*; but Theſe Names are unknown, at this Time, to that peaceable Branch of the *Beni Menaſſer*, who are the preſent Inhabitants. Ras el A-mouſhe.

Berin-ſhell, a rocky Iſland, taken Notice of likewiſe by *Edriſi*[3], lyeth half a Mile to the N. *by* W. of the *Ras el A-mouſhe*. In a late Revolt of the *Beni Menaſſer*, This Place, 'till they were afterwards attacked by Sea, ſerv'd ſuch of Them, who could ſwim over to It, as a Sanctuary from the Fury of the *Algerines*. They are very fond of telling Strangers, how, upon This Occaſion, *Hamett Shenooy*, one of their Brethren, and an Inhabitant lately of *El Coleah*, ſaved Himſelf and a little Child, by taking It upon His Back, and ſwimming with It from thence to the Port of *El Coleah*, at twenty Miles Diſtance. *Iſland* Berin-ſhell.

The River *Gurmaat* falls into the Sea a little to the Eaſtward of the *Mers' el A-mouſhe*. It is made up of the ſeveral Rills of Water, that fall from the Mountain of *Shenooah*. One of Theſe Sources, received into a ſquare Baſon of *Roman* Workmanſhip, goes by the Name of [*Shrub we hrub* شرب و هرب] *Drink and away*, from the Danger of meeting with Rogues and Aſſaſſins at This Place. *The* Gurmaat. Shrub we hrub.

Two Miles to the Eaſtward of This Fountain, under the Shade of *Shenooah*, we ſee ſeveral Fragments of Mud-walls, the only Remains of *Bleedah*, ſome Years ago a conſiderable Village of the *Arabs*. Bleedah.

When we have paſſed the *Gurmaat*, we fall in with a Number of Stone Coffins, of an oblong Figure, not unlike thoſe that are ſometimes dug up in our own Iſland. A little farther to the Eaſt, under a riſing Ground, are the Ruins of *Tefeſſad*, or *'Tfeſſad*, called likewiſe *Blaid el Madoone*[4], which extend Them- Tefeſſad *or* Blaid el Madoone.

1 A *Serſal* ad Promontorium *Battal*, quod in mare procurrit, habentur XII M.P. Reſpondet huic Promontorio parva quædam Inſula in mare. *Geogr. Nub.* p.86. 2 *Atl. Geogr.* Vol.4. p.207. 3 Vid. Not. 1. 4 Or *A-madoone*, from the High Buildings. vid. *Gol.* in voce عمدان.

ſelves two Miles along the Sea Shore; though the Breadth is not equal to one third Part of the Length. At this Place and *Sherſhell*, we meet with ſeveral Arches and Walls of Brick, not commonly found in other Places of *Barbary*; eſpecially, where we may ſuppoſe the Work to be *Roman*. The Bricks are of a fine Paſte and Colour, two Inches and a half thick, and near a Foot Square.

Upon a large moulded Stone, brought from Theſe Ruins to *Algiers*, we have the following Inſcription.

C. CRITIO. C. F.
QVIRIT. FELICI.
EX TESTAMEN
TO EIVS.

Tefeſſad, *The* TIPASA. *Exc.* p.9.E. p.25.B.

† *Tefeſſad*, being ſituated thirteen Miles to the E. *by* S. of *Sherſhell*, appears to be the *Tipaſa* of the old Geography. For *Ptolemy*, in fixing *Tipaſa* 30′ to the E. and 10′ to the S. of *Cæſarea*, differs very little from This Poſition. The Author likewiſe of the *Itinerary*, in placing His *Tipaſa Colonia* ſixteen *Roman* Miles to the Eaſtward of *Cæſarea*, gives us the very ſame Diſtance. Moreover *Tefeſſad*, by an eaſy Tranſition or the changing *f* into *p*, will have a Sound not very different from *Tipaſa*.

Perſecuted by the Arians.

Several Writers[1] about the VI. Century give us a particular Account, how ſome of the Orthodox Citizens of *Tipaſa*, after the *Arians* had cut out their Tongues, were notwithſtanding endowed with the Gift of Speech, and capable to tell the Hiſtory of their Misfortunes.

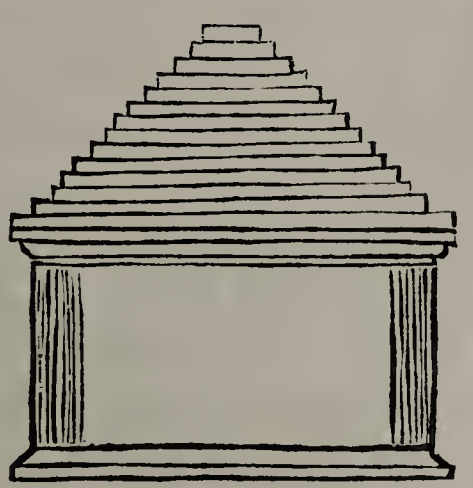
The Kubber Romeah,

The Coaſt, all along from *Tefeſſad* to *Algiers*, for the Breadth of two or three Leagues together in ſome Places, is either woody or mountainous; whereby the fine Plains of the *Mettijiah* behind It, are conveniently ſecured from the more immediate Influence of the Northerly Blaſts of Wind from the Sea. The *Kubber Ro-meah* [قبر رومية] *The Roman Sepulchre*, or *The Sepulchre* (as It will likewiſe ſignify) *of the Chriſtian Woman*,

1 *Vict. Vit.* Hiſt. De perſec. *Vandal.* in Bibl. P.P. Tom. 7. l. 3. p.1920. *Paris.* 1589. *Procop.* De Bell. *Vand.* l.1.c.8. p.196. S. *Gregor.* Dialog. l.3.c.32. p.303. *Ant.* 1615. vid. Hiſtoire de l'*Arianiſme*. l.9. p.286 &c. par le P. *Louïs Maimbourg*. a *Paris.* 1673.

is

is ſituated upon the mountainous Part of the Sea Coaſt, ſeven Miles to the E. *by* S. of *Tefeſſad.* According to the Diſcoveries hitherto made, It is a ſolid and compact Edifice; built, in the following Manner, with the fineſt Free Stone. The Height I computed to be a hundred Foot, and the *Diameter* of the *Baſis* ninety.



The Figure of this Structure and the received Opinion of It's being erected over a large Treaſure, might induce the *Turks* to call It *Maltapaſy* [*The Treaſure of the Sugar Loaf.*] The Point is now wanting; and, by the frequent Searches after This Treaſure, ſeveral other Parts of It are broken down and defaced. However, It is ſtill of a ſufficient Height to be a convenient Landmark for Mariners. *or* Maltapaſy.

The *Kubber Romeah* ſhould be the ſame Structure, that *Marmol** informeth us to have been built over the Daughter of *Count Julian*, in the City *Tignident*: though *Tignident*, provided It be the *Tigadempt* of other Authors, is an Inland-City, at a great Diſtance to the S.W. neither are there at This Place the leaſt Traces to be met with of ſuch Temples and other Edifices, as are, at the ſame Time, taken Notice of by our Author. We may rather, in Conſideration of the Elegancy of the Workmanſhip, and the Beauty of the Materials, ſuppoſe It much older than the *Mahometan* Conqueſts; and to be the ſame Monument, that *Mela* placing betwixt *Iol* and *Icoſium*, appropriateth to the *Royal Family* of the *Numidian* Kings. Sepulchres of this Kind, *The* Monumentum Commune Regiæ Gentis. *Exc.* p. 18. cap. 6.

* *Tignident* (ou ville vieille) eſt en une Baye que fait la mer, entre le Port qu' on nomme du Mont de *Serſel* et celuy des Caſſines. Elle eſt celebre dans l' Hiſtoire *Romaine* ſous le nom de *Ceſaree*. Il reſte toutefois ſus pied deux anciens Temples, ou l' on ſacrifioit aux Idoles; en l' un deſquels il y a un dome fort haut, que les *Maures* appellent *Coborrumia*, ou ſepulchre de *Romain*, & les Chreſtiens par corruption *Cabaromia*, ou ils diſent qu' eſt enterré la fille du *Comte Julien*. Elle eſt ſur une haute terre qui entre dans la mer: il n'y avoit point d' autre ville maritime en cette Province & nous n' avons trouvè le nom de *Ceſaree* que dans *Aben Raquiq*. L' *Afrique de Marmol.* l. 5. c. 34.

and in the like Situation, have been taken Notice of by antient Authors[1] at other Places.

El Co-le-ah. *The* Caſæ Calventi. *Exc.* p.25.B.

El Co-le-ah is ſituated a Mile and a half from the Sea Shore, upon the ſame Tract of Mountains with the *Kubber Romeah*, and at four Leagues Diſtance to the N. E. *by* N. It is a neat open Village, three Furlongs in Circuit, built in a full Proſpect of the *Mettijiah*, the Mountains of *Atlas*, and the City *Bleedah* at the Foot of them. This is the neareſt Place, I am acquainted with, to *Tipaſa*, that can be taken for the *Caſæ Calventi* of the *Itinerary*.

The River Ma-ſaffran.

Four Miles to the N. E. *by* N. of *El Coleah*, is the Mouth of the *Ma-ſaffran*, a River very little, if at all inferiour to the *Shelliff*. The firſt Branch of It comes from *Miliana*, which, uniting afterwards with another from *Ham-mam Me-re-ga*, is, from thence, called the *Wed el Ham-mam*. Four Miles far-

The Wed-jer.

ther, It is known by the Name of the *Wed-jer*; and paſſing through the ſeveral deep Valleys of This Part of Mount *Atlas*, runs in ſuch a Variety of Windings, that I croſſed It fourteen Times in one Hour. The *Wed Shiffa*, and *Ileek*, are two other principal Branches. The firſt of Theſe riſeth among the Mountains of the *Wuz-ra*, a little Way to the N. E. of *Medea*: the other derives It's Stream from a leſs Diſtance, deſcending from that Part only of the Mountains of *Atlas*, which hang imme-

The Wed Shiffa. *The* Wed Ileek.

diately over *Bleedah*. The Union of Theſe Rivulets forms the *Ma-ſaffran*[2] a Name probably borrowed from the Tawny, or *Saffron-Colour* of the Water.

CHAP. IV.

Of the moſt remarkable Places and Inhabitants in the Inland Parts of this Province.

SEVERAL of the Inland Places of this Province have been already taken Notice of, in laying down the Courſe of the

1 *Pſylli* Regis Sepulchrum in parte *Syrtium* majorum eſt. *Plin.* l.7. cap.2.

Κεῖνον δ' ἂν ϖερὶ κόλπον ἴδοις ἐρικυδέα τύμβον,
Τύμβον ὃν Ἁρμονίης Κάδμοίο τε φῆμις ἐνίαστει. *Dionyſ.* Per.l.390-1.

Τᾷ γὰ τάφε (ϑ Αἴαντος) τὰ ϖερὶς ϑ αἰγιαλὸν, ἔφασκεν ὁπλύσαι ϑ Θάλασσαν, ϗ ϑ ἔσοδον ϖερὶς τὸ μνῆμα ἐ χαλεπὴν ϖοιῆσαι. *Pauſ. in Attic.* Han.1613. p.66. Καταβάσι δὲ ἐκ ϑ ἀκροπόλεως, μνῆμά ἐϛι ϖερὶς Θαλάσσῃ Λέλεγος. *Id. ibid.* p.82. vid.annot. V. Cl. *Abr. Gronov.* in *P.Melam.* 2 מזפרן, *Mazafran*, fulvus; ex fulvo rubens. vid.*Gol.* in voce.

Ri-

Rivers: to deſcribe the reſt of them in Order, or as they are ſituated with Reſpect to Theſe Rivers and the correſpondent Part of the Sea Coaſt, we are to return to the Mountains of *Trara*, which are a beautiful and conſpicuous Knot of Eminences, furniſhing the Markets of *Tlem-ſan* with all Manner of Fruit. *The Mountains of* Trara.

Nedroma[1] or *Nedrôme* is placed hard by Theſe Mountains, a little to the S. E. of *Twunt*. It is remarkable for nothing elſe at preſent beſides It's Potteries; though the Fruitfulneſs of the circumjacent Country and the fine Situation, ſhould induce us to believe It to have been formerly a Place of greater Conſequence; the *Celama, or Urbara* perhaps, of *Ptolemy*. Nedrôme, *or* Celama. *Exc.* p. 11. C.

Seven Leagues to the S. E. of *Nedrôme*, are the Mountains of the *Beni Snouſe*, in as great Repute for the Goodneſs of Their Figs and Pomegranates, as the *Beni Snouſe* Themſelves are noted for the Number of Their Mud-walled Villages. Of Theſe, *Tefzra* is the moſt conſiderable; though we cannot well receive It for the *Aſtacilis* of *Ptolemy*, which will be more conveniently fixed at another Place. Beni-Snouſe. Tefzra.

Five Leagues to the S. S. E. of the Mouth of the *Tafna*, is the City *Tremeſen*, as the modern Geographers write It; *The* [تلمسان] *Telemſan* or *Tlem-ſan* according to the Pronunciation of the *Moors*, and *Arabs*. It is ſituated upon a riſing Ground, below a Range of rocky Precipices, the *Sachratain* (as we may take Them to be) of *Edriſi*[2]; and upon the firſt Ridge of Them, (for there lyeth another much higher to the Southward) we have a large Strip of level Ground, that burſts out, in every Part of It, with Fountains. Theſe, uniting by Degrees, into little Streams, fall afterwards in a Variety of *Caſcades* in Their Approaches to *Tlem-ſan*. The *Annaſrani*[3] of *Edriſi* ſeems to have been made by the Weſtermoſt of Theſe Fountains, which ſtill Tlemſan. Sachratain. Annaſrani.

1 *Ned-Roma* in ſpatioſiſſimo campo extructum, diſtat à monte duobus fere milliaribus, atque huic vicinum quoddam flumen non admodum latum. Scriptum reliquerunt iſtius temporis Hiſtoriographi ad unum eundemque quo *Roma* ædificata fuit modum, unde & nomen [*Ned* enim apud *Arabes* idem prorſus atque *ſimilis* nobis ſignificat] deductum arbitrantur. *J. Leo.* p. 161. 2 *Telemſan* componitur duabus urbibus muro diſtinctis; habet à meridie montem, qui vocatur *Sachratain*, [i.e. duo Saxa] atque in iſto monte contra meridionalem urbis plagam porrecto ſunt vineæ: & ad ejus radices molendinæ ſecus ingentem rivum aquæ dulcis, rapidæque, qui rivus appellatur Rivus *Annaſrani*; [i.e. *Chriſtiani*;] ad hunc rivum extructa ſunt monaſteria, oratoria, aliaque Religioſorum ædificia, cum viridariis ampliſſimis; & nominatur ibi rivus ille *Alſuara* [i.e. *Scaturiginis*] & inde ad urbem uſque ſe extendit. Non longe ab eadem urbe extat fons celebris, fons *Om Iahia* [i.e. *Matris Johannis*] dictus, è quo rivus in urbem influens concluditur in lacum, ac tum diſpenſatur in domos, irrigationes hortorum, balnea, caupones & ſimilia. *Geogr. Nubien.* p. 79. 3 Vid. Not. ut ſupra.

continue to form a Stream in that Direction, and to turn a Number of Mills, as They formerly are ſaid to have done. There is a large Source of Water likewiſe within the City, conducted hither, by a ſubterraneous Channel, from ſome other Place: but the Mountains to the Southward abounding ſo plentifully with Water, there is no Neceſſity of deducing It, with *Marmol*[1], from the *Fouara* in *Numidia*[2]. The uſual Demands of the City are chiefly ſupplied from This Source: which, for that Purpoſe, is diſtributed through a Number of Conduits to the Caſtle, the Moſques, and other Places of publick Reſort.

The Baſon. In the Weſt Part of the City, we have a large ſquare Baſon of *Mooriſh* Workmanſhip, two hundred Yards long, and about half as broad. The Inhabitants have a Tradition, that the Kings of *Tlemſan* were accuſtomed to take the Diverſion of the Water upon It, whilſt their Subjects were at the ſame Time taught the Art of Navigation. But the Water of the *Sachratain*, as *Leo*[3] hath well obſerved, being eaſily turned off from It's ordinary Courſe, This Baſon might have been rather deſigned for a *Reſervoir* in Caſe of a Siege: not to mention the conſtant Uſe of It at all other Times, in preſerving a Quantity of Water ſufficient to refreſh the great Number of beautiful Gardens and Plantations below It[4]. *Edriſi*[5] takes Notice of a Structure of This Kind, where the Fountain of *Om-Iahia* diſcharged Itſelf.

The Walls made of Mortar. Moſt of the Walls of *Tlem-ſan* have been moulded in Frames; and conſiſt of a Mortar made up of Sand, Lime, and ſmall Pebles; which, by being well tempered and wrought together, hath attained a Strength and Solidity equal to Stone. The ſeveral Stages and Removes of Theſe Frames are ſtill obſervable, ſome of Them being a hundred Yards Long and a Fathom in Height and Thickneſs: by which we may eſtimate the Quantity of Mortar made uſe of at one Time.

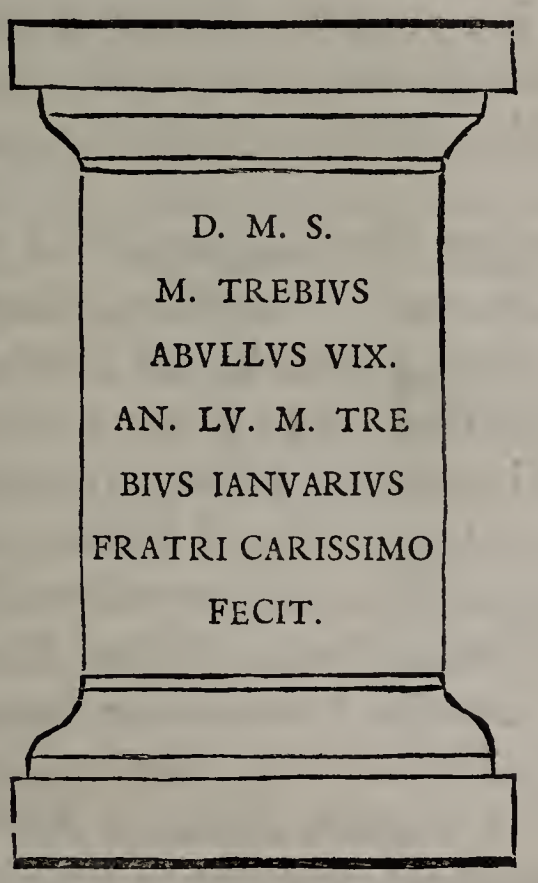
The City divided into Wards. In Order, as we may conjecture, to ſtifle any inteſtine Commotion, or to prolong a Siege, *Tlemſan* was formerly divided into ſeveral Wards or Partitions; of which there were two in the

1 La ville de *Tremecen* eſt embellie de pluſieurs fontaines qui viennent toutes d' une ſeule (qu' on appelle *Fouara*) quel on conduit de *Numidia* par des canaux ſouterraines l' eſpace de lus de trente lieues. L' *Afrique* de *Marmol.* l.5. c.11. 2 N.B. *The* Numidia *of* Marmol *is the* Gætulia *of other Authors.* 3 Innumeri hic fontes qui omnes ſcaturiginem non procul ab urbis mœniis habent, adeo ut facillime ab hoſtibus adimi poſſunt aquæductus. *J. Leo.* p. 194. 4 Habet *Telenſini* territorium elegantiſſima ſane rura, in quibus ſe cives per æſtatem continere ſolent: nam præterquam quod hic omnia prata rideant, fontes limpidiſſimi, omnium fructuum affluentia oculos hunc in modum paſcunt, ut nunquam in Vita quicquam amœnius me vidiſſe meminerim. *J. Leo.* p. 194. 5 Vid. Not. 2. p. 47. in fine.

Time

Time of *Edriſi*[1]. Each of Theſe might be conſidered as a Diſtinct City, being of a Square or oblong Figure, encloſed with a high Wall, of the ſame Structure with that of the City. About the Year MDCLXX. *Haſſan*, then *Dey* of *Algiers*, laid moſt of This City in Ruins, as a Puniſhment for the Diſaffection of the Inhabitants at that Time; ſo that there is not above one ſixth Part remaining of the old *Tlemſan*, which, as I compute, might have been four Miles in Circuit. *The Extent of It.*

Among Theſe Ruins, particularly in the Eaſt Part of the City, we meet with ſeveral Shafts of Pillars and other Fragments of *Roman* Antiquities. In the Walls of an old *Moſque*, I ſaw a Number of Altars dedicated to the *Dii Manes*. The following was the only legible Inſcription. *Traces of the* Roman *Architecture.*



Gramaye[2] informeth us, that *Rabbi Abraham* had ſeen ſeveral Medals, dug up in This Place, inſcribed TREMIS. COL. a City, I preſume, not known to the old Geographers: for *Timice*[3] (probably from ſome ſuppoſed Affinity in the Name,) hath been generally taken for *Tlemſan*. Yet provided *Teſſailah* proves to be the antient *Aſtacilis*, (as may by and by appear probable) *Timice*, in lying half a Degree beyond It to the Eaſtward, cannot ſo well agree with This Situation as the *Lanigara* of *Ptolemy*. There is ſome Room likewiſe to conjecture, Tlemſan, *or* LANIGARA. *Exc.* p.11.C.

1 Vid.Not.2.p.47. in principio. 2 *Rabbinus Abraham* addebat varia ſe vidiſſe numiſmata in ſuburb. merid. effoſſa, cum inſcriptione TREMIS COL. *Gramaye Afric. illuſtrat.*c.25. 3 Vid. *Atlas Geogr.* Vol.IV. p.313.

that *Tlemſan* may be an Appellation[1] of no longer ſtanding than the Incurſions of the *Arabs*.

Hub-bed. One Mile to the Eaſtward of *Tlemſan*, is the Village of *Hub-bed*, reverenced for the Tomb of *Sede Boumaidian*, which the whole Neighbourhood viſit with the greateſt Devotion. At

Manſourah. the ſame Diſtance, to the Weſtward, is the City *Manſourah*, which, at preſent, hath neither Houſe nor Inhabitant. The greateſt Part of the Wall, built in the ſame Manner with That of *Tlemſan*, is ſtill remaining. But the encloſed *Area*, of two Miles in Circuit, is above half of It arable Ground; *Abulhaſen*[2], during His long Siege of *Tlemſan*, intending It, as we may conjecture from Theſe Circumſtances, rather for a Blockade upon That City, than a Place to be inhabited. Near the Centre of the *Area* there is a plentiful Fountain, and a high beautiful Tower: but the Moſque it belonged to, hath undergone the like Fate of the other Buildings, in being entirely pulled down and demoliſhed.

The Hammam *of* Seedy Ebly. Twelve Miles below *Tlemſan*, upon the Banks of the *Iſſer*, we paſs by the *Ham-mam* of the *Mar-ab-butt Seedy Ebly*: near

Tibda. which are ſome Ruins, probably, of *Tibda*, taken Notice of

The Plains of Zeidoure. by the *Spaniſh* Hiſtorians[3]. The Plains of *Zeidoure* begin at the *Iſſer*, and extend Themſelves, through a beautiful Interchange of Hills and Valleys, to the *Wed el Mailah*, at thirty Miles Diſtance. This delightful Diſtrict, watered by a Number of Springs

Welled Zeire *and* Halfa. and Rivulets, is cultivated by the *Welled Zeire* and *Halfa*, two numerous Clans of *Arabs*, ſome of the Succeſſors, as we may take Them to be, of the antient *Teladuſii*.

TELADUSII. *Exc.* p. 11.A.

Shurph' el graab. About the Middle of theſe Plains, is *The* [*Shurph' el graab* شرفة الغراب] *Pinnacle of the Ravens*, a high pointed Precipice,

Sinan. with a Branch of the *Sinan* running below It. Upon the N.E. Banks of This Rivulet, eight Miles farther, and thirty two to the N. N. E. of *Tlemſan*, we have the Traces of a large City of the ſame Name[4]. This ſeems to have been inhabited in the Time of *Edriſi*, who placeth It two Stations from *Tlemſan*.

1 *Derived perhaps from* [تلم] *Telem*, (Sulcus terræ, ſpeciatim factus ſementis ergo) and [سن] *San* (formare, vid *Gol.* in voce) *upon account of the Nature and Quality of the rich arable Ground round about It.* vid. Not. 4. p. 48. 2 Quartus Rex *Feſſæ Abulhaſen*, qui ex marinis originem traxerat, in ſecundo milliario occidentem verſus oppidum conſtruxit *Telenſino* vicinum. Deinde *Telenſinum* obſidione triginta menſium cinxit &c. *J. Leo.* p. 198. 3 *Alfonce Martinez* -- arriva au *Tibde* & aux *Bains* qui portent le nom de cette riviere, & qui ſont a cinq lieuës de *Tremecen*. -- *Tibde* eſtoit une ville fermée de murailles -- &c. *L'Afrique de Marmol.* l. 5. c. 2. p. 345. 4 Egrediens è *Telemſan* conficies ſtationem unam ad *Auſabe*. Ab Hac ad Caſr [i. e. *ædes*] *Senan*, ſtationem alteram. *Geogr. Nub.* p. 80.

At

At ſix Leagues Diſtance, *Jibbel Karkar*, a high Range of rocky Mountains, bound our Proſpect to the South: And at the like Diſtance from Them, in the ſame Direction, are the rugged Mountains of the *Beni Smeal*; beyond which, we fall in with the Encampments of the *Har-arr*, the *Bedoweens* of This Part of the *Sahara*. *Fig-ig* is a Knott of Villages, five Days Journey beyond the *Beni Smeal* to the S.S.W. They are noted for Their Plantations of Palm-Trees, from which, all the Weſtern Part of This Province, is ſupplyed with Dates.

Jibbel Karkar.

Beni Smeal.

Har-arr.

Fig-ig.

Three Miles from *Sinan*, is the Ford of the *Wed el Mailah*, whoſe Banks, being of a gritty ſandy Subſtance, were wore down to the Depth of fifteen Foot where I paſſed Them. A little on This Side, I was ſhewn the Place where the elder *Barbaroſſa* ſtrewed about His Treaſure[1]: His laſt, though ineffectual Effort to retard the Purſuit of His Enemies. Upon an Eminence, at half a Miles Diſtance on the other Side of This River, there is a *Mooriſh* Sanctuary, with a great Number of *Mattamores* dug round about It. The Votaries or *Religious* of This Place drink no other Water than That of the *Mailah*..

Wed el Mailah. p.21.

Bre-deah, a ſmall Diſtrict, chiefly noted for a large Pond of good Water, lyeth ſix Miles beyond the *Wed el Mailah*: after which is the ſmall Village of *Meſergeen*, ſix Miles to the N.E. of *Bredeah*, and as much to the S. W. of *Warran*. *Meſergeen* is noted for a Rill of excellent Water running by It, which overflows a large Plat of Ground, that produced, when I ſaw It, Roots and Potherbs of all Sorts for the Market of *Warran*. The *Sibkah*, a large Plain of ſandy Ground, lyeth a little to the Southward of *Meſergeen*, and *Bredeah*. It extendeth It ſelf, from the *Salt River*, to beyond the Meridian of *Warran*; and is dry in Summer but covered with Water in the Winter Seaſon. Upon the E. and S. E. Borders of It, as far as the *Salt Pits* of *Arzew* and the River *Taleelet*, we meet with the *Doo-*

Bredeah.

Meſergeen.

The Sibkah.

1 *El Marques* [de *Comares*] le [*el Barbarroja*] alanço ocho leguas de *Tremecen*, antes de paſſar a un grande rio que ſe dize *Huexda*. [*I ſuppoſe a corruption only of* Wed] *Barbarroja* q̄ vido al *Marques* a ſus Eſpaldas y tan cerca que ya venian los Chriſtianos rebueltos con ſus turcos matando y degollando, dava ſe prieſſa por paſſar en toto caſo el rio y ſalvarſe. Y para mejor lo poder hazer y entretener al enemigo, uſo de un lindo eſtratagema de guerra (ſi lo huuiara con otra gente) porque *mando ſembrar muchos vaſos de oro y de plata, muchas joyas y mucha moneda de que yuan todos cargados, con muchas otras coſas, y ropas muy precioſas* : pareciendole que topando los Chriſtianos con eſto, la cobdicia los harta entretener, para cogerlo, y anſi tendria tiempo para el y ſus turcos poder huyr y paſſar aquel rio a ſu ſalvo. &c. Epitome de los *Reges de Argel*. Cap. 1. 11. p. 54. p. *Diego de Haedo*. &c. *Valladolid*. 1612. Pour les [Chriſtiens] arreſter *il laiſſoit couler de tems en tems de l' or & de l' argent par le chemin*. Marmol. l. 5. c. 11. p. 341.

Bêni Ammer. *wars* of the *Beni-Ammer*, a numerous and warlike Community; who, from Their former Intercourſe with the *Spaniards*, whilſt in Poſſeſſion of *Warran*, ſpeak the *Spaniſh* Language to Perfection.

The Mountains of Teſſailah *and* Tafarowy. A long Chain of Mountains runs Parallel with the *Sibkah*, called to the Weſtward *Teſſailah*, and to the Eaſtward *Tafarowy*. On this Side the Mountains of *Teſſailah*, fifteen Miles from *Warran* to the S. are the Ruins of *Arbailah*, or *Arbaal*, the *Agobel* of *Marmol*[1], formerly a conſiderable City.

Arbaal.

Teſſailah. *The* Astacilis. *Exc.* p.11. C. Six Miles behind *Arbailah*, are the Ruins of *Teſſailah*, a City of the like Bigneſs, though ſituated in a richer Soil, upon the Plains, as They are called, of *Teſſailah*. This being a Station of the *Romans*, and lying in the ſame Meridian with (*Warran* or) *Quiza*, may lay a greater Claim to the antient *Aſtacilis* than *Tefzra* above mentioned. *Teſſailah* likewiſe varieth very little from what we may ſuppoſe to have been the old Pronunciation of *Aſtacilis*, before It received a *Greek* or *Latin* Termination. All Theſe Mountains and Their adjacent Plains, are poſſeſſed by *Welled Aly* and *Welled Mouſa-Ben Abdallah*, the hereditary Enemies of *Welled Zeire* and *Halfa*.

The Haſhem. The Country adjacent to the Rivers *Makerrah* and *Tagiah*, before they enter the Plains of *Midley* and *Romaleah*, belongs to the *Haſhem*; who, according to the Eaſtern, Middle, or Weſtern Part of the Country They inhabit, and in Contradiſtinction to the other Branches of the ſame Name, are called the *Haſhem Shraaga*, the *Haſhem Saha-rowy*, and the *Haſhem* of *Agreeſe*. They are one of the moſt conſiderable Tribes of the Weſt, are obliged to the Payment of no Taxes, and ſerve only as Volunteers, when the *Algerines* require Their Aſſiſtance.

Abdt el Wed, *The* Timice. *Exc.* p.11.C. Not.9. ibid. The Plains of *Midley* are the Property chiefly of the *Viceroy* of This Province, and cultivated at His Expence. Upon the Weſtern Skirts of Them, we meet with the Sanctuary of *Seedy Doud*, and ſome Ruins hard by It, called †*Abdt el Wed*. *Timice* ſhould lye near This Place.

Tagulmemmett. *Tagulmemmett*, the *Tugilmac*, I preſume, of our modern Sea Charts, is about four Miles to the S. S. E. of *Muſtygannim*; and, by the Extent of Ruins, ſeems to have been a Place of Conſideration. The large fertil Plains below It, particularly

1 *Agobel* eſt entre *Tezela* & *Oran*; on nommoit cette ville anciennement *Victoire*. *L'Afrique de Marmol*, l.5.c.14.

where

where They border upon the River *Habrah*, are called *Romaleah*; perhaps from *The* [رمل *rummel*] *ſandy* Quality of the Soil.

El Callah, the great Market of this Country for Carpets and *Burnooſes*, lyeth about four Leagues to the S.E. of Theſe Plains, and eight to the S. S. E. of *Muſty-gannim*. It is a dirty ill contrived Town, without any Drains or Cauſeways, built, as the Name* imports, upon an Eminence, and in the Midſt of a Chain of other Mountains. There are ſeveral Villages of the ſame Nature and in a like Situation round about It, all of Them employed in the ſame Manufactures. The *Turks* have here a ſmall Garriſon and Citadel; and, from ſome large Stones and Pieces of Marble, that are here and there to be met with, we have ſome Reaſon to believe It to have been formerly a City of the *Romans*, the *Gitlui* or *Apfar* perhaps of *Ptolemy*. *Dapper*[1] and *Sanſon* make It His *Atoa* or *Urbara*; but both Theſe Places are too near the Meridians of the River *Aſſura* and the *Great Port*, to have any Pretenſions to *El Callah*.

El Callah, *The* GITLUI *or* APFAR. *Exc.* p. 11. D.

Five Leagues to the S.W. of *El Callah*, is the Town of *Maſcar*, or *El Maſcar*, another of the larger Collections of mud-walled Houſes of This Province. It is ſituated in a fine Plain, and in the Neighbourhood of ſeveral leſſer Villages like *El Callah*; but the little Fort that defends It from any ſudden Revolt of the *Arabs*, is not allowed to have a *Turkiſh* Garriſon. *Sanſon*[2] may very juſtly make This Place the antient *Victoria*, though in placing It ſixty Miles to the S.W. of *Warran*, He gives It a very different Poſition from the true one, which is thirteen Leagues to the S. S. E.

Maſcar, *or* VICTORIA. *Exc. ibid.*

Round about the Sources of the River *Abdt*, thirty Miles to the S. *by* E. of *Maſcar*, upon the Borders of the *Sahara*, is a Knott of *Daſhkras*, as *Frendah*, *Giran*, *Tagazoute*, and *Sbeebah*, inhabited chiefly by *Arabs*. *Sbeebah* hath for ſome Time been evacuated; but the others are built upon Places of ſuch difficult Acceſs, that the *Turks* could never oblige the Inhabitants to be Their Tributaries. There are ſeveral Fragments of *Roman* Walls at *Sbeebah*, which may therefore have the greateſt Pretence to be the *Ritia*; as *Giran*, from a Similitude of Sound, may prove to be the *Arina* of the Antients.

Sbeebah, *or* RITIA. Giran *or* ARINA. *Exc. ibid.*

* علو [*calah*] cacumen, vertex. &c. vid. *Gol.* in voce. 1 Vid. *Atlas Geogr.* Vol. 4. p. 211. 2 *Ibid.*

Zeedaamah. Mahall. Fleetah. Mailiff. Bookhammel.

Beſides the *Zeedaamah* and *Mahall*, who are Branches of the *Sweede*, we have in Theſe Parts the *Arabs Fleetah*, *Mailiff*, and *Boo-khammel*. The *Zee-daamah* and *Fleetah* poſſeſs, as far as the *Sahara*, the greateſt Part of the Country betwixt the Meridians of *El Callah* and *Maſcar*; whilſt the *Welled Mailiff* are met with at *Madder* [مدر] a ſmall miry Diſtrict (as the Name implyeth,) with a Rivulet, four Leagues diſtant from the *Habrah*. Five Miles farther, near the half Way to the River *Mina*, are the *Doo-wars* of the *Mahall*, who drink of the *Fretiſſah*, a Fountain and Rill of good Water, ſhaded by a beautiful Grove of Poplar Trees. Beyond Theſe again are the *Bookhammel*, the moſt Northern of Theſe Communities, who rarely wander to the Southward of *Kulmeeta* and the Banks of the *Shelliff*.

Mons. Dvrdvs. *Exc.* p. 10. D.

The Mountains hitherto deſcribed, lying betwixt Thoſe of *Trara* and *El Callah*, ſeem to be the *Durdus* of *Ptolemy*; as the *Angad*, the *Beni Snouſe*, the *Beni Smeal*, with ſome of the Branches of the *Sweede* and *Haſhem*, may be taken for the Succeſſors of the *Maſſæſylii*, and *Dryitæ*.

Masæsylii, Dryitæ. *Exc.* p. 11. A.

The Brook Tagia. Beni Zerwall.

Seven Miles to the Eaſtward of the *Mina*, is the Brook *Tagia*, which deſcends from the Mountains of the *Beni Zerwall*, a little to the Northward of the *Shelliff*. Theſe Mountains ſhade *Al-Had* and other Parts of the fruitful Diſtrict of *El Mildegah*, and are noted for Their excellent Figs.

The Wariſſa.

The Wariſſa, another ſmall Brook, to the Northward alſo of the *Shelliff*, is two Leagues from the *Tagia*. After It hath watered *Mazouna*, It is employed, like the *Sikke*, in overflowing the fertil Plains towards the *Shelliff*.

Mazouna.

Mazouna is ſituated four Miles to the Northward of the *Shelliff*, at the Foot of a long Chain of Mountains, which begins a little to the Weſtward of the *Beni Zerwall*, and runs parallel with the *Shelliff* as far as *Medea*. It appears only to have been founded by the *Moors*, being of the ſame Structure with *El Callah*, without the Footſteps of any ſuch *Roman* Temples and ſumptuous Edifices, as are mentioned by *Dapper* and *Marmol*[1]. The Authors of the *Atlas Geographus*[2] make this Village the *Colonia Novi Caſtri*, and the *Oppidoneum* of *Ptolemy*, which,

1 Vid. *Atl. Geogr.* Vol. 4. p. 208. La Contree de *Mazuna* eſt fort eſtendue & l' on y voit les Ruines de pluſieurs villes qui ont eſte deſtruites depuis les *Romains*, ou l' on remarque encore de grandes Tables d' albatre & des ſtatues de pierres avec des Inſcriptions *Latines*. *L' Afrique de Marmol.* l. 5. c. 35. 2 Vid. ut ſupra.

in

in the Tables, hath a Situation at too great a Diſtance to the Eaſtward, to be fixed at *Mazouna*.

The Country to the Northward of *Mazouna* and the *Beni Zerwall*, as far as *Jibbel Diſs*, is called *Ma-growah*[1], after the Name of an antient Tribe of *Africans*, who have been frequently taken Notice of in the Hiſtory of This Country, and ſtill continue to poſſeſs a great Part of It. The *Welled Oufreed*, belonging likewiſe to This Diſtrict, live near the Sea Shore, over againſt the *Pigeon Iſland*: whilſt the *Ze-reefa* are poſſeſſed of the Parts farther to the Weſtward, near the *Rummel-Abead*, and *Hameeſe*. The *Welled Seleema* and *Wheedam* inhabit the Mountains betwixt *Mazouna*, and the *Beni Zerwall*; They alſo drink of the *Tagia* and *Wariſſa*; and ſometimes cultivate the plain Country along the Southern Banks of the *Shelliff*. I could not be informed, that the Country of the *Magrowah*, was remarkable for any Antiquities; however, I preſume, we may take Them, in Conjunction with the Neighbouring Communities, for ſome of the Succeſſors of *Ptolemy*'s *Machuſii*.

The Inhabitants of the Magrowah.

Magrowah,

Welled Oufreed,

Zereefa,

Welled Seleema, Welled Wheedam.

The Machuſii. *Exc.* p. II. A.

Betwixt the Rivers *Mina* and *Arhew*, are the Ruins of *Tagadempt*, the *Tergdent*, *Tigedent*, or *Tigdentum* of the *Atlas Geographus*[2]; placed by *Sanſon* CX Miles to the S. of *Oran*, and above CXX to the S. E. of *Tlemſan*. Yet neither Theſe Diſtances nor Directions will fall in with our *Tagadempt*, which, being ſituated a little to the Northward of the Sources of the *Mina*, is ſixty Miles to the S. E. *by* E. of *Warran*, and ninety to the E. N. E. of *Tlemſan*. It hath been a very large City, abandoned only a few Years ago by the *Arabs*; who have taken Care, as uſual, to leave us ſeveral Marks of Their own Humility and Ignorance in Architecture, and to pull down and deface, whatever was beautiful and magnificent, in the Buildings of Their Predeceſſors. If This ſhould be the *Tignident* of *Marmol*, (and there is no other Place, as far as I could be informed, of the like Name) it will be difficult to account for His making It the *Julia Cæſarea*, which undoubtedly was a Sea Port Town, far removed from the Poſition, wherein we find the preſent *Tagadempt*.

Tagadempt.

Swamma, another Heap of Ruins, lyeth twelve Miles to the S. of *Tagadempt*, upon the Borders of the *Sahara*. It is called

Swamma *of* Mindaſs.

1 Venit & alia *Zenetorum* Familia ex *Numidia*, quæ *Magraoa* dicta eſt, hæc *Macnaſam* cum omnibus ducibus regno pulſit. *J. Leo.* l. 1. p. 6. & 205. 2 Vid. Not. p. 45.

Swamma of *Mindaſs*, according to the Name of the circumjacent Country.

Nador. *Nador*, a conſiderable Town of the *Gætulian Arabs*, twenty Miles to the S. of *Swamma*, is built in the *Sahara*, upon a Chain of Mountains, which we may take for the *Mons Malethubalus* of *Ptolemy*. Below It is the River *Su-ſellim*, which, after It hath paſſed *Gojeeda*, is drunk up by the ſandy Country, and becomes *Raſhig*, as the *Arabs* term It, *i. e.* runs no further; a Circumſtance common to other Rivers in *Barbary*, and which *Strabo* was long ago acquainted with.

Mons Malethubalus. *Exc.* p.10. D.

Exc. p.8.E.

Go-jeeda. *Go-jeeda*, ſituated upon the ſame Ridge of Eminences with *Nador*, at the Diſtance of ſix Leagues to the E. *by* S. ſhould be the *Guagida* of *Sanſon*, placed by him fifty three Miles to the S. of *Warran*, and eighty to the S. E. of *Tlemſan*: though This I am ſpeaking of, lyeth more than a hundred Miles to the E. *by* S. of *Tlemſan*, and nearly at the like Diſtance to the S.E. of *Warran*. The *Atlas Geographus* maketh the *Guagida* of *Dapper* and *Sanſon* to be the ſame; whereas the former, in being placed nine Miles to the Southward of the *Mediterranean* Sea, and almoſt as much to the Weſtward of *Tlemſan*, (though both theſe Numbers are deficient) muſt be the *Woojeda* of the *Tingitanians*.

Vol. 4. p. 115.

Meratte. Upon the Banks of the *Arhew*, ſix Leagues to the E. of *Tagadempt*, and ten to the N. of *Gojeeda*, are the Ruins of *Meratte*. Two Leagues farther, in the ſame Situation, is *Lo-ha*, another Heap of Ruins.

Lo-ha.

Tarrvm, *The* Gojeeda *or* Nador; Vagæ. *The* Tagadempt *or* Swamma; Garra, *The* Meratte *or* Loha. *Exc.* p.11. D.E.

The *Tarrum*, *Vagæ*, and *Garra* of *Ptolemy* ſhould be ſomewhere in This Direction. *Tarrum*, by lying the fartheſt to the S. and near 2°. to the E. of *Victoria*, or *Gitlui*, ſhould be our *Gojeeda*, or *Nador*: and *Vagæ*, from the Poſition of It 1°. farther to the W. and 45′. more to the N. ſhould be the *Tagadempt* or *Swamma*; whilſt *Garra*, by having a Poſition ſtill farther to the Northward, near the Meridian of *Tarrum*, may be taken for *Meratte*, or *Lo-ha*. But for Want of Inſcriptions and other Circumſtances to guide us, This as well as other Difficulties of the like Nature, muſt be left undetermined.

The Sweede. The fertil Country below the Parallel of *Lo-ha*, is cultivated by the *Sweede* or *Swidde*, the moſt powerful Tribe of *Arabs* in This Province. The Name [سويد] ſignifies *Black*; and was occaſioned, as I am told, by a Standard of that Colour, formerly diſ-

diſplayed in Their Marches and Engagements. They pay no Taxes, and, being of that Rank of *Arabs* which they call [جواد] *Jowaide*, ſerve the *Algerines* only as Volunteers. Above the *Sweede*, from *Tagadempt* to the *Sebbeine Aine*, are the Encampments of the *Welled Booker*; behind which are thoſe of the *Welled Haleef*, a Tribe that tills no Ground, and being only intent upon the breeding of Cattle, keeps for the moſt Part within the *Sahara*. Some of the antient *Mazices* and *Banturari* might have had Their Dwellings, thus far to the Weſtward.

Welled Booker, Welled Haleef, *The Succeſſors of The* MAZICES and BANTVRARI. *Exc.* p. 11. A.

Two Miles to the Eaſtward of the *Arhew*, is the Tomb of *Seedy Abid*, built upon the Southern Banks of the *Shelliff*. Five Miles farther, are the Ruins of *Mejiddah*, formerly a *Roman* Station, ſeated upon a riſing Ground, with the *Shelliff* below It. Four Miles from *Mejiddah*, in the like Situation, but at a Leagues Diſtance from the River, is *Memoun-turroy*, (as They call) an old ſquare Tower, formerly a ſepulchral Monument of the *Romans*. This, like many more antient Edifices, is ſuppoſed by the *Arabs*, to have been built over a Treaſure. Agreably to which Account, They tell us, theſe myſtical Lines were inſcribed* upon It.

Seedy Abid.

Mejiddah.

Memoun-turroy.

** *My Treaſure* is *in my Shade*,
And my Shade is *in my Treaſure*.
Search for It; *deſpair not*:
Nay deſpair; *do not ſearch*.

* كتب صاحب ميموي تمزاي عاي صومعته

i. e.

* Prince *Maimoun Tizai* wrote This upon His Tower,

viz.

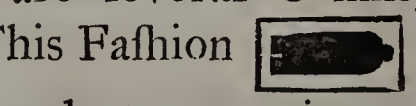
** *Maily fe Thully*	**مالي في ضلي
Wa Thully fe maily	و ضلي في مالى
Etmah la teis	اطمع لا تيس
Wa teis la tetmah	وا تيس لا يطمع

The *Mooriſh* Secretary who gave me theſe Lines, added,

Hakeda keel; *w' allah alim.*	هكذا قيل والله اعلم

So it is ſaid; *but God beſt knows* how it is.

but whether theſe Words belonged originally to them, or are his own Comment, I cannot determine.

Round about This Monument there are ſeveral Coffins, hewn out of maſſy Blocks of Marble, in This Faſhion  .

Memon *and* Sinaab.

† The Ruins of *Memon* and *Sinaab*, formerly two contiguous Cities, are ſtill five Miles farther upon the Banks of the *Shelliff*. The latter, which I judged to be three Miles in Circuit, is by far the moſt conſiderable; though I ſaw Nothing more of It than large Pieces of Walls, and ſeveral capacious Ciſterns. The *Souk el Hameeſe* (or Thurſday's Market) is kept in the Neighbourhood of It.

Wan-naſh-reeſe *or* Zalacvs. p. 34. *Exc.* p. 10. D.

Wan-naſh-reeſe, the *Gueneſeris* of *Sanſon*, and the *Ganſer* of *Du Val*, lyeth eight Leagues to the S. *by* E. of *Sinaab*. It is one of the moſt noted Land Marks of This Country, diſtinguiſhing Itſelf all the Way, from *El Callah* to *Medea*, over a Number of leſſer Mountains, ranged far and near about It: but *Edriſi*[1] muſt have been miſinformed concerning the Length of It. *Wan-naſh-reeſe*, from being in the ſame Meridian with *Dahmuſs*, at the Diſtance nearly of ſixty Miles, may, in all Probability, be the *Mons Zalacus* of *Ptolemy*; as *Sinaab*, from It's Poſition ſeven Leagues to the Northward of It, ſhould be His *Oppidoneum*.

Sinaab, *probably* the Oppidonevm. *Exc.* p. 11. D.

Tiſſum-ſeely *or* Binsitta. *Exc.* p. 11. E.

Thirty Miles to the S. S. E. of *Wan-naſh-reeſe*, upon the Borders of the *Sahara*, is the *Burgh Teſſum-ſeely*, a large Heap of Ruins. In the ſame Condition and Direction, twenty Miles farther, are the Remains of *Tucke-reah*, once a large City of the *Gætulians*. *Binſitta* and *Tigava* are placed by *Ptolemy* in This Situation.

Tucke-reah, *or* Tigava. *Ibid.*

Midroe.

The *Daſhkrah* of *Midroe*, with an adjacent Rivulet, is ſix Leagues to the Southward of *Tucke-reah*; and in the ſame Diſtance and Situation from *Midroe*, are the Northern Limits of the *Lowaat* and *Ammer*, both of Them powerful Tribes of *Gætulians*. The high and rugged Mountains of the Latter, where the River *Adge-dee* hath It's Fountains, begin to diſtinguiſh themſelves in This Situation. Theſe, ſucceeding immediately the *Malethubalus*, may be taken for a Part of the *Mons Phruræſus* of *Ptolemy*.

The Lowaat *and* Ammer.

The Mountains of the Ammer, *The* Phrvræsvs. *Exc.* p. 10. E.

Tmulga.

In returning to the correſpondent Part of the *Shelliff*, and leaving the River *Fuddah* one League to the Weſtward, we paſs by the high Mountain of *Tmulga*. Upon the Banks of the *Shelliff* below It, are the Ruins of a little Town of the ſame Name.

The Brook Roo-ena. Ze-dee-my.

Four Miles farther is the Brook *Roo-ena*, with the Ruins of *Ze-dee-my*, another ſmall Town, upon the Eaſtern Banks of It.

1 Vid. Not. 1. p. 59.

† *El*

† *El Khada-rah*, the *Chadra* of *Edriſi*[1], is the next remarkable Place in This Situation, lying thirteen Miles only in a direct Line from the River *Fuddah*, though as much more in the Courſe of travelling. It is ſituated, like *Mejiddah*, upon a riſing Ground, on the Brink of the *Shelliff*; and is equal to *Sinaab* in Extent of Ruins. A Range of Mountains, riſing immediately from the oppoſite Banks of the *Shelliff*, ſhelter It from the N. Wind; whilſt *Jibbel Dwee*, another high Mountain, at a Miles Diſtance, fronting It from the S.E. ſupplyeth the beautiful little Plains between Them, with a plentiful Rill of Water. The perpetual Verdure of Theſe Plains, may, in all Probability have communicated Their own Name of [الخضاري *El Chuhd-ary*] *The Green* to theſe Ruins, though the Rank and Figure It muſt have formerly held among the *African* Cities, could well entitle It to another *Etymology*, from *Chadra* [חצרה] *The Town*, as It might have been called by Way of Eminence. The Epitomizer of *Edriſi* ſeems to have underſtood His *Chadra* in the former Senſe: but if we could receive the latter Interpretation, It would probably be a ſtronger Argument for fixing the *Oppidoneum* here, than at *Sinaab*, according to the Tenor of *Ptolemy's* Tables. The *Itinerary* certainly, in laying down only a Diſtance of eighteen Miles betwixt His *Oppidum Novum* and *Malliana*, very obviouſly fixeth It at This Place. But if *Ptolemy*'s Authority is to direct us, then His *Zucchabbari* (the *Succabar* and the *Colonia Auguſta* as we may ſuppoſe of *Pliny*) placed in the ſame Lat. and 50′ to the E. of *Oppidoneum*, will better agree with This Situation. *Jibbel Dwee* likewiſe, upon the ſame Suppoſition, may be taken for the *Mons Tranſcellenſis*, which, according to *Ammianus*[2], hung over It.

El Khadarah,

(*Exc.* p.26. A.B.)

The Zvcchabbari. *Exc.* p.11.E. p.21.E.

A few Paces to the E. of Theſe Ruins, are the Remains of a large Stone Bridge, the only one perhaps that was ever built over the *Shelliff*, notwithſtanding the great Inconveniences Travellers are ſometimes put to, eſpecially in the Winter Seaſon, of waiting a whole Month before They can ford It.

The Stone Bridge.

The Inhabitants of This Part of the Country, to the Eaſtward of the *Sweede*, and on This Side the *Shelliff*, are firſt the *Beni*

The Beni-Yimnah,

1 Egredieris ex urbe *Tenes*, procedeſque ſpatio juſtæ ſtationis ad filios *Vazeleſn*, montes horridos, rupeſque frequentes. A filiis *Vazeleſn* ad *Chadra* [i.e. *viridem*] habes item ſtationem. Et à *Chadra* ad urbem *Miliana* ſtationem: & tertia ab hac die, ex parte meridionali, extat mons *Vanaſeris* dictus qui longitudine explet iter quatridui, attingit enim extremitatibus ſuis loca propinqua *Tahart*. *Geog. Nub.* p.81. 2 Converſus hinc (*ſc.* à *Cæſarea*) venit ad municipium *Sugabarritanum Tranſcellenſi* monti adcline. *Ammian. Marcellinus* l.29. c.5.

Ɣimnah, who, roving betwixt the Southern Parts of the River *Arhew* and the Meridian of *Wannaſhreeſe*, extend Their Encampments as far as the *Beni Mida*, who border upon the *Sahara*. Below the *Beni Ɣimnah*, near *Mejiddah* and *Sinaab*, are the *Welled Spaihee*; and a little to the Southward of Their *Douwars*, are Thoſe of the *Welled Uxeire*, who have the *Beni Ɣimnah*, and the Mountain of *Wannaſhreeſe* to the South. The *Lataff* lye beyond the River *Fuddah*, at *Tmulga*, the Brook *Roo-ena*, and *El Khadarah*; and to the Southward of Them, near *Tiſſum-ſeely*, and the correſponding Part of the *Shelliff*, are the *Welled Boo-Samm*, and *I-aite*. The *Azeeſe*, the *Arabs* of This Part of the *Sahara*, rarely wander to the N. of the *Shelliff*. The *Matma-ta*, a factious Clan, with the Mountains of that Name, lye to the N. and N. E. of the *I-aite*; *Wannaſhreeſe*, at forty Miles Diſtance, terminates Their Proſpect to the Weſtward. Below Them are the *Jendill*, who ſpread their Encampments from the Curve of the *Shelliff* into the fine Plains before *Maliana*.

Beni Mida,

Welled Spaihee, Welled Uxeire,

Lataff,

Welled Boo-Samm, Welled I-aite, Azeeſe, Matmata, Jendill, *the Succeſſors of*

The MAZICES *and* BANTVRARI. *Exc.* p. 11. A.

The *Mazices* and *Banturari*, from their reſpective Poſitions with Regard to the Mountain *Zalacus*, ſeem not only to have been poſſeſſed of the Country belonging to Theſe Tribes, but likewiſe of the Diſtricts of the *Sweede*, *Welled Booker* and *Haleef*, that were already taken Notice of[1] to the Weſtward.

The Country &c. *to the N. of the* Shelliff.

The correſponding Part of This Country to the Northward of the *Shelliff*, and which lyeth within the Meridians of the River *Arhew* and *Maliana*, is poſſeſſed chiefly by *Kabyles*; who, from the Advantage of Their rugged and inacceſſible Mountains, have not hitherto ſubmitted to the *Turks*. *Tniſs* and *Sherſhell*, which can be eaſily annoyed by Sea; the *Beni Madoony*, *Welled Fairiſs*, *Beni Raſhid*, and the People of *Merjejah*, who, having Their reſpective Dwellings and Encampments over againſt the *Welled Spaihee*, *Uxeire*, and *Lataff*, are every Summer expoſed to the Pillage of the *Turkiſh* Armies; (theſe I ſay) are the only Communities brought under Subjection. Of the independent Families; the *Shirfa* encamp to the Eaſtward of the *Welled Boofreed*, and to the Northward of *Mazouna*: The *Welled Mafa* and *Gorya* ſucceed the *Shirfa*, having the Mountains of *Merjejah*, and of the *Beni Raſhid* to the South: The *Larhaat* lye over againſt *El Khadarah*, near the Banks of the

The Beni Madoony, Welled Fairiſs, Beni Raſhid, & Merjejee, *tributary to* Algiers.

The Shirfa,

Welled Mafa, Gorya,

Larhaat,

1 Vid. pag. 56, 57.

Teffsert;

Teffsert; after which are the *Gurbies*, (as They call the Mud-walled Hovels) of the *Beni Yifra*, and *Beni Menaſſer*, the Inhabitants of the mountainous Country betwixt *Maliana* and *Sherſhell*. The *Boohalwan* are met with ſtill farther to the E. near *Hammam Mereega*, and the Banks of the *Wedjer*: who likewiſe cultivate the rich hilly Country adjoyning to the Weſtermoſt Part of the *Mettijiah*. Theſe, in Conjunction with the *Magrowah*, and Their neighbouring Tribes, may probably inherit the Country of the antient MACHUSII.

Beni Yifra, Beni Menaſſer, Boohalwan, *the independent Tribes.*

The MACHUSII. *Exc.* p. II. A. vid. p. 55.

Merjejah, a mud-walled Village, is one of the Communities under the *Turkiſh* Yoke. It hath a high Situation, three Miles over againſt, and in View of *Sinaab*, but is only remarkable for being under the Influence and Protection of a Family of *Marabbutts*, the greateſt of This Country, who have ſucceeded one another from Father to Son, through a Number of Ages and Deſcents.

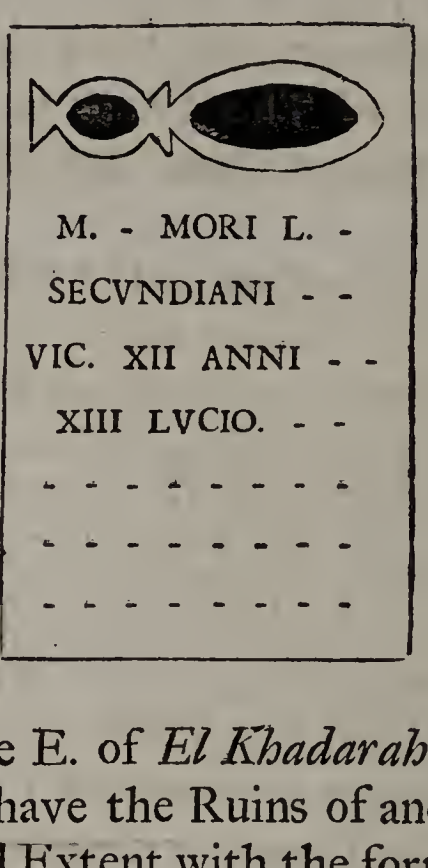
Merjejah.

Beni Raſhid, the *Beni-Arax* of the modern Geographers, is in the ſame rugged Situation and miſerable Condition with *Merjejah*. It lyeth eight Miles to the E. *by* S. of *Merjejah*, and two Miles N. of the River *Fuddah*, a Poſition quite different from what *Sanſon* and *Du Val* give It, to the S. or S. W. of *Maſagran*. This Place[1] made ſome Figure in former Ages, having had a Citadel, two thouſand Houſes, and a Race of warlike Inhabitants, who commanded as far as *El Callah* and *Maſcar*. But at preſent, the Caſtle is in Ruins, the two thouſand Houſes and the large Territories are reduced to a few Cottages; and the People, from a like Courſe of Obedience, with their Neighbours, to a jealous and ſevere Government, are become equally timorous and cowardly. However their Figs and Fruit, for which they were always famous, continue in the ſame Repute, diſputing Size and Delicacy of Taſte with Thoſe of the *Beni Zerwall*. *Marmol* maketh This Place the *Villeburgum*, or *Villa Vicus*, and *Sanſon*, the *Bunobora* of *Ptolemy*; but the firſt lying to the W. of the *Portus Magnus*, and the latter to the W. of *Cartennæ*, neither of Them, I preſume can pretend to ſuch a Situation.

Beni Raſhid.

1 *Atl. Geogr.* Vol. IV. p. 210. Extendit ſeſe Regio *Beni Raſhid* orientem verſus in longum 50, in latum vero 25 fere millia paſſuum.—— Reperias in montibus illis aliquot pagos, atque inter hos duo ſunt præcipui, quorum alter *Chalhat Haoara* eſt appellatus, in montis cujuſdam coſta ad arcis modum fabricatus; mercatorum atque artificum domos circiter quadraginta numerat: alter vero *Elmo Haſcar* nuncupatur. *J. Leo.* p. 196, 7.

El Herba. Travelling down the Mountains of the *Beni Raſhid*, we come to *El Herba*, formerly a *Roman* City, more than a Mile in Circuit. It is ſituated upon the Brink of the *Shelliff*, two Leagues to the E.S.E. of the Village of the *Beni Raſhid*, having a narrow Strip of plain fertil Ground to the Northward. Here are ſeveral ſmall Marble Pillars, of a blewiſh Colour and good Workmanſhip, but the Capitals, which were of the *Corinthian* Order, are defaced. There are beſides, ſeveral Tombs like Thoſe at *Memounturroy*; and upon One of the Covers, ſcouped, at the Top of It, in the following Faſhion, we have This imperfect Inſcription.



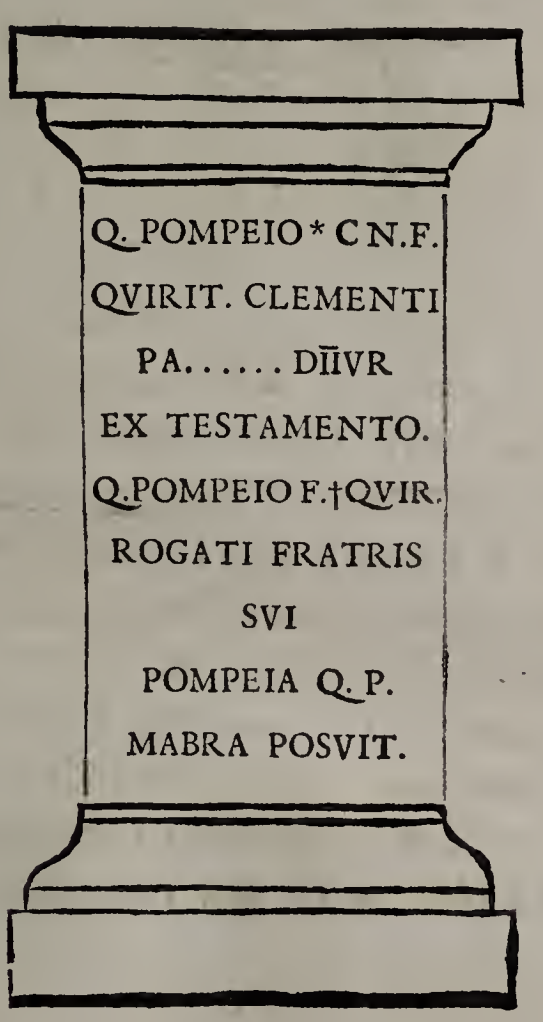
El Herba. Seven Miles to the E. of *El Khadarah*, at a little Diſtance from the *Shelliff*, we have the Ruins of another *Roman* Town, of the ſame Name and Extent with the former. Here the *Shelliff* begins to wind Itſelf through a Plain, not inferiour, in Extent and Fertility, to any of This Country: the Mountains likewiſe of *Atlas*, which, from the *Beni Zerwall* to *El Khadarah*, hung immediately over the *Shelliff*, retire now two Leagues to the Northward.

Maniana, *or* Maliana, *The* MANIANA *or* MALLIANA. *Exc.* p.11.D.p.26. B. † *Maniana* or *Maliana*, as It is indifferently called by the Inhabitants, is ſituated upon Theſe Mountains, half a Mile above This Plain, and two Leagues to the E.N.E. of *El Herba*. It lyeth expoſed to the S. and S. W. promiſing a large Scene of Buildings and Antiquities at a Diſtance; but the Fatigue of climbing up to It, is badly recompenſed with the Sight only of a ſmall Village, whoſe Houſes are covered with Tiles inſtead of Terraſs, according to the ordinary Practice of the Country. However,

ever, if the Acceſs to It was leſs troubleſome, *Maliana* hath ſeveral Things to recommend It; being in the firſt Place exceedingly well watered to the N.W. from *Jibbel Zickar*, having round about It a Number of Gardens and Vineyards, and enjoying beſides a moſt delightful Proſpect of the Country of the *Jendill*, *Matmata* and other *Arabs*, as far as *Medea*. In the Spring, the Devotees of *Algiers*, *Bleda*, and the neighbouring Country come, with great Reverence, to kiſs the Shrine of *Sede Youſeph*, the tutelar Saint of This City.

Fragments of Roman *Buildings.*

There are ſeveral Fragments at *Maliana* of the *Roman* Architecture: and in a modern Wall, made up of Theſe antient Materials, we have a *Cippus* with the following Inſcription; which if we may ſuppoſe to relate to *Pompey*'s Family, *Martial*'s fine Thought upon Their Misfortunes [1], will receive an additional Force and Beauty from what we find Here, that His Grandſon* and probably Great Grandſon† were buried at This Diſtance from Their Anceſtors, and in ſuch an obſcure Place.



1 Pompejos *Juvenes* Aſia *atque* Europa, *ſed ipſum*
Terra tegit Libyes: *ſi tamen ulla tegit.*
Quid mirum toto ſi ſpargitur orbe? jacere
Uno non poterat tanta ruina loco.

Epig. l.V. Ep.75.

Maliana *differently laid down by* Ptolemy *and the* Itinerary.

There is a great Diſagreement betwixt *Ptolemy* and the Author of the *Itinerary*, in the Situation of Their *Maniana*, or *Malliana*. For the firſt placeth It 10′. to the Weſtward of the *Oppidoneum* or *Oppidum Novum*, and the latter eighteen Miles to the Eaſt. Nay *Ptolemy* maketh a Difference of near 4°. or 230 Miles in Their Latitudes. The Name then (which may be ſuppoſed to have been inviolably preſerved) with a Preſumption that the *Malliana* of the *Itinerary* is the ſame with the *Maniana* of *Ptolemy*, are the only Circumſtances to determine us: which, at the ſame Time They prove the *Montes Garaphi* to be our *Jibbel Zickar*, ſhew us the great Errors that may have crept into *Ptolemy*'s Tables; inaſmuch as, by Them, we are to look for *Maniana* and the *Montes Garaphi*, at, I know not how great a Diſtance, in the *Sahara*.

Exc. p. 10. 11. D.

The Hammam Mereega,

Eight Miles to the E. N. E. of *Maliana*, at nearly the half Way betwixt the *Shelliff* and the Sea, are *The* [*Hammam*] *Baths* of *Mereega*, the *Aquæ Calidæ Colonia* of the Antients. The largeſt and the moſt frequented of Them, is a Baſon of twelve Foot ſquare, and four in Depth: and the Water, which bubbles up in a Degree of Heat juſt ſupportable, after It hath filled this Ciſtern, paſſeth to a much ſmaller one made uſe of by the *Jews*, who are not permitted to bathe in Company with the *Mahometans*. Both Theſe Baths were formerly covered with a handſome Building, having *Corridores* of Stone running round Their Baſons; but, at preſent, They lye expoſed to the Weather, and, when I ſaw Them, were half full of Stones and Rubbiſh. A great Concourſe of People are uſually here in the Spring, the Seaſon of Theſe Waters: which are ſuppoſed to remove Rheumatick Pains, to cure the Jaundice, and to alleviate moſt other inveterate ill Habits and Diſtempers. Higher up the Hill, there is another Bath, of too Intenſe a Heat to bathe in: which is therefore conducted through a long Pipe into another Room, where It is made uſe of in an Operation[1] of the Same Nature and Effect with our Pumping.

The AQVÆ CALIDÆ Col. *Exc.* p. 12. A.

1 *Aſperſionem* in Balneis naturalibus *Ducciam* appellant. --- Sunt ergo in Balneis, quæ ad hunc uſum probantur, conſtitutæ fiſtulæ — quæ digiti parvi magnitudine vel majori, ubi opus eſt, volubili epiſtomio clauſæ; è ſuperiori alveo, qui infixas ex ordine habeat fiſtulas, ac ſtatim à communi fonte ſinceras recipiant aquas, pro eo ac quiſquam voluerit, vel quantum voluerit, recluſo epiſtomio, vel clauſo infundant ſtillicidium. Delabuntur autem ſic aquæ palmi unius, vel ad ſummum cubiti ſpatio, unde ex inſultu convenientem faciant impreſſionem; vel in Balneum, vel in ſubjectum ad eas recipiendas alveolum. &c. *Baccius* de Thermis lib. 2. cap. 16.

Be-

Betwixt This and the lower Bath, we have the Ruins of an old *Roman* Town, equal to that of *El Herba*; and at a little Diſtance from Them, there are ſeveral Tombs and Coffins of Stone, ſome of which, I was informed, were of an unuſual Bigneſs. *Muzeratty*, the late (*Kaleefa*) Lieutenant of this Province, aſſured me, that He ſaw a thigh Bone belonging to one of Them, which was near two of Their *Draas* or thirty ſix Inches, in Length; the like Account I had from other *Turks*, who pretended, at the ſame Time, to have meaſured It. But when I was at Theſe Baths, half a Year afterwards, I could not receive the leaſt Information about It: and the Graves and Coffins that fell under my Obſervation, were only of the uſual Dimenſions. However, the People of This, as well as of other Countries, are every where full of Stories and Traditions of This Nature[1]; which, provided Theſe ſhould not be human Bones, (and the *Africans* are no nice Diſtinguiſhers) we may poſſibly account for, from a Cuſtom, that I have ſome where read of, among the *Goths* and *Vandals*, which might paſs over with Them into *Africa*, of burying the Horſe, the Rider and their Armour together in the ſame Grave. Long Swords, with large Handles in the Shape of a Croſs, have been often found in This Country: of which Sort, there is one ſtill preſerved in the *Dey*'s Palace at *Algiers*, not many Years ago dug out of the Ruins of *Temendfuſe*, the *Ruſguniæ Colonia* of the *Itinerary*.

The AQVÆ CALIDÆ Col. *Exc.* p. 12. A.

The Country round about Theſe Baths, is made up of a Succeſſion of exceeding rugged Hills and deep Valleys, each of Them in It's Turn very difficult and dangerous to paſs over. Yet this Danger and Fatigue is ſufficiently anſwered, by our being conducted afterwards through the rich and delightful Plains of the *Mettijiah*, lying beyond Them to the Northward. Theſe are called by *Abulfeda* [*Bledeah Kibeerah*, بلديه كبيرة] *A Vaſt Country*, being near fifty Miles long and twenty broad, watered in every Part by a Number of Springs and Rivulets. The many Country Seats and [*Maſhareas*] Farms of the principal Inhabitants of *Algiers*, are taken out of Theſe Plains; it being chiefly

The Plains of the Mettijiah.

The Farms or Maſhareas *of It.*

1 *Agricola incurvo terram molitus aratro,*
Exeſa inveniet ſcabra rubigine pila:
Aut gravibus raſtris galeas pulſabit inanes,
Grandiaque effoſſis mirabitur oſſa ſepulchris. Virg.Georg.I. l.494.&c.

2 *Giazaïer* Mazghannan ſita ad littus maris, eſt admodum populoſa & mercatores lucri addictiſſimi: plateæ ejus elegantes; ubi adjacet [بلديه كبيرة] *Abulf.* Ex traduct. V. Cl. *J. Gagnier.*

from Them the City is ſupplyed with Proviſions. Flax and *Al Henna*, Roots and Pot-herbs, Rice, Fruit and Grain of all Kinds, are produced here to Perfection. Yet I am to obſerve, that only the *Hadjoute*, (as They call the Weſtermoſt Part of It) belongs properly to this Province; the reſt, lying bounded by the Rivers *Ma-ſaffran* and *Budwowe*, being claimed by the Southern Province, which I am now to deſcribe.

CHAP. V.

Geographical Obſervations upon the Sea Coaſt of that Part of the Mauritania Cæſarienſis, *which is called at preſent the Southern Province, or the Province of* Titterie.

The General Deſcription of This Province.

THIS Province, which lyeth bounded to the Eaſtward by the River *Booberak*, is much inferiour to the Weſtern in Extent; being ſcarce ſixty Miles either in Length or Breadth. Neither is the Juriſdiction of the *Viceroy*, as extenſive as His Province. For the Superintendency of the *Mettijiah*, and of the fertil Country near the Banks of the *Yiſſer*, belong to particular *Kaides*, who are under the immediate Appointment and Direction of the *Dey* of *Algiers*. Neither is This Province, in general, ſo mountainous as the Weſtern. For the Sea Coaſt, to the Breadth of five or ſix Leagues, the Seat formerly of the antient *Machurebi*, is made up chiefly of rich champain Ground: behind which indeed we have a Range of rugged Mountains, that run, almoſt in a direct Line, through a great Part of This Province: but beyond Them, in the Neighbourhood of *Medea*, the *Titterie Doſh*, the *Wed Aſhyre*, and particularly at *Hamza*, the antient Territories, I preſume, of the *Tulenſii* and *Baniuri*, we have other extenſive Plains; though none of Them are equal to Thoſe of the *Mettijiah*. To the Southward again of Theſe Plains, from *Sour Guſlan* to the *Titterie Doſh*, the Country begins to be mountainous; but from the *Titterie Doſh*, towards the *Burgh* and the Frontiers of the Weſtern Province, there appeareth to be a more eaſy and commodious Acceſs into the *Sahara*. And in This Situation were the Habitations perhaps of the *Machures*; as ſome of the *Salampſii* and *Malchubii* might

The Sea Coaſt formerly poſſeſſed by the MACHUREBI. *Exc.* p. II. B.

And the midland Country by the TULENSII, BANIURI,

MACHURES, SALAMPSII, *and* MALCHUBII. *Ib.*

Obs: P. 67.

A Map of the SOUTHERN PROVINCE of the KINGDOM of ALGIERS

To
The Right
Reverend Father
IN GOD,
THOMAS
Lord Bishop of
LONDON-DERRY

might lye ſtill farther to the E. beyond the Frontiers of This Province.

I take that particular Chain of Mountains, which lyeth between the maritime and midland Plain-Country, to be the Continuation of Mount *Atlas*. We have a full Proſpect of Them all along the *Mettijiah*; eſpecially from the Hills in the Neighbourhood of *Algiers*. At the River *Zeitoune*, They begin to turn towards the S. E. and, joyning *Jurjura*, alter Their Direction, and tend more to the Southward. In This Poſition They are continued through the Mountains of *Wan-nougah*, and, uniting afterwards with *Jibbel I-aite*, begin once more to run parallel with the Coaſt. *The Mountains of* Atlas.

A Few Miles to the N. N. E. of the *Ma-ſaffran*, the Weſtern Boundary of This Province, we have a round watch Tower, built upon a rocky *Cape*, that ſtretcheth Itſelf about a Furlong into the Sea. It is known in ſome modern Sea Charts by the Name of [*Turretta Chica*] *The little Tower*, but the *Moors* call It *Seedy Ferje* from the Name of the *Marab-butt*, who is there interred. Within the *Cape* there is a ſmall Creek, with a little Bay on each Side of It, where Veſſels ſometimes put in for ſhelter againſt ſtrong Eaſterly Winds. We have at This Place ſome few Walls and Ciſterns of *Roman* Workmanſhip, which, by the Order of the Tables, may lay Claim to *Ptolemy*'s *Via*. We meet with ſeveral Pieces of a *Roman* High Way betwixt *Seedy Ferje*, *Ras Accon-natter* and *Algiers*; and near the Tomb of *Seedy Hallif*, another *Marabbutt*, about the half Way betwixt *Seedy Ferje* and *Algiers*, we fall in with a Number of Graves, covered with large flat Stones, each of Them big enough to receive two or three Bodies. Turretta Chica *or* Via. *Exc.* p.9. E.

The high Mountain of *Boojereah*, with It's three contiguous *Daſhkras*, are nine Miles from *Seedy Ferje* to the N. E. and about half a League from Them, to the W. N. W. is the *Ras Accon-natter*, the *Cape Caxines* of our modern Sea Charts. Beſides a Fountain of good Water, we have likewiſe at This Place ſome Ruins, with the Traces of a ſmall Aqueduct, that might formerly conduct a Part of the Water towards *Seedy Ferje* or *Via*. *Edriſi* ſituateth His *Hur*[1] betwixt This Promontory and the Boojereah. Ras Accon-natter *or* Cape Caxines. Edriſi's Hur.

1 A Promontorio *Battal* incipit continens *Hur*, quæ per lineam rectam extenditur pluſquam XL M. P. arcuatim vero LX. Tota hæc ora profundiſſima eſt, & qui in eam labitur, nunquam evadit. Ab extremitate continentis *Hur* ad Inſulas filiorum *Mazaghana*, XIII. M. P. *Geogr. Nub.* p.86.

Ras el Amouſhe. The Diſtance indeed is the ſame, but the Navigation in the Gulf betwixt Them, is not ſo dangerous at preſent, as it is repreſented to be by That Author.

The Port of Flies. *The* [*Mers' el* [ض] *Dhabanne*] *Port of Flies* is half a League to the Eaſtward of the *Ras Accon-natter*; after which, directing our Courſe, for the Space of three Miles, towards the S. E. we turn into the Port of [*Al Jezeire al Gazie* or [جزيره] *Magazie*] ALGIERS THE WARLIKE, as the *Turks* are pleaſed to call It.

ALGIERS THE WARLIKE. † This Place, which for ſeveral Ages hath braved the greateſt Powers of *Chriſtendom*, is not above a Mile and a half in Circuit, though computed to contain about 2000 *Chriſtian* Slaves, 15000 *Jews*, and 100000 *Mahometans*, of which only thirty (at moſt) are *Renegadoes*. It is ſituated upon the Declivity of a Hill, that faceth the North and North-Eaſt; whereby the Houſes riſe ſo gradually above each other, that there is ſcarce one in the whole City, but what in one or other of thoſe Directions, hath a full View of the Sea. The Walls are weak and of little Defence, unleſs where They are further ſecured by ſome additional Fortification. The *Caſſaubah*, which is built upon the higheſt Part of the City, and makes the Weſtern Angle of It, is of an octogonal Figure, each of the Sides in View having Their proper Port-holes or *Embraſures*. The North-Angle near [*Bab* [باب] *el Wed*] *The Gate of the River*; and the South-Angle near *Bab Azoone*[1], are each of Them guarded with a ſmall Baſtion. [*Bab* [جديد] *Jiddeed*] *The new Gate*, lying betwixt *Bab Azoone* and the *Caſſaubah*, hath a ſquare upright Battery: and betwixt the *Caſſaubah* and *Bab el Wed*, there are a few Jettings out of the Wall, with Port-holes, but with few or no Cannon belonging to Them. The Ditch, which formerly ſurrounded the City, is almoſt entirely filled up, except at *Bab el Wed* and *Bab Azoone*: where likewiſe It would be of little Conſequence and Defence.

The Situation or It.

The Walls and Fortifications.

The Fortifications without the Walls. From *Bab el Wed* and *Bab Azoone* to the *Caſſaubah*, the Diſtance each Way is about three Furlongs, in an Aſcent of fifteen or twenty Degrees. Betwixt *Bab el Wed* and the ſandy Bay that lyeth a Furlong from It to the N. W. is the Caſtle of *Sitteet Ako-leet*, built for the moſt Part in a regular Manner, and very capable of annoying an Enemy both in Their landing, and

1 Ce fut par la *Bab-Aazon* que la Ville d' *Algier* fut aſſiegée par *Aazon* Prince de *Mauritanie*, & cette Porte a retenue ſon Nom *Memoirs*, du *Chevalier D' Arvieux*. Tom. 5. p. 220.

in

a The Cassaubah.
b The New Gate.
c Babzoune.
d The Fishers Gate.
e The Mole Gate.
f The Gate of the River.
g The Entrance into the Port.
h The Round Castle.
i The Port.
k The Villiage of Bou-jareah.
l Country Seats.
m Seedy Iacob.
n The Castle of the Star.
o The Emperors Castle
p A Roman Highway

Rais Aecounatter
A Fort
Mers el Dhabanne
The English Castle
El ived
Sitteet Akoleet
ALGIERS
The Castle of the Renegados
The Emperors Peer
Ain Rebut
The River Haratoh
BAHYRAS
THE BAY OF ALGIERS

A PLAN of the CITY and Country round about ALGIERS

To the Right Honourable
Sr. IOHN WILLES Knight Lord Chief Justice
of His Majesties Court of Common Pleas, And one of His Majesties
most Honourable Privy Council.

in lodging Themſelves afterwards in the *Ba-hyras*, as They call the adjacent Plains and Gardens. Half a Mile to the W. of *Bab Azoone* is the *Ain Rebat*, where there is likewiſe another ſandy Bay with *Ba-hyras*: betwixt which and *Algiers* the Road is more ſtraight and rugged than at *Bab el Wed*, though in the narroweſt Part of It, thirty Men may march in Front. There is alſo a Caſtle for the Security of This Road, but inferiour, both in Strength and Extent, to that of *Sitteet Akoleet*. Ain Rebat.

Both Theſe Bays, with Their reſpective *Ba-hyras* are overlooked by a Ridge of Hills, lying nearly upon a Level with the *Caſſaubah*. Two well built Caſtles are placed upon It; one of which, called from It's five acute Angles, *The Caſtle of the Star*, is within a Furlong of the *Caſſaubah* and commandeth the ſandy Bay and *Ba-hyras* at *Bab el Wed*: the other, called *The Emperour's Caſtle*, at half a Mile's Diſtance, hath a full Command of the Ridge, the *Caſtle of the Star*, and the ſandy Bay and *Ba-hyras* towards *Ain Rebat*. *A Ridge of Hills with two Caſtles.*

Beyond the *Ba-hyras* of *Bab el Wed*, as far as *Ras Acconnatter*, the Shore is made up of Rocks and Precipices: but to the Eaſtward of *Algiers*, from *Ain Rebat*, round a large Bay to *Temendfuſe*, the Shore is acceſſible in moſt Places. The Emperour *Charles* V. in His unfortunate Expedition A. D. MDXLI againſt This City, landed His Army at *Ain Rebat*, where there ſtill remaineth a Fragment of the Peer, ſuppoſed to have been erected for that Purpoſe. The better likewiſe to ſecure a Correſpondence with His Fleet, and to ſuccour His Troops in Their intended Approaches towards the City, He poſſeſſed himſelf of the Ridge I have been deſcribing, where He laid the Foundation and built the round or inner Part of the Caſtle, that continueth to be called after His Name. *Where* Charles V. *landed His Army.*

Such is the Strength and Situation of *Algiers* to the Landward. But towards the Sea, we ſhall find It better fortified and capable to make a more ſtrenuous Defence. For the *Embraſures*, in This Direction, are all employed: the Guns are of Braſs; and Their Carriages and other Utenſils in good Order. The Battery of the *Mole Gate*, upon the Eaſt Angle of the City, is mounted with ſeveral long Pieces of Ordinance, one of which, if I miſtake not, hath ſeven Cylinders, each of Them three Inches in Diameter. Half a Furlong to the W. S. W. of the Harbour, is the Battery of *Fiſher's Gate*, or [*Bab el Bahar*] *The* *The Fortifications towards the Sea.*

Gate of the Sea, which conſiſting of a double Row of Cannon, commands the Entrance into the Port, and the Road before It.

The Port. The Port is of an oblong Figure, a hundred and thirty Fathom long, and eighty broad. The Eaſtern Mound of It, which was formerly *The Iſland*, is well ſecured by ſeveral Fortifications.

The Fortifications of It. The *Round Caſtle*, (built by the *Spaniards* whilſt they were Maſters of *The Iſland*) and the two remote Batteries, (erected within this Century) are ſaid to be *Bomb-Proof*; and have each of them Their lower *Embraſures* mounted with thirty ſix Pounders. But the middle Battery, which appears to be the oldeſt, is of the leaſt Defence. Yet it may be obſerved, as none of the Fortifications I have mentioned are aſſiſted with either Mines or advanced Works; and as the Soldiers, who are to guard and defend Them, cannot be kept up to any regular Courſes of Duty and Attendance, that a few reſolute Battalions, protected even by a ſmall Squadron of Ships, would have no great Difficulty to make Themſelves quickly Maſters of the very ſtrongeſt of Them.

The Navy. The naval Force of the *Algerines* hath been for ſome Years in a declining Condition. If we except Their Row-Boats and *Brigantines*, They had A. D. MDCCXXXII only half a dozen capital Ships, from thirty ſix to fifty Guns; and at the ſame Time had not half that Number of brave and experienced Captains. A general Peace with the Three trading Nations, and the Impoſſibility of keeping up a ſuitable Diſcipline, where every private Soldier diſputes Authority with His Officer, are ſome of the principal Reaſons, why ſo ſmall a Number of Veſſels are fitted out, and why ſo few Perſons of Merit are afterwards willing to command Them. Their Want likewiſe of Experience, with the few Engagements They have been lately concerned in at Sea, have equally contributed to This Diminution of Their naval Character. However, if, by proper Diſcipline and Encouragement, they ſhould once more aſſume Their wonted Courage and Bravery, They have always in Readineſs ſuch a Quantity of naval Stores, as will put Them in a Capacity of making conſiderable Augmentations to Their Fleet: though, even at preſent, we find Them troubleſome enough to the Trade of *Europe*.

Few Antiquities at Algiers. There is little within the City, that merits the Attention of the Curious. Upon the Tower of the great *Moſque*, we have ſome broken Inſcriptions; but the Letters, (though of a ſufficient Bigneſs to be ſeen at a Diſtance) are all of Them filled up

to

to that Degree with Lime and White-Waſh, that I could never particularly diſtinguiſh Them. They may probably be the ſame with Thoſe taken Notice of by *Gramaye*[1]. The publick Buildings, ſuch as are Their *Bagnios*, *Kaſhareas* &c. Their Officers, as the *Mufty*, *Kady* &c. The Inhabitants, as *Jews* and *Moors* &c. have been already ſufficiently deſcribed by ſeveral Authors. The Additions therefore which I have to make, will relate chiefly to the Government, the Army, and the political Intereſts and Alliances of This Regency: but of Theſe in Their proper Place.

Algiers, *The* Icosium. *Ex.* p.10.A.p.19. A. p. 21. D. p.23.Cap.25. p.25.B: &c.

Algiers, from the Diſtance and Situation of It with Reſpect to *Tefeſſad*, ſhould be the antient *Icoſium*, placed in the *Itinerary* forty ſeven Miles from *Tipaſa*. *Leo*[2] and *Marmol*[3] inform us that It was formerly called *Meſgana* from an *African* Family of that Name. The preſent Name [الجزيرة or الجزيرة] *Al Je-zeire* or *Al Je-zeirah*, (for ſo we ſhould pronounce It) ſignifieth in This Language *The Iſland*; ſo called from being in the Neighbourhood (not, as *Leo*[4] acquaints us, of the *Balearick* Iſlands, but) of the Eaſtern Mound of the Harbour, which, 'till after the Time of the *Turkiſh* Conqueſts, was ſevered from the Continent. In Their publick Letters and Records, They ſtile It [*Al Je-zeire Megerbie*] *The Iſland in the Weſt*, to diſtinguiſh It from a City of the ſame Name near the *Dardanelles*.

Al Je-zeire, *or The Iſland.*

The Proſpect of the Country round about Algiers.

The Hills and Valleys round about *Algiers* are every where beautified with Gardens and Country Seats, whither the Inhabitants of better Faſhion retire, during the Summer-Seaſon. The Country Seats are little white Houſes, ſhaded by a Variety of Fruit Trees and Ever-Greens; whereby they afford a gay and delightful Proſpect towards the Sea. The Gardens are well ſtocked with Melons, Fruit and Pot-herbs of all Kinds; and, what is chiefly regarded in theſe hot Climates, each of Them enjoys a great Command of Water, from the many Rivulets and Fountains which every where diſtinguiſh Themſelves in This Situation. The Fountain-water made uſe of at *Algiers*, univerſally

1 IVLIO CÆSONI. M.M. PTOLO. IVB. F. . . IS RVFVS ET LETVS
II LEG. MAVRIT. . . P. O. MAVRIT. X. P. D. ONV. MIS . .
PRISCA F. ELIA. POS. COH. IVL. M. F. Gram.*Afr.* illuſt. l.7.c.1.

2 *Geſeir Afris* idem atque nobis inſula ſonat, unde deſumptum nomen putant quod inſulis *Majoricæ*, *Minoricæ* atque *Geuiſæ* adjacet. Conditores habuit *Afros*, qui ex familia *Meſgane* originem traxerant, quare & apud antiquos *Meſgana* fuit appellata. *J. Leo.* 3 Les *Maures* nomment *Alger Gezeire* de *Beni Moſgane*. Elle a eſte baſtiè par de *Bereberes* de ce nom, ſi bien que les anciens Hiſtoriens l' appellent *Moſgane*. *Marm.* l.5. c.41. 4 Vid.Not.2.

eſteemed to be excellent, is likewiſe derived, through a long Courſe of Pipes and Conduits, from Theſe Sources.

The Haratch, Four Miles to the S. E. of *Algiers* is the River *Haratch*, which riſeth behind the Mountains of the *Beni Mouſah*; and, joyning *The* [*Wed el Kermez*] *Fig-River*, runs through the richeſt Part of the *Mettijiah*. It is about half as big as the *Ma-ſaffran* and had formerly a Bridge built over It, at a ſmall Diſtance from the Sea. *Marmol*[1] and ſome later Authors acquaint us, that the Ruins of *Saſa*, called otherwiſe *Old Algiers*, are to be ſeen near the Banks of It; but I could never meet with Theſe Ruins, nor receive the leaſt Information about Them. This, or the *Hameeſe* which falleth into the Sea ſeven Miles to the N. E. may perhaps be the *Savus* of *Ptolemy*, though neither the one nor the other anſwereth to the Latitude, which is 20′ to the Northward of *Icoſium*.

or The Hameeſe, *The* SAVUS. *Exc.* p.10. A. The *Hameeſe* is ſomewhat ſmaller than the *Haratch*, having It's Fountains among the high Mountains of the *Beni Jaat*, eight Leagues to the Southward. In paſſing through the Diſtricts of the *Me-gata* and *El-Hhuthra*, It goeth by the Name of [*Arba-taaſh el Mukdah*] *The Fourteen Fords*; and, entering the *Mettijiah*, is called the *Hameeſe*, from *The* [سوق الخميس *Souk el Hameeſe*] *Fair* that is kept every *fifth Day*, [or Thurſday] upon the Banks of It. *Leo*[2] calls This River *Seſſaia*, a Word not very different from the antient *Savus*: but I could not be informed, that It was known by any ſuch Name at preſent.

Temendfuſe, *The* RUSGUNIÆ Col. *Exc.* p.25. B. *or* RUSTONIUM, p.10. A. *or* RUTHISIA. p. 19. A. *or* RUSCONIÆ Col. p.21. D. p.30. C. p.36. H. †*Temendfuſe* or *Metafus* lyeth two Leagues N. of the *Hameeſe*, being a low *Cape* with a *Tabled Land*, as the Mariners call a flat Hillock, that riſeth up in the Middle of It. Upon that Part of It which looketh towards *Algiers*, the *Turks* have a ſmall Caſtle for the Security of the adjacent Road, once the chief Station[3] of the *Algerine* Navy; and where we have ſtill ſome Traces of the antient *Cothon*. A Heap of Ruins, of the ſame Extent with Thoſe of *Tefeſſad* and whoſe Materials have equally contributed to the raiſing the Fortifications of *Algiers*, are ſpread along This Part of the Sea-ſhore. The Diſtance of fif-

1 *Saça* eſt une ville dont on voit les ruines entre *Algiers* & *Metafus*, ſur la Coſte de la mer *Mediterranee*. Elle eſt ſur le bord d'une riviere (*Hued el Harrax.*) L'*Afrique de Marmol* l.5. cap. 42. *Atlas* Geogr. Vol.4. p.202. 2 *Seſſaia* amniculus ex *Atlante* proveniens ac *Metigiæ* Planitiem *Algeriæ* vicinam affluens, juxta vetuſtum oppidum *Temendfuſt* in mare *Mediterraneum* fluit. *J.Leo.* p.286. 3 Ab *Algezaier* ad *Tamendfas*, orientem verſus, novem milliaria: eſt autem *Tamendfas* Portus pulcherrimus. *Geog.Nub.* p.82. *Temendfuſe* ſatis frequens hic eſt Portus, in quo *Geſeir* naves in tuto ſunt, his enim vix alius eſt Portus. *J.Leo.* p.204.

teen

teen *Roman* Miles, in paſſing over the interjacent Bay betwixt Theſe Ruins and *Algiers*, is the ſame we find in the *Itinerary*, between the *Ruſguniæ Colonia* and *Icoſium*.

To the Eaſtward of *Temendfuſe*, there is a large Bay, remarkable for the ſeveral Rivers that empty themſelves into It. The *Re-gia*, at ſeven Miles Diſtance from *Temendfuſe*, runs only in the Winter Seaſon. A little Iſland, at half a Miles Diſtance, lyeth over againſt the Mouth of It. The *Budwowe* is as big as the *Haratch*, falling into the Sea a League to the Eaſtward of the *Re-gia*. This River when It paſſeth through the rugged Mountain of the *Ammall*, is called by the *Turks* [*Domus el Wed*] *The River of the Wild Boar*; but by the *Moors* and *Arabs*, *Ka-darah*, from a mountainous Diſtrict of that Name, where It hath It's Fountains. The *Corſoe* ſucceeds the *Budwowe*; and the *Merdaſs* the *Corſoe*, each at half a Leagues Diſtance: and a little beyond the *Merdaſs*, are the Fountains *Shrub we hrub*, where the *Chriſtian* Row-Boats venture in ſometimes for freſh Water. Four Leagues from the *Merdaſs*, and about eight from *Temendfuſe*, is the Mouth of the *Yiſſer*, a much larger River than the *Haratch*, and which traverſeth as fruitful a Country. Some of the Sources of It are from the mountainous Diſtrict to the S. S. W. where the weſtermoſt Branch is called *Shurffa*, after the Name of the *Arabs*; the other [*Wed el Zeitoune*] *The River of Olives*, from the great Quantity They gather of that Fruit near the Banks of It. The *Biſhbeſh*, *Aſhyre*, *Mailah* and *Zagwan*, fall into the *Zeitoune*. The *Yiſſer* anſwers to the *Serbetis* of *Ptolemy*, lying ſomething nearer *Ruſgunia* than *Ruſuccuræ* (or *Dellys*) as the Latter is called at preſent.

The Bay of Temendfuſe.

The Re-gia.

Budwowe,

or Domus el Wed, *or* Kadarah.

Corſoe.

Merdaſs.

Shrub we hrub.

Yiſſer,

or SHURFFAH *or* Wed el Zeitoune,

The SERBETIS. *Exc.* p. 10. A.

The plain Country which bordereth upon Theſe Rivers, and lyeth betwixt the Mountains of *Atlas* and the *Sea*, is cultivated by the *Raſſouta*, who live near the *Hameeſe*; by the *Durgana* and *Maraſhda*, who drink of the *Budwowe* and *Corſoe*; and by the *El Jibeel*, *Geuſe*, *Beni Hameed* and *Adrowa*, who rove betwixt the *Yiſſer* and *Booberak*. We are at a loſs for the antient *Ruſicibar*, *Modunga*, *Ciſſe* and *Addume*, placed by *Ptolemy* upon This Part of the Sea Coaſt.

The Arabs Raſſouta,

Durgana,

Maraſhda,

Adrowa, &c.

Exc. p. 10. A.

Jinnett, from whence our Merchants ſhip off a great Quantity of Corn for *Chriſtendom*, is a League to the N. E. of the *Yiſſer*. It is a ſmall Creek, with a tolerable good Road before It; and

Jinnett, *or*

Mers' el Dajaje. was probably *Edriſi*'s [1] [*Mers' el* [مرسى] *Dajaje*] *Port of Hens.* I am told that the Name of *Jinnett* [جنات *Paradiſe*] was given to This Place upon Account of a Row-Boat having been once very providentialy conducted within the Creek, when the Mariners expected every Moment to have periſhed. The Sea Shore, which from *Temendfuſe* to This Place is very little interrupted with Rocks and Precipices, begins now to be rugged and mountainous: and below ſome of Theſe Eminences, three Leagues farther to the E. we have the Mouth of the *Booberak*, the Eaſtern Boundary of This Province.

The Boobe-rak, The *Booberak* hath It's principal Sources among the *Zwowah*, ten Leagues to the S. E. When It hath diſengaged Itſelf, by a Number of deep Windings, from their mountainous Diſtrict, and entreth the *Se-bowe*, It changeth It's Name to *or* Niſſah, *Niſſah*. Over againſt the *Burgh*, It receiveth the *Bugdoora*, a conſiderable Stream, collected from the ſeveral Rills that deſcend from *Jurjura*, and the neighbouring Mountains, and then continuing, for the Space of Three Leagues, to run in a weſterly Direction, turns at once, through the Mountains of the *Abdelwairet*, to the Northward, and carrieth the Name of *Booberak* to the Sea. I croſſed This River in *May*, three Weeks after any Rain had fallen in the adjacent Country, and computed *of the Bigneſs of the* Shelliff. It to be equal to the *Shelliff*.

CHAP. VI.

Of the moſt remarkable Places and Inhabitants in the Inland Country of the Southern Province; *together with the correſpondent Part of the* SAHARA.

Bleeda *and* Medea, *The* BIDA Col. *and* LAMIDA. *Exc.* p. 11. E. 12. A. *BLeeda* and *Medea*, the only Inland Cities of This Province, are each of Them about a Mile in Circuit; but Their Walls being made up chiefly with Mud, perforated in moſt Places by the *Hornet*, cannot be preſumed to contribute much to Their Strength and Security. Some of their Houſes are flat roofed, others like Thoſe of *Maliana*; with which They alſo

1 Hinc (viz. à *Temedfos*) ad *Merſa Aldagiag*, milliaria viginti; habetque hæc Portum fidiſſimum. *Geogr. Nub.* p. 82.

agree,

agree, in being well watered, and in having all around Them very fruitful Gardens and Plantations. A Branch of an adjacent Rivulet may be conducted through every Houſe and Garden at *Bleeda*; whilſt the ſeveral Conduits and Aqueducts that ſupply *Medea* with Water, (ſome of which appear to have been the Work of the *Romans*) are capable of being made equally commodious. Both of Theſe Cities lye over againſt the Mouth of the *Ma-Saffran*; *viz. Bleeda* at five Leagues Diſtance under the Shade of Mount *Atlas*; and *Medea* three Leagues beyond It, on the other Side of This Mountain. *Bleeda* therefore and *Medea* lying thus nearly in the ſame Meridian, Their reſpective Situations with Regard to the *Ham-mam Mereega*, the *Aquæ Calidæ Colonia* of the Antients, together with the little Alteration in Their Names, may induce us to take the one for the *Bida Colonia*, the other for the *Lamida* of *Ptolemy*. The *Mahometan* Hiſtorians indeed, whom *Marmol*[1] ſeems to follow, are willing to have *Medea* of Their own Extraction, and to be named after Their *Kaleef' el Mahadi*: and *Marmol* obſerveth further, that, before *El Mahadi*'s Time, It was called *Elfara*, a Name not very different from *Uſſara*, another of *Ptolemy*'s Cities in the Neighbourhood of *Lamida*. But *Uſſara* ſeems to claim a Place at the Ruins of *Ain Athreede*, a few Leagues to the Weſtward. *Medea* hath had undoubtedly a *Roman* Foundation, and at moſt, could have been only reſtored by *El Mahadi*.

There is ſtill remaining at *Medea* the Fountain taken Notice of by *Marmol*[2]; but I could not diſcover any of the Letters, which He read and tranſcribed upon the Spot. *Leo* ſeems to have intirely omitted both This City and *Bleeda*, which, in His Time, muſt have made a ſuperiour Figure to *Mazouna*, *El Maſcar* and other Cities He hath thought fit to deſcribe. The Account indeed He hath left us of *Medna*[3] the *Medua*[4] of *Mar-*

The Fountain mentioned by Marmol.

1 *Mehadie* eſt une ancienne ville baſtie per les *Romaines* en une grande plaine, au deſſus d'une haute montagne, qui eſt a quinze lieües d'*Alger* du *Coſte* du Midi au dedans du pais. Elle a eſté autrefois fort peuplée & fut detruite par un *Calife* ſchiſmatique qui y baſtit depuis un Chaſteau nommè de ſon nom *Moahedin*, dont la ville depuis s' eſt appellée *Mehedie:* car elle ſe nomma autrefois *Alfara*. C' eſtoit autrefois une colonie *Romaine*, comme il paroiſt aux antiquitès & aux Inſcriptions qui ſe trouvent dans ces ruines. Il y a une vieille fontaine de Marbre ou ſont ecrites ces Letters.

D.

D. D. L. S. V. *L'Afrique* de *Marmol*, l. 5. cap. 35.

2 Vid. Not. ut ſupra. 3 *Medna* non procul à *Numidiæ* terminis extructum, diſtat à mari *Mediterraneo* milliaria fere 180, in planitie quadam amæniſſima, maximeque frugifera poſita eſt, fluminibus hortiſque ſpatioſiſſimis cingitur. Huic oppido præfuerunt quidam *Tenez* Principes, deinde *Barbaroſſa* &c. J. *Leo* p. 203. 4 *Medua* grande Ville & fort ancienne, baſtie

mol, correſponds in ſome Reſpects with our *Medea*; but the Situation cannot in any Manner be reconciled to It.

The Summata. The *Summata*, under the Protection of *Seedy Braham Baraheiſa*, are the Inhabitants of the Mountains to the Weſtward of This Meridian and border upon the River *Wedjer*. To the

Mezzya. Eaſtward are the *Mezzya*, who inhabit *The* Mountain of [*Fernan*, فرنان] *Cork-Trees*. They have other *Daſhkras* likewiſe in that Part of Mount *Atlas*, which hangs over the *Yis-moute*, a noted Fountain of excellent Water. Upon the Summit of the *Fernan*, where we have a View of this Fountain to the N. and of *Medea* to the S. E. there is a Fragment of a large ſquare Stone, with this broken Inſcription.

D. N.
IMP. CAE
SI DOMITI
AVRELIA . LI
ANO INVIC
PIO FELICI AV
GVSTO C
VIIII.

The ſeveral Clans upon this Part of Mount Atlas. The *Beni-Sala* and the *Beni Haleel* are the principal *Kabyles* in the Neighbourhood of *Bleeda*; and to the Southward of Them are the *Wuzra*, where the River *Shiffa* hath It's Sources. To the Eaſtward of the *Beni Haleel* and the *Wuzra*, are the *Beni Maſoude*, and the *Beni Boo-Ya-goube*; then follow the *Beni Selim*, and the *Beni Haleefa*, who poſſeſs a great Part of the plain Country, near the Banks of the *Biſhbeſs*. The *Beni Mouſah*, and the *Beni I-yaite* are the next *Kabyles*; near which there is a Branch of the antient and numerous Tribe of the *Magrowah*, living in a full Proſpect of the Plains of *Hamza*. The *Zerwaila* and *Me-gata* lye not far from *The* [*Arbataſh el Mukdah*] *River of the fourteen Fords*; as the *Hillaila*, and the *Beni Haroune* are ſituated a little on the other Side of the Mountain

par ceux du pais dans une belle plaine ſur la frontier de *Getulie*, a cinquante lieües d'*Algier* & a ſoixante de *Tremecen* du Coſte du *Levant*. *Marmol*. l. 5. cap. 36.

of

of the *Ammall*, not far from the River *Zeitoune*. The Brook *Lethneeny*, which unites the *Wed Adouſe*, hath It's Springs among the Mountains of the *Hillaila*; and below the high and pointed Mountain of the *Beni Halfoune*, the Neighbours of the *Ammall* and *Beni Haroune*, the River *Zeitoune* joyns the *Wed el Azeeſe*, and aſſumes the Name of *Yiſſer*. The *Welled Azeeſe*, the *Arabs* to the N. E. of the *Beni Haroune*, are ſituated betwixt the *Beni-Halfoune* and Mount *Jurjura*; after which we have the *Inſhlowa*, who, with the *Bouganie*, overlook the fertil Plains of the *Caſtoola*. The *Fleeſa*, the next conſiderable Clan, reach from the *Beni Halfoone* and the Banks of the *Yiſſer* to the River *Bugdoura*: and on the other Side of This River, under the Shade of Mount *Jurjura*, are the *Beni Koofy*, the *Beni Batroune*, and the *Beni Mangelett*. Nearer the *Sebowe*, not far from the Banks of the *Niſſah*, are the *Aſhnowa*, *Bohinoone*, and *Ferdewa*, who are again ſucceeded by the *Adinee*, *Beni Rettin* and *Beni Frowſin*, 'till we enter within the mountainous Diſtrict of the *Zwowah*.

The Arabs *and* Kabyles *to the Eaſtward of the* Yiſſer.

Jurjura, the higheſt Mountain in *Barbary*, is at leaſt eight Leagues long, lying nearly in a N. E. and S. W. Direction. It appears to be, from one End to another, a continued Range of naked Rocks and Precipices, and ſecures, by It's rugged Situation, a Number of *Kabyles* from becoming Tributary to the *Algerines*. Of theſe, the *Beni Alia* and the *Beni Sittaka* are the moſt noted, on the N. W. Side, towards the *Beni Koofy*; as the *Beni Tala* are, to the S. E. towards the *Welled Manſoure*: on which Side, near the middle, there is likewiſe a Pool of good Water, bordered round with arable Ground. In the Winter Seaſon, the Ridge of This Mountain is covered with Snow; and it is very remarkable, that the Inhabitants of the one Side ſhould carry on an hereditary and implacable Animoſity with the other, whilſt, by Conſent, a ſmall Border of Snow puts a full ſtop to theſe Hoſtilities, during that Seaſon. *Jurjura*, as well from It's extraordinary Ruggedneſs, as from the Situation of It betwixt (*Ruſucurium* or) *Dellys* and (*Saldis* or) *Boujeiah*, ſhould be either the principal Part, or the whole of the *Mons Ferratus*, taken notice of by the Geographers of the middle Age.

Mount Jurjura.

The Clans of It.

Jurjura *the* MONS FERRATUS. *Tab. Peut.* C. D. *Exc.* p. 28.

If we return back again to the Weſtward, we ſhall find to the Southward of Mount *Atlas* and the *Summata*, beſides a Branch

Boo-halwan. Zenaga-ra. Boodarna. of the *Boo-halwan*, the *Arabs Zenaga-ra* and *Boodarna*, with their Fountains *Raſ-el Wed*, *Dim*, and *Athreede*. Theſe Tribes poſſeſs a fine Country, made up of Hills and Valleys; and at *Ain Athreede* there are the Traces of an old City.

The Diſtricts of Wamre *and* Amoura. Eight Miles to the S. S. E. of the *Boudarna*, and at the like Diſtance to the S. W. of *Medea*, are the fruitful Diſtricts of *Wamre* and *Amoura*, both of Them watered by the *Harbeene*. This Rivulet is chiefly collected from the Fountains of *Medea*; and near the weſtern Banks of It, as It paſſeth through *Amou-*

The Rivulet of Harbeene. *ra* to unite the *Shelliff*, there are ſome conſiderable Ruins watered by a plentiful Fountain. The *Arabs* call Them *Herba*, a Name common to other Places, and by which They denote

Herba, *the* CASMARA *Exc.* p. 11. E. ſomething [حرب] *broken up* or pillaged. *Ptolemy*'s *Caſmara*, in being placed betwixt and to the S. of the *Aquæ Calidæ* and *Bida*, will rather agree with Theſe Ruins, than Thoſe at *Ain Athreede*.

The Reega, *and* Hoo-ara. The *Reega* and *Hooara*, the *Arabs* in the Neighbourhood of *Medea*, reach as far as *Burwak-eah* and the Sanctuary of *Seedy*

Seedy Ben Tyba. *Ben Tyba*, built eight Miles to the S. of *Medea*, upon the

Welled Braham. eaſtern Banks of the *Shelliff*. *Welled Braham* and the Fountains of the *Biſhbeſh*, are three Leagues to the E. of *Medea*;

Burwak-eah. and at the like Diſtance to the S. is the Diſtrict of *Burwak-eah*, ſo named from the Abundance of *The* [*Burwak* بروق] *Kingſpear*

El Elma. which it produceth. *El Elma*, are the principal *Arabs* of *Burwak-eah*, whoſe Diſtrict is remarkable for a *Hot Bath*, called

Herba, *or* TIGIS. *Exc.* p. 12. B. *Hammam el Elma*, and for the Ruins of a large City known by the Name of *Herba*; the *Tigis* probably of the Antients.

SeedyNedja. Near *Burwak-eah* is the Sanctuary of *Seedy Nedja* and the Fountains of the *Wed Aſhyre* or [شعير] *Shai-er*; to the Southward

Urbya. of which, are the *Urbya* and Their Salt Pits, where the *Wed el*

Wed el Mailah. *Mailah* hath It's Fountains. This River is ſomething brackiſh, and, before It joyns the *Zagwan*, drinks up the *Biſhbeſh* and

Ain Be-ſeef *or the Fountain by the Sword.* the *Wed Shai-er*. *Ain Be-ſeefe*, lying betwixt *Seedy Nedja* and *Titterie Doſh*, iſſueth out of the Chink of a large Rock, which the *Arabs*, among other fooliſh Stories upon the ſame Subject, affirm to have been cleft by *Aly*, the Son in Law of their Prophet. Agreably to this Tradition, they give out that *Ain* [بسيف] *Be-ſeefe* is the ſame with a *Fountain* that is *forced* or procured *by the Sword*.

Burgh Swaary. *The* [*Burgh Swaary*] *Caſtle* in the Diſtrict of the *Swaary*, lyeth four Leagues to the S. W. of *Ain Be-ſeefe* and ten to the South-

Southward of *Medea*. It is a ſmall Fort, built upon the Skirts of the *Sahara*, and was, a few Years ago, one of the Frontier Garriſons of the *Algerines*. The *Welled Muktan*, the Neighbours of the *Azeeſe*, lye to the Weſtward of the *Burgh*, near the *Dya* or *Titterie Gewle*, a large Pond and *Moraſs* formed by the *Shelliff*. Three Leagues to the E. N. E. of the *Burgh* is the eaſtern Extremity of the *Titterie Doſh*, as the Turks call *The* [*Hadjar* [حجر] *Titterie*] *Rock of Titterie*; a remarkable Ridge of Precipices, running parallel with the Plains of the *Beni Haleefa*. They are four Leagues in Length, and, if poſſible, are even more rugged than *Jurjura*. Upon the Summit of Them, there is a large Piece of level Ground, with only one narrow Road leading up to It, where, for the greater Security, the *Welled Eiſa* have Their Granaries. Beyond the *Welled Eiſa* are the Encampments of the *Welled In-anne*, the principal *Arabs* of the Diſtrict of *Titterie*, properly ſo called, which lyeth in the Neighbourhood only of This Mountain.

Welled Muktan.

The Dya *or* Titterie Gewle.

Titterie Doſh *or* Hadjar Titterie.

Welled Eiſa.

Welled Inanne.

Probus[1] in His Obſervations upon *Virgil*, maketh *Tityrus*, the Name of one of the Shepherds, to ſignify a *He Goat* in the *African* Language. The ſame Interpretation, among others, is given to It by the *Greek Scholiaſt*[2] upon *Theocritus*. We likewiſe ſee upon ſome of the *Etruſcan* Medals, an Animal, not unlike a Fawn or Kid, with [𐤕𐤅𐤕𐤓 𐤀] *Tutere* for the *Legend*[3]; That particular Piece of Money being perhaps denominated, as *Pecunia* was from *Pecus*, from the Animal there exhibited. But I was informed by the People of This Diſtrict, that *Titterie*, or *Itterie*, was one of Their Words for *Cold or Bleak*, a Circumſtance indeed, which I often experienced, particularly in the Nights and Mornings, to be very applicable to This Region, and may therefore, ſo far, juſtify the *Etymology*.

Titterie, i.e. *Cold or Bleak.*

To the Eaſtward of the *Titterie Doſh*, are the *Douwars* of the *Adrowa*, who are refreſhed by a Fountain of excellent Water. Hard by It there is a Heap of Ruins, known by the ſame Name of *Shil-ellah*. A League and a half farther to the E. S. E. are *The* [מרג *Merjah*] *Meadows* of the *Welled Newy*: and four

Adrowa.

Shil-ellah *or* TURAPHILUM. *Exc.* p. 12. B.

Welled Newy.

1 *Tityri* & *Melibæi* perſonas de *Theocrito* ſumpſit (*Virgilius*) ſed tamen ratio hæc nominum eſt: Hircus *Lybicâ* linguâ *Tityrus* appellatur &c. Prob. Gramm. de Bucol. Carminis ratione. Vid. & *Pomponii Sabini* Annot. in 1. Eclogam. *Virg.* Bucol. 2 Τὸς ἀργὸς, πτύρος λέγουσι, νῦν δὲ ὄνομα ὄϛιν αἰπόλε, κατὰ ἐμφερείαν τοῦ Χαρακτῆρος. Αλλως. ὄνομα κύριε ὁ Τίτυρος. Τινὲς δὲ φασὶν ὅτι Σειληνός τις, ἢ Σικελιώτης. Αλλοι δὲ τὸς ΤΡΑΓΟΥΣ, ἕπεσθαι τὸς σατύρος &c. Schol. in 3. Idyll. *Theocr.* 3 Vid. *Dempſt. Hetrur.* Regal. Tab. LX. fig. 4.

The Kubbah *of* Seedy Habſhee.

Leagues from Them to the N.E. is the [قبة] *Kubbah*[1] of *Seedy Habſhee*, built upon a riſing Ground, near the Banks of the *Wed el Mailah*. The *Beni Solyman* and the *Welled Taan* belong to This Neighbourhood; to the Southward of which are the *Arabs Jou-ebb*, with a large Heap of Ruins. *Ptolemy*'s *Uſſara*, from the Situation of It in the Neighbourhood of *Auzia*, may be very well fixed at This Place: as His *Turaphilum*, for the ſame Reaſon, will fall in with the Ruins at *Shil-ellah*.

The Ruins among the Jou-ebb, *The* Ussara. *Exc.* p. 12. C.

The River Zagwan. Caſtoola.

Three Leagues to the Eaſtward of the *Kubbah*, is the River *Zagwan*, well known to a Branch of the *Caſtoola*. It hath It's Fountains among the *Welled Haloofe*, who inhabit properly the mountainous Diſtrict to the Southward, but ſometimes wander as far as *Jibbel Deera*. Before the *Zagwan* joyns the *Zeitoune*, It receiveth the *Wed el Mailah*.

Welled Haloofe.

The Plains of Hamza.

Leaving the *Caſtoola*, we enter upon the rich and extenſive Plains of *Hamza*, which, reaching as far as the Mountains of *Wannougah*, are cultivated by *Welled Dreeſe*, *Miriam*, *Fairah*, *Dreed*, *Maintenan*, and other *Bedoweens*. *Seedy Hamza*, a *Marab-butt* of great Reputation, gave His Name to Theſe Plains; whoſe Tomb is viſited upon the weſtermoſt Borders of Them, not far from the high pointed (*Hadjar*) Rock of the *Magrowa*.

The Arabs *of It.*

Wed Adouſe.

The *Wed Ad-ouſe*, gliding along the eaſtern Diviſion of Theſe Plains, receiveth ſeveral Rivulets: of which the two principal ones are from *Jibbel Deera*. Theſe unite at about a Miles Diſtance from their Sources and form the *Phaamah*, the *Phoemius* perhaps of *Ptolemy*; and upon the Neck of Land that lyeth between Them, we have the *Burgh Hamza* with a *Turkiſh* Garriſon of one *Suffrah*[2]. The *Burgh* is made out of the Ruins of the antient *Auzia*, called by the *Arabs* [سور غزلان *Sour Guſlan*] *The Walls of the Antilopes*, a great Part whereof, fortified at proper Diſtances with little ſquare Turrets, is ſtill remaining. The whole ſeems to have been little more than ſix Furlongs in

Jibbel Deera.

The Phaamah, *or* Phoemius. *Exc.* p. 12. B.

Burgh Hamza, *or* Auzia, *Exc.* p. 12. C. p. 26. B.

or Sour Guſlan.

1 قبة, Fornix, concameratum opus & tale Sacellum. *Gol.* in Voce, *from whence perhaps the* Cupola *of the later Architects. The* Marab-butts *are generally buried under one of theſe Buildings, which have frequently an Oratory annexed to Them; and ſometimes a dwelling Houſe, endowed with certain Rents for the Maintenance of a Number of* Thul-by [طلبة] *who are to ſpend Their Time in reading and Devotion. I have often obſerved, where there is an Inſtitution of this Kind, that then the Place, including the* Kubbah, *the Oratory &c. is called the* Zwowah *of ſuch or ſuch a* Marab-butt. 2 ☞ *The Common Name, among the* Algerines, *for a Band or Company of* Turkiſh *Soldiers, conſiſting for the moſt Part of twenty Perſons, including a Cook, Steward, and Lieutenant: ſo called, I preſume, from being ſuch a Number or Meſs, as for the Conveniency of Eating, can ſit about one* [سفرة Suffrah] *Table.*

Circuit,

Circuit, being ſituated in a direct Line, eight Leagues to the S. W. of *Jurjura*, the *Mons Ferratus*; fifteen to the S. E. of *Algiers*, the *Icoſium*; twenty four to the S. E. *by* E. of *Sherſhell*, the *Iol Cæſarea*; and twenty one to the W. of *Seteef*, the *Sitifi* of the Antients.

Tacitus[1] hath left us a very juſt Deſcription of this Place. For *Auzia* hath been built upon a ſmall Plat of level Ground, every way ſurrounded with ſuch an unpleaſant Mixture of naked Rocks, and barren Forreſts, that I don't remember to have met with a more melancholy Situation. *Menander*, as He is quoted by *Joſephus*[2], mentions an *African* City of This Name, built by *Ithobaal*, the *Tyrian*: though *Bochart*[3] ſeems to doubt, whether the *Phœnicians* were at all acquainted with the Inland Parts of *Africa*. Yet provided we could rely upon the Tradition recorded by *Procopius*[4], that a Number of *Canaanites* fled from *Joſhua* into the weſtermoſt Parts of *Africa*, (ſome of which, upon ſuch a Suppoſition, might have reſted at this Place) no ſtrong Objection, I preſume, can be urged againſt the Ruggedneſs of the Situation, inaſmuch as ſuch an one, from the very Nature of It, would not only be the propereſt for the firſt Settlement of a *Colony*, but for the future Safety and Security of It. Due Regard might have been had to This Circumſtance in the founding of *Capſa*, *Feriana*, and other Cities of *Africa*; whoſe Founders muſt otherwiſe be ſuppoſed to have made an improper Choice, provided They were guided by any other Conſiderations than the natural Strength of the Situation.

Auzia, *in a barren Situation.*

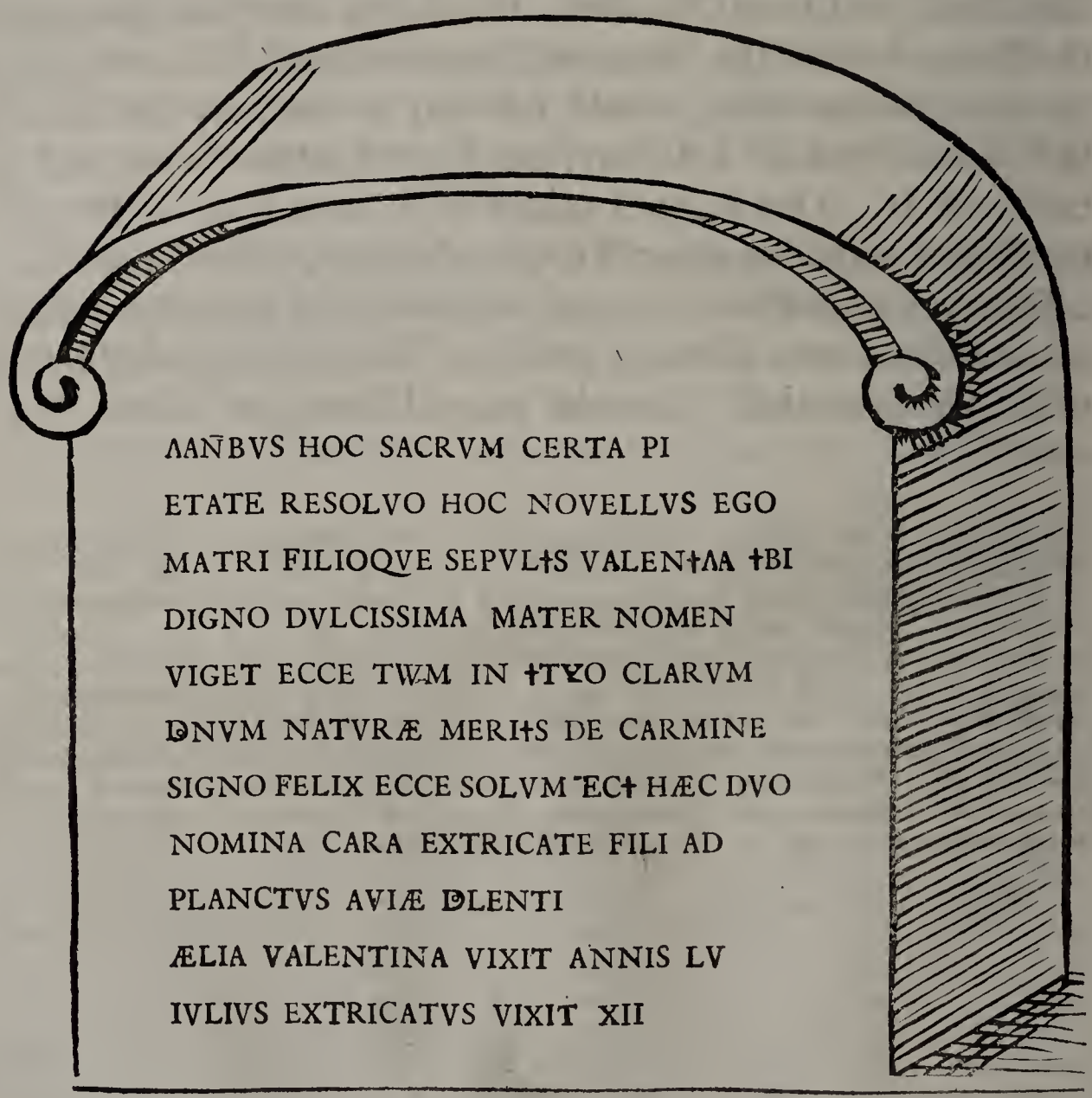
1 Nec multo poſt adfertur Numidas apud Caſtellum ſemirutum, ab ipſis quondam incenſum, cui nomen Auzea, poſitis mapalibus conſediſſe fiſos loco, quia vaſtis circum Saltibus claudebatur. *Tacit.* Annal. l. 4. 2 Οὗτος [Ithobalus] πάλιν Βόστρυν ἔκτισε πόλιν ὑπὸ Φοινίκῃ τῇ Αὐζατιδι (vel disjunctis vocibus Αὔζα πόλιν) ἐν Λιβύῃ. *Joſ.* Antiq. *Jud.* l. 8. c. 7. 3 Sed Mediterranea hæc oppida, tot millibus a *Phœnice* diſſita non videntur quicquam habere commune cum Auza *Ithobali*. Boch. Chan. l. 1. c. 24. 4 Ἐνταῦθα (ἐν τῇ Φοινίκῃ) ᾤκηντο ἔθνη πολυανθρωπότατα, Γεργεσαῖοί τε καὶ Ἰεβουσαῖοι, καὶ ἄλλα ἄττα ὀνόματα ἔχοντα, οἷς δὴ αὐτὰ ἡ τῶν Ἑβραίων ἰσοεία καλεῖ. Οὗτος ὁ λαὸς ἐπεὶ ἄμαχόν τι χρῆμα τὴν ἐπιλύτιλω στρατηγὸν εἶδον· ἐξ ἰθῶν τῶν πατρίων ἐξαναστάντες, ἐπ' Αἰγύπτῳ ὁμόρῳ ὅσης ἐχώρησαν· ἔνθα χῶρον ὀδένα σφίσιν ἱκανὸν ἐνοικήσασθαι εὑρόντες, ἐπεὶ ἐν Αἰγύπτῳ πολυανθρωπία ἐκ παλαιοῦ ἦν· ἐς Λιβύλιν ἐσάλησαν, πόλεις τε οἰκίσαντες πολλὰς, ξύμπασαν Λιβύην μέχρι στηλῶν τῶν Ἡρακλέους ἔσχον. ἐνταῦθά τε ἢ ἐς ἐμὲ τῇ Φοινίκων φωνῇ χρώμενοι ᾤκηνται. &c. Procop. de *Bell. Vandal.* l. 2. c. 10.

We have at *Sour* the following Inſcriptions.

Upon a Stone adorned with Figures and Garlands.

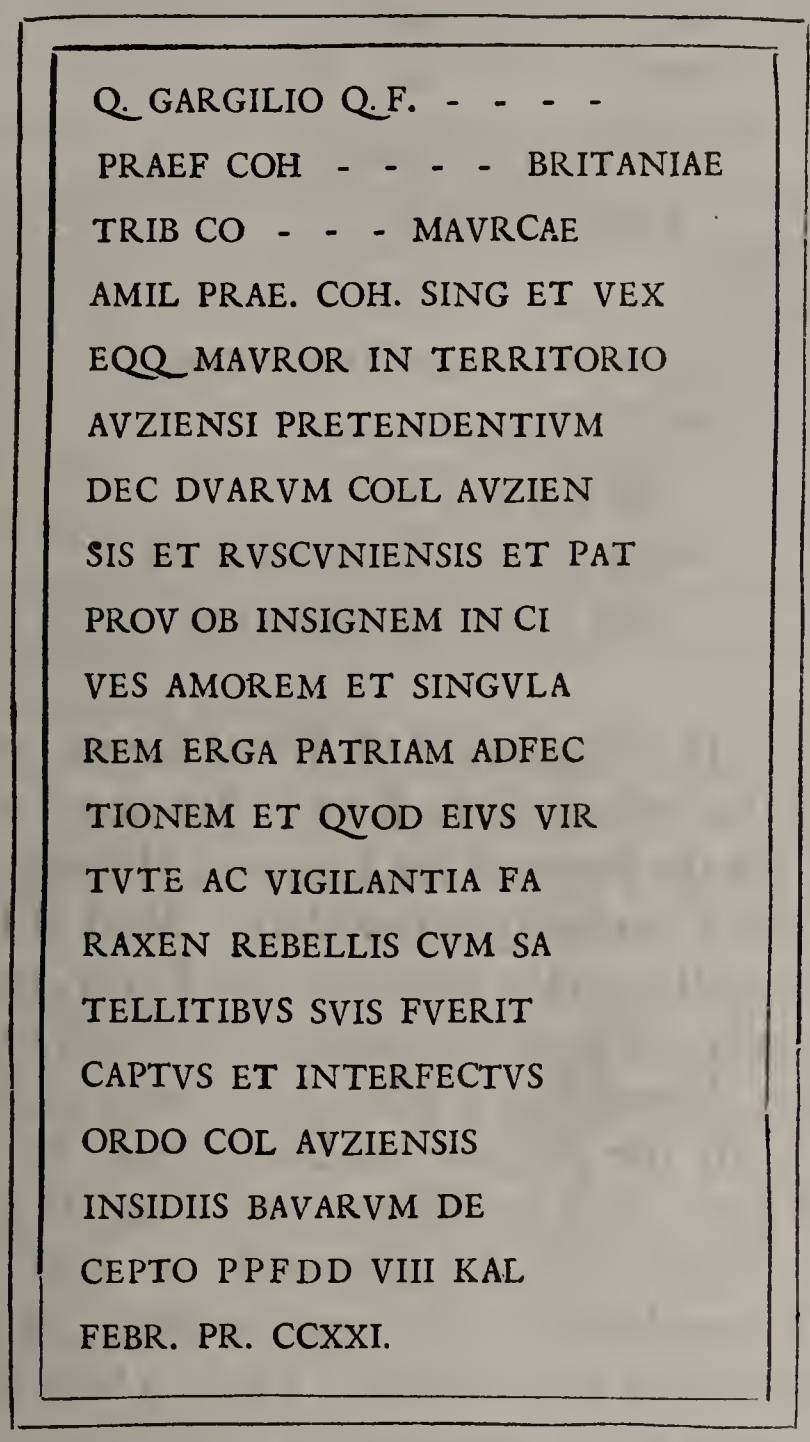
AVZIO DEO GENIO ET CONSERVATORI COL-
EXTRICATVS - - - - - - - - - - - - -
MAESIA - - - - - - - - - - - - - - -
INSTITVTAE - - - - - - - - IVCVNDAE
CONIVGI - - - HONORATAE - - PRI
MOSAE HONORE - - - - - VS SVIS DE CLAVDIO IVVE
NALE PATRE ET DECENNIO VICTORINO FRATRE INSTAN
TE L. CAECILIO VICTORINO AMICO KAL IANVARS PROV
CLXXXV

Upon the End of a Tomb Stone a quarter of a Mile from the City.

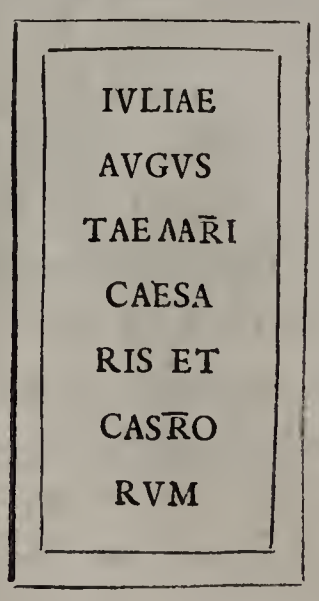


Upon

Upon a moulded Stone.


Q. GARGILIO Q.F. - - - -
PRAEF COH - - - - BRITANIAE
TRIB CO - - - MAVRCAE
AMIL PRAE. COH. SING ET VEX
EQQ MAVROR IN TERRITORIO
AVZIENSI PRETENDENTIVM
DEC DVARVM COLL AVZIEN
SIS ET RVSCVNIENSIS ET PAT
PROV OB INSIGNEM IN CI
VES AMOREM ET SINGVLA
REM ERGA PATRIAM ADFEC
TIONEM ET QVOD EIVS VIR
TVTE AC VIGILANTIA FA
RAXEN REBELLIS CVM SA
TELLITIBVS SVIS FVERIT
CAPTVS ET INTERFECTVS
ORDO COL AVZIENSIS
INSIDIIS BAVARVM DE
CEPTO PPFDD VIII KAL
FEBR. PR. CCXXI.

Upon a moulded Stone in half foot Letters.


IVLIAE
AVGVS
TAE AAR̄I
CAESA
RIS ET
CASR̄O
RVM

Upon a Square broken Stone.

- - - - - DIVI
ET
CASTORVM SENATVS
IENSIS DEVOTA

Upon a broken Stone in Half foot Letters.

COIKIVIII COI
III COS PRO COS
OTA MENTE QVA NVMINIBVS
SITEI EXCOLVIT DEDICANTI

River *Jin-enne.* A League to the Southward of *Jibbel Deera*, we have The [فوم] *Phoum* [the Mouth of the River] *Jin-enne*; which, after It hath run, for the Space of ten Leagues, through a dry ſandy Soil, loſeth itſelf gradually in the *Shott*. Moſt of the *Getulian Arabs*, who dwell upon the Banks of This River, are *Zwowiah*, as They generally call in this Country *The Children and Dependents of Their Marab-butts*, who, like Thoſe of the ſame Denomination in all the *Mahometan* Dominions, enjoy great Privileges, and have their Poſſeſſions free from Taxation. The *Welled Seedy Eeſa*, the Northermoſt of theſe Communities, have the Sepulchre of Their tutelar Saint, at the Diſtance of five Leagues from *Sour Guſlan*. There is hard by It, on the one Side, a large Rock, upon which *Seedy Eeſa* was daily accuſtomed to offer up his Devotions; and, on the other, is *The* [*Ain* [قطران] *Kidran*] *Fountain of Tar*, ſuppoſed to have been miraculouſly beſtowed upon Them by Their Progenitor; and which They continually make uſe of, inſtead of common Tar, for the ſalving of Their Camels. Six Leagues farther, are the *Welled Seedy Hadjeras*, called ſo from another of Theſe *Marab-butts*. Here the *Jin-enne* changeth It's Name into that of [*The Wed el* [حام] *Ham*] The River of *Carnage*, from the Number of People, as I am told, that have been at one time or other drowned in the fording of It. A little higher, is *Seedy Braham Aſlemmy*, and His Offspring, who ſpread Themſelves to *Hirmam*, a noted *Daſhkrah*, in the way to *Booſaadah*.

The Arabs *near this River are* Zwowiah.

Welled Seedy Eeſa.

Ain Kidran.

Welled Seedy Hadjeras.

Welled Seedy Braham Aſlemmy.

Hirmam.

Booſaadah,

Booſaadah, a Collection of *Daſhkras*, ſubſiſting by Their Date Trees, lyeth under *Jibbel Seilat*, twenty Miles to the Weſtward of *Seedy Braham*. Twelve Leagues farther, in the ſame Direction, are *The* [ثنيات الغنم *Theneate el Gannim*] *Sheep-Cliffs*, called likewiſe [*Ede Tepelaar*] *The ſeven Hills* by the *Turks*. Theſe are ſituated over againſt the *Burgh Swaary* and the *Titterie Doſh*, at forty Miles Diſtance. A little way beyond the *Seven Hills*, are the Eminences and Salt Pits of *Zaggos*, after which, we are to climb over the *Saary*, and then the *Zeckar*, two other noted Mountains; This twelve, the Other five Leagues only to the Southward of *Zaggos*. Theſe, with many other rugged and mountainous Diſtricts within the *Sahara*, very well illuſtrate, what *Strabo* may be ſuppoſed to mean, by the *Hilly Country of Gætulia*.

Booſaadah. Jibbel Seilat. Theneate el Gannim. Zaggos. M. Saary. M. Zeckar. *Exc.* p. 8. C.

Six Leagues to the Eaſtward of the *Zeckar*, is *Fythe*[1] *el Bothmah*, ſo called perhaps from *The broad* or *open Turpentine Trees*, that grow upon the Spot. Seven Leagues from thence to the Northward, is *Thyte el Bo-tum* [اذيش البطم] *The thick* or ſhady *Turpentine Tree*, as It is probably named, in Contradiſtinction to the Others. Theſe are two noted Stations of the *Beni Mezzab*, and other *Gætulians*, in their Journeyings to *Algiers*.

Fythe el Bothmah. Thyte el Bo-tum.

At *Herba*, a Heap of Ruins a little to the Eaſtward of *Fythe el Bothmah*, are the Sources of *The* [*Wed el* شعير *Shai-er*] *Barley-River*, a conſiderable Stream of This Part of *Gætulia*. The Courſe of It, from *Herba* to the *Daſhkrah* of *Booferjoone*, is ten Leagues in a N. N. E. Direction. At a little Diſtance from *Booferjoone*, below a Ridge of Hills, there are other Antient Ruins called *Gahara*. Beſides the Palm, which groweth in This Parallel to Perfection, *Booferjoone* is noted alſo for the Appricot, Fig, and other Fruit Trees.

Herba. Wed el Shai-er. Booferjoone. Gahara.

To the Northward of *Booferjoone The Wed el Shai-er* acquires the Name of *Mailah*, from the Saltneſs of It's Water: and paſſing afterwards to the Eaſtward of *The* [*Ain* [دفلي] *Difla or Defaily*] *Fountain of Oleanders*, and of the Mountain *Mai-herga*, the Haunt of Leopards, Serpents, and other noxious Animals, loſeth Itſelf in the *Shott*.

Wed el Mailah. Ain Defaily. *Mount* Maiherga.

1 *Viz.* a حطا latum efficere. vid. *Gol.* in voce.

Gumra. Six Leagues to the Southward of *Fythe el Bothmah*, are
Amoura. *Gumra* and *Amoura*, two *Daſhkras*, with Their Springs and Fruit Trees: and beyond Them, at a greater Diſtance to the S. W. is
Dimmidde. The *Ain Maithie*; and then *Dimmidde*, which, with the
Low-aate. *Daſhkras* of the *Low-aate*, nine Leagues farther to the W. are the moſt conſiderable Villages of This Part of the *Sahara*. They have likewiſe in all Theſe Places, large Plantations of Date, and other Fruit-Trees.

The Arabs *of This Part of* Gætulia. The numerous Families of *Maithie*, *Noïle*, and *Mel-leeke*, with their ſeveral Subdiviſions and Dependents, range all over This Part of *Gætulia*, from the *Burg Swaary* and the River *Jin-enne*, to the *Daſhkras* of the *Low-aate*, and the adjacent
The Ammer. Mountains of the *Ammer*, another conſiderable Clan, who ſpread Themſelves over a mountainous Diſtrict, a great way to the Weſt. Their Mountains have been already ſuppoſed to be a Part of the *Mons Phruræſus*; and indeed, provided the *Pharuſii*, one of the leſſer *Gætulian* Tribes, who have no ſmall affinity in Name with It, can be brought thus far to the Eaſtward, the *Low-aate* and *Ammer* will fall in very well with Their
The Lowaate *and* Ammer *probably the Succeſſors of the* Pharvsii. Situation. The *Pharuſii* [1] by being placed in *Ptolemy*'s Tables to the Northward of the *Melanogætuli*, or of the *Mons Sagapola*, could not certainly be far diſtant from It.

Beni Mezzab. The Country of the *Beni Mezzab* is ſituated thirty five Leagues to the Southward of the *Low-aate* and *Ammer*, conſiſting of ſeveral Villages, which, having no Rivulets, are ſup-
Gardeiah. plyed altogether with Well-Water. *Gardeiah*, the Capital, is
Bery-gan. the fartheſt to the Weſtward: *Bery-gan*, the next conſiderable
Grarah. *Daſhkrah*, is nine Leagues to the Eaſt; and *Grarah* the neareſt of Them to *Wurglah*, hath the like Diſtance and Situation with Reſpect to *Bery-gan*. The *Beni Mezzab*, notwithſtanding they pay no Tribute, have been, from Time immemorial, the only Perſons employed in the Slaughter Houſes of *Algiers*; but as they are of the Sect of the *Melâki*, they are not permitted to enter the *Moſques* of the *Algerines*. It may be farther obſerved of This Tribe, that They are generally of a more ſwarthy Com-

1 Τὸ Σαγάπολα ὄρος ἀφ' ἑσπέρας ποτ. ξεῖ ἐ τὸ μέσον ἐπέχει μοίρας ιγ. κϛ (MS. κϑ)
- - - - - - - - - - - - - - - - - -
καὶ τὸ Οὐσά'ργαλα ὄρος, ἀφ' ἑσπέρας ὁ Βαγράδας ποταμὸς ξεῖ λγ. κ ϰ
- - - - - - - - - - - - - - - - - -
καὶ τὸ ϡϐ ΜΕΛΑΝΟΓΑΙΤΟΥΛΩΝ οἵ πνες κατέχυσι τὰ μεταξὺ τῦ Σαγάπολα ὄρυς κ᾽ τῦ Οὐσάργαλα - - - -
τῦ μ̃ Σαγάπολα ὄρυς ἀρκτικώτεροι, ΦΑΡΟΥΣΙΟΙ. *Ptol.* Geogr. l.4. c.6.

plexion

Obs. p. 87.

A MAP OF THE EASTERN PROVINCE OF THE KINGDOM OF ALGIERS

To
The Right Honourable
Sr CHARLES WAGER
First Commissioner of the Navy
Admiral of the Blew
And One of His Majesties most
Honourable Privy
Council

THE KINGDOM OF TUNIS

the River of the Kid

now ZAAB

Sahara

plexion than the *Gætulians* I have mentioned to the Northward; and lying ſeparated from Them by a wide inhoſpitable Deſert, without the leaſt Traces of Dwellings, or even the Footſteps of any living Creatures, may in all probability be the moſt weſtern Branch of the *Melanogætuli*, as in treating of *Wurglah* and *Wadreag* will be further conſidered. *The* Beni Mezzab, *Some of the* MELANO-GÆTULI.

The *Welled Ya-Goube*, the *Lerba* and the *Seid el Graaba*, are the *Bedoweens* of This Diſtrict. *The* Arabs *of Their Diſtrict.*

CHAP. VII.

Geographical Obſervations upon the Sea-Coaſt of that Part of the Mauritania Cæſarienſis *and* Numidia, *which is called at preſent the Eaſtern Province or the Province of* Conſtantina.

THIS Province, lying betwixt the Meridians of the Rivers *Booberak* and *Zaine*, is nearly equal to the other two; being upwards of CCXXX Miles in Length, and more than a Hundred in Breadth. The Tribute likewiſe collected by This *Viceroy*, is much greater, than that of the other Two; inaſmuch as the *Titterie Bey* brings only every Year into the Treaſury of *Algiers* about twelve thouſand Dollars, and the weſtern *Bey*, forty or fifty thouſand; whereas there is paid in by the *Viceroy* of this Province never leſs than eighty and ſometimes a hundred Thouſand. *The general Deſcription of this Province.*

The Sea Coaſt of this Province from the *Booberak* to *Boujeiah*, and from thence almoſt entirely to *Bona*, is mountainous and rocky, anſwering very appoſitely to the Title of [*El Adwah* [2] عدوة] *The high or lofty*, which *Abulfeda* hath given It; though It may be obſerved at the ſame Time, that the Province of *Andaluſia* in *Spain* cannot, as that Author affirmeth, be either diſcovered from hence, or from the moſt weſtern Part of this Kingdom. *The Sea Coaſt Mountainous.*

1 *A Dollar of* Algier, Tunis, &c. *paſſeth uſually for three Shillings and four pence or Six pence; and of the like Value are the* Aſlanee *or current Dollars of the* Levant. 2 Tractus ille continentis a cujus portubus eminus proſpicitur al *Andalos* appellatur continens *el Adwah* عدوة terra eminens; atque hic tractus comprehendit *el Magreb el Awſat* & *el Magreb el Akſa*: porro *Afrikea* ex adverſo opponitur Inſulæ *Sikilea* & Terræ Magnæ *Franciæ* ſc. & *Italiæ*; ſed inde non eminus proſpicitur *Andalos*. *Abulfeda*, ut ſupra.

The Midland Parts more level.

In the Midland Parts, from the Mountains of *Wannougah* to *Seteef* and *Conſtantina*; and from thence quite through the Diſtricts of the *Welled Braham*, *Girfah*, and *Henneiſhah*, there is a great Variety of hilly and champain Ground; though Fountains and Rivers, eſpecially to the Weſtward of *Conſtantina*, are not ſo commonly met with, as in the Southern Province.

The Mountains of Atlas.

The Mountains of *Atlas* may probably be taken for that high Knot of Eminences which diſtinguiſh Themſelves to the Southward of the Plains of the *Sudratah*. They are continued by thoſe of the *Beni Bootaleb*, *Welled Abdy-nore* and *Hircaat*; and taking in afterwards *Jibbel Aureſs*, and the mountainous Tract of the *Nememſha*, leave this Province a little to the Southward of *Tebaiſa*. But the general Deſcription of This Province, will be farther carried on in the next Chapter.

Delly's *The* RUSCURIUM. *Exc.* p. 20 D. *or* RUSUCCORÆ. *p.* 10. A. RUSUCCURO. *p.* 26. B. &c. *Tab. Peut.* B.

THE RIVER *Booberak*, the weſtern Limit of this Province, hath been already deſcribed; after which we have, at a Leagues Diſtance, upon the Sea Coaſt, the Town of *Delly*'s, or *Teddeles* according to *Leo* [1] and ſome Sea Charts, built out of the Ruins of a large City, at the Foot of a high Mountain, that looks towards the N. E. The antient City, which appears to have been as large as that at *Temendfuſe*, ſpreads Itſelf quite over the N. E. Side of This Mountain; upon whoſe Summit to the Weſtward, there is a great Part of the old Wall, beſides other Ruins, promiſing, at a Diſtance, a large Scene of Antiquities. In a Wall juſt over the Harbour, we have a ſmall Nitch, with an Image placed in It, in the Attitude of a *Madona*; but the Features and Drapery are defaced.

The Road before It.

The Road before This Place, beſides the Inconvenience of being ſmall, lyeth alſo expoſed to the N. E. Winds; though, under the S. E. Shore, there are ſome Traces of a broad Wall, which formerly perhaps might ſtretch out into the Sea, and form a *Cothon*. *Dellys*, from lying twelve Leagues to the E. of *Temendfuſe* or *Ruſgunia*, will be the *Ruſucurium* of the Antients, a noted and conſiderable City in former Time, as we may collect, not only from the preſent Remains of It, but from It's having the Courſe of ſeveral Roads directed to It in the *Itinerary*. I could meet with no Tokens of that Plenty of Water which *Leo* aſcribeth to this Place; the Inhabitants, when I was there, complaining much for the Want of It.

1 *Teddeles* oppidum muris antiquiſſimis atque munitiſſimis cinctum eſt: bona pars civium panni tinctores ſunt, idque propter fluviorum atque fontium frequentiam, qui per hujus medium præterfluunt. *J. Leo.* p. 204.

Six

Six Miles to the S. E. of *Dellys*, not far from the Sea Shore, we have the principal Village of the *Shurffah*, the *Iomnium* perhaps of the Antients; as *Tackſibt*, another Village belonging to the *Fleeſah* ten Miles to the E. may be the *Ruſubeſer* of *Ptolemy*.

Shurffah, *The* IOMNIUM. *Exc.* p. 10. A. p. 25. C. *Tab. Pent.* B.

Tackſibt, *The* RUSUBESER. *Exc. ibid.*

Four Leagues farther is the little Port of the *Zuf-foone*, called *The* [*Mers el* مرسى *Fahm*] *Port of Charcoal*, from the great Quantities of It ſhipped off for *Algiers*. There are ſome Ruins at a little Diſtance from the Shore, which might formerly belong to the *Ruzaſus* of the Antients.

Mers'elFahm *The* RUZASUS. *Exc.* ibid & p. 21. D. p. 25. C.

Three Leagues farther is the River of *Seedy Hamet ben Youſef*, with the adjacent *Daſhkras* of the *Keſeelah*: and at the ſame Diſtance from thence, we arrive at *Aſh-oune-mon-kar*, a noted Promontory, where we have ſome Traces of old Ruins, the *Vabar* perhaps of *Ptolemy*. Five Leagues to the S. E. of *Aſh-oune-mon-kar*, not far from the Continent, there is a ſmall rocky Iſland; at a little Diſtance from which is *The* [*Mettſe-coube* مثقب] *perforated Rock*, anſwering to the TPHTON of *Ptolemy* in Import of Name, though not in Situation. The *Spaniſh* Prieſts, who have been for many Ages ſettled at *Algiers*, have preſerved a Tradition, that *Raymund Lully*, in His Miſſion to *Africa*, was wont to retire frequently to this Cave for Contemplation.

Keſeelah.

Aſh-oune-mon-kar, *The* VABER. *Exc.* p. 10. B.

Mettſe-coube.

At a ſmall Diſtance from the *Mettſe-coube*, is the Port of *Boujeiah*, called by *Strabo* the Port of *Sarda*, a much larger one than either That of *Warran* or *Arzew*. It is formed however, in the ſame Manner, by a narrow Neck of Land running out into the Sea. A great Part of This Promontory was formerly faced with a Wall of hewn Stone, where there was likewiſe an Aqueduct for the greater Conveniency of bringing Water to the Port. But at preſent the Wall, the Aqueduct, and the Baſons, where the Water diſcharged Itſelf, are deſtroyed: and the Tomb of *Seedy Buſgree*, one of the tutelar Saints of *Boujeiah*, is the only thing for which It is remarkable.

The Port of Boujeiah, *or* SARDA. *Exc.* p. 6. F.

Seedy Buſgree.

† *Boojeiah* or *Bugia*, as the *Europeans* write It, is built upon the Ruins of a large City in the ſame Manner, and in a like Situation with *Dellys*, though of thrice the Circuit. A great Part of the old Wall is ſtill remaining, which, like that of *Dellys*, is carried up to the very Top of a Mountain. Beſides the Caſtle, which hath the Command of the City, there are other Two, at

The Situation of Boujeiah.

the Bottom of the Mountain, for the Security of the Port. Upon the Walls of One of Them, ſeveral Marks are ſtill remaining of the Cannon-Ball, left there by *Sir Edward Spragg* in His memorable Expedition againſt This Place [1].

The Garriſon. *Boujeiah* is one of the garriſoned Towns of This Kingdom, where three *Suffrahs* conſtantly reſide; but who are of ſo little Conſequence, that the *Goryah*, the *Toujah* and other neighbouring *Kabyles*, lay It under a perpetual Blockade. Every Market Day eſpecially, there are ſtrange Diſorders raiſed by *The Market.* theſe factious Clans. As long indeed as the Market continueth, every Thing is tranſacted with the utmoſt Tranquillity; but afterwards, the whole Place is immediately in an Uproar, and the Day rarely concludes, without ſome flagrant Inſtance of Rapine and Barbarity.

The Trade. The Inhabitants carry on a conſiderable Trade in Plowſhares, Mattocks, and ſuch Utenſils as They forge out of the Iron, dug out of the adjacent Mountains. Great Quantities likewiſe of Oyl and Wax, brought down every Market Day by the *Kabyles*, are ſhipped off for the *Levant* and *Europe*.

Boujeiah, *The* SALDÆ Col. *Exc.* p. 10. B. SALDE. p. 21. D. SALDIS. p. 25. C. *Boujeiah*, lying at the Diſtance of XCI *Roman* Miles, or 1°. 45′. from *Dellys* or *Ruſucurium*, may be taken for the Antient *Saldæ*. It hath been already obſerved, that *Saldæ*, is placed by *Ptolemy* at too great a Diſtance to the Southward; and *Abulfeda*, though nearer the Truth, yet in giving to His [بجايه] *Boujeiah* 34°. only of N. Lat. throws It 2°. 48′. farther to the S. than I find It to be by Obſervation. *Boujeiah* being the only City of This Part of *Barbary*, that is taken Notice of by *Abulfeda*, will give us Room to ſuſpect, that *Algiers* was either not built, or of little Conſideration in His Time.

The River of Boujeiah, *The* NASAVA. *Exc.* p. 10. B. The adjacent River, the *Naſava* of *Ptolemy*, emptieth Itſelf into the Sea a little to the Eaſtward. It is made by a Number of Rivulets, which fall into It from different Directions; though none of Them ariſe in the Neighbourhood of *Meſeelah*, *The* Phaamah. as ſome late Geographers [2] inform us. The *Phaamah*, called afterwards, in paſſing through the Plains of *Hamza*, the *Wed Ad-ouſe*, is the Weſtermoſt of Theſe Branches, having It's Sources at *Jibbel Deera*, ſeventy Miles to the W. S. W. In gliding below Mount *Jurjura*, It is called *Zowah*, where It is

1 *Atl. Geogr.* Vol. IV. p. 191. 2 Vid. *Atl. Geogr.* ut ſupra.

augmented

augmented, firſt, by *The* [*Ma-berd*] *cold Stream*, which floweth from That Mountain; and then, by *The* [*Wed el Mailah*] *Salt River*, which draineth from the *Beeban*, and ſome other Mountains of the *Beni Abeſs*. The other principal Branch of This River hath It's Fountains a little to the N. of *Seteef*, and taking afterwards a large Sweep to the S.W. leaves the Plains of *Caſſir Attyre*, and runs directly to the Northward. Hitherto It is called the *Wed el Booſellam*, containing a Number of excellent Fiſh, not unlike in Shape, though more ſavory in Taſte, than our *Barbel*. Six Leagues farther, the *Ajebby* give Their Name to This River; which, advancing other ſix Leagues in the ſame Direction, unites the *Wed Ad-ouſe*, and is called *Summam*. If we except the Plains of *Hamza* and *Seteef*, the whole Country along the ſeveral Branches of This River, is very rocky and mountainous, thereby occaſioning ſuch a Number and Variety of Torrents in the Winter Seaſon, that infinite Loſſes and Calamities are ſuſtained by the Inhabitants upon every Inundation. The *Beni Boo-Maſoude*, who live near the Mouth of This River, have frequent Opportunities of making This Complaint; where we may very juſtly apply the beautiful Deſcription, that *Horace* hath left us of the *Tiber* *.

Other Branches of It.

Five Leagues from the *Naſava*, is the Mouth of the *Man-ſou-reah*, another large River, that ſeparateth the Diſtricts of the *Beni Iſah* and the *Beni Maad*. The Nick-Name of *Sheddy* (the common word in *Barbary* for an *Ape* or *Monkey*) given two Centuries ago, by the Latter of theſe Tribes, to the Chief of the *Beni Iſah*, was the occaſion of that bloody and irreconcileable Animoſity, which hath ever ſince ſubſiſted betwixt Them. The greateſt Part of the Plank and Timber made uſe of in the Docks of *Algiers*, is ſhipped off from the *Man-ſou-reah*, which, as It immediately followeth the *Naſava*, may be the *Siſaris* of *Ptolemy*.

The Man-ſou-reah, *or* SISARIS. *Exc.* p. 10. B.

The *Zeert' al Heile*, a ſmall Iſland, lyeth betwixt the *Man-ſou-reah* and *Jijel*, but nearer the Latter. Over againſt It there

Zeert' al Heile.

* —— *Cætera fluminis*
Ritu feruntur, nunc medio alveo
Cum pace delabentis Etruſcum
In mare, nunc lapides adeſos,
Stirpeſque raptas, & pecus & domos
Volventis una, non ſive montium
Clamore, vicinaque Sylvæ:
Quum fera Diluvies quietos
Irritat amnes. &c. Lib. 3. Carm. Od. 29.

Prom. AUDUS, *and* JARSATH. *Exc.* p.10.C.

is a ſmall Port and Promontory; This, the *Audus*, the Other, the *Jarſath* perhaps of *Ptolemy*.

Jijel or IGILGILI. *Exc.* ibid.

† *Jijel*, the *Igilgili* of the Antients, lyeth a little beyond the *Cape* that formeth the Eaſtern Boundary of the Gulph of *Boujeiah*. There is nothing left us of this antient City, but a few miſerable Houſes and a ſmall Fort, where the *Turks* have a Garriſon of one *Suffrah*. It will not, I preſume, be diſputed that *Boujeiah* and *Jijel* are the *Saldæ* and *Igilgili* of the Antients: though it may be difficult to reconcile the thirteen Leagues, which, in coaſting, we find betwixt Them, with the 2°. of *Ptolemy* and the ninety three *Roman* Miles of the *Itinerary*. *Ptolemy* likewiſe placeth *Igilgili* half a Degree to the Southward of *Saldæ*, in a Situation contrary to that of our *Jijel*, which lyeth 12′. more to the Northward.

Beni Be-leit.

The *Beni Be-leit* have Their *Daſhkras* betwixt *Jijel* and *The* [*Wed el Kibeer*] *Great River*, which falleth into the Sea, ſeven Leagues to the E. or a little beyond the half Way between *Jijel* and *Cull*. It is made up of a Number of Branches, like the River of *Boujeiah*: the firſt of which, called *The* [*Wed el Dſahab* [ذهب] *River of Gold*, flows from *Kaſ-baite*, a Heap of Ruins, ſixty Miles to the S.W. The next is the Rivulet of *Jimmeelah*, in the ſame Direction nearly with the *Wed el Dſahab*, but at little more than forty Miles Diſtance. The other principal Contributions are from the *Wed el Hammam*, twenty Miles to the W. of *Conſtantina*: from the *Sigan*, fifteen Miles to the S. W. from *Phyſgeah*, at the like Diſtance to the S. and from the Springs of *Hydrah*, about half that Diſtance, to the S. E. The Union of the *Wed el Hammam* and *Sigan*, with ſome ſmall Rills from *Jibbel Wooſgar*, make *The* [*Wed el Rummel* or *Rum-malah*] *Sandy River*; as the other Two, with their additional Rills, conſtitute the *Boo-Mar-zooke*, ſo named from the *Marab-butt*, whoſe Tomb It runs by. A Furlong to the S. of *Conſtantina*, the *Rummel* joyns the *Boo-Mar-zooke*, where They begin jointly to have the Name, ſometimes of *Suf-jimmar*, ſometimes of *Rummel*, though the Latter is moſt commonly made uſe of. Below *Conſtantina*, This River is augmented by the *Wed el Mailah*, where there are the Ruins of a Bridge of *Roman* Workmanſhip. Three Miles farther is the Influx of the *Hammah*, a lukewarm Stream, which ſwells the *Rummel* to the Bigneſs of our *Cherwell*. It afterwards receiveth

The Great River *and It's Branches*, viz. *The* Wed el Dhahab.

Wed el Rummel.

Boo-mar-zooke.

The Suf-jimmar.

ceiveth other plentiful Supplies from the *Boojer-aat*, the *Ain el Fouah*, and the Fountains of *Re-jaſs*; and leaving the City *Meelah* a few Miles to the Weſtward, joins the two Branches that were firſt taken Notice of. The *Suf-jim-mar*, *Rummel* or the River of *Conſtantina*, as It is differently called by the *Arabs*, may be very well taken for the antient *Ampſaga*, which paſſed under the Walls of *Cirta**, and emptied Itſelf afterwards into the Sea, betwixt *Igilgili* and *Cullu*. The modern Geographers have generally conducted the Channel of Their *Ampſaga* towards the Gulph of *Cull*; but Ours hath no ſuch Direction, falling into the Sea ſix Leagues to the Weſtward. There is a great Affinity between the preſent Name of This River, and the Interpretation which *Bochart* hath left us of the *Ampſaga***.

The Ampsaga. *Exc.* p. 10. C. p. 21. Cap. 3. p. 23. Cap. 26.

A little to the Eaſtward of the *Wed el Kibeer*, is *The* [*Mers' el Zeitoune*] *Port of Olives*; in which Situation we are likewiſe to look for the *Paccianas Mattidiæ* of the *Itinerary*, and the *Aſiſarat* of *Ptolemy*: but the *Beni Meſelim* are the preſent Inhabitants.

Mers' el Zeitoune.

Beni Meſelim.

Immediately after the *Mers' el Zeitoune*, we paſs by *The* [*Sebba Rous*] *ſeven Capes*, called likewiſe *Boujarone* in ſome modern Sea Charts. They are all very high, rugged and barren Promontories, extending Themſelves, with their narrow Bays and dangerous Inlets, as far as *Cull*.

Sebba Rous, *or* Boujarone.

The Influx of the River *Zhoore* is among the Eaſtermoſt of theſe Capes, where the *Sinus Numidicus* may be ſuppoſed to begin. It hath It's Sources among the Mountains of the *Beni Welbaan*, a few Leagues to the N. of *Conſtantina*; but, the Channel lying all the way through a mountainous Tract, It is thereby ſo continually augmented with freſh Supplies, as to become a conſiderable River, when It emptieth Itſelf into the Sea. The *Welled Attyah*, and the *Beni Friganah*, the two principal Clans of the *Sebba Rous*, drink of this River, and dwell not, like the other *Kabyles*, in little thatched Hovels, under the Shelter of ſome Forreſt or Mountain, but in the Caves of the Rocks, which They have either dug Themſelves, or found ready made to their Hands. Upon the Ap-

The Zhoore.

Welled Attyah.

Beni Friganah.

* *Sui fratris uxorem ligato pondere lapidum in* Ampſagam fluvium Cirtenſem famoſum *jactando demerſit.* Vict. Vit. *de Perſec. Vand.* L. 2. ** *Ampſaga*, Arabice אמפסח *aphſach*, latum & amplum Sonat. *Boch.* Chan. L. 1. C. 24.

Their Barbarity. proach of any Veſſel, either in the Courſe of Sailing, or by Diſtreſs of Weather, Theſe inhoſpitable *Kabyles* immediately iſſue out of their Holes, and covering the Cliffs of the Sea Shore with their Multitudes, throw out a thouſand execrable Wiſhes that God would deliver It into their Hands. And probably the Name of *Boujarone* or *Catamite*, was firſt given by the *Italian* Geographers to theſe *Capes*, in Conſideration of the brutal and inhuman Qualities of the Inhabitants.

The Seven *Capes*, *The* TRITUM Promont. *Exc.* p. 6. F. p. 7. B. *and* METAGONIUM. *Exc.* p. 19. Cap. 7. *Exc.* p. 6. B. *Exc.* p. 21. E. The *Tritum* of *Strabo*, and the *Metagonium* of *Mela*, anſwer to theſe Promontories. And indeed, the *Metagonium* of *Strabo*, in being placed at the Diſtance of three thouſand Furlongs from *Carthago Nova* in *Spain*, will much better agree with This Place, than with the *Ras el Harſhfa*: at the ſame Time the Contrapoſition there mentioned, will better illuſtrate and be more in a Paralleliſm with the like Poſition, laid down, by *Pliny*, between *Siga* and *Malacha*.

Cull, *The* COLLOPS Magnus, *or* CULLU. *Exc.* p. 13. A. p. 21. Cap. 3. p. 23. C. 26. p. 25. C. † *Cull*, the *Collops Magnus*, or *Cullu* of the Antients, and one of the Maritime Garriſons of the *Algerines*, is ſituated under the Eaſtermoſt of Theſe *Capes*, eighteen Miles from the *Great River*. It is in the ſame miſerable Condition with *Jijel*, with as few Antiquities to boaſt of. The ſmall Haven before It, is in the ſame Faſhion, though more capacious than that at *Dellys*, from which perhaps the adjacent City received It's Name *.

The River Ze-amah. Near the Bottom of It we have the River *Ze-amah*, whoſe Fountains, like thoſe of the *Zhoore*, are at no great Diſtance from the Sea. We have a few ſmall *Capes* that ſeparate the contiguous Gulfs of *Cull* and *Sgigata*; one of which ſhould be the *Tretum* of *Ptolemy*.

Sgigata *or* Stora, *The* RUSICADA. *Exc.* p. 13. A. p. 19. Cap. 7. p. 21. C. 3. p. 25. D. † *Sgigata* (the *Ruſicada*) called likewiſe *Stora* by the Moderns, is of a greater Extent than *Cull*, and diſcovers more Tokens of Antiquity; though a few Ciſterns, converted at preſent into Magazines for Corn, are the only Remains of It. The Author of the *Itinerary*, in giving us ſixty Miles betwixt *Chulli* and This Place, doth more than double the Space that lyes actually betwixt Them. The adjacent Rivulet may be well taken for the *Tapſas* ** of *Sequeſter*.

Tapſas fl.

* Viz. *a* كلة Culla, *Portus, tuta navium Statio, unde Italorum* Scala. vid. *Gol.* in voce.

** *Tapſas Africæ* fl. juxta *Ruſicadem*. Vib. Sequeſt. de flumin.

Paſſing

Paſſing by the little Port *Gavetto*, we come to the *Ras* [رأس حديد] *Hadeed*, rendered juſtly *Cape Ferro*, or *The Iron Promontory* in the Modern Sea Charts. It is a white Precipice, twelve Leagues to the Eaſtward of the *Seven Capes*, and maketh the Eaſtern Extremity of the Gulf of *Stora*, the *Sinus Numidicus*, as I have obſerved It was called by the Antients.

Port Gavetto.

Ras Hadeed.

Sinus Numidicus.

Four Leagues from the *Ras Hadeed*, at the half way nearly to the *Ras el Hamrah*, is the Village of *Tuckuſh*, (the *Tacatua* of the *Itinerary* and the *Tacaccia* * of *Thuanus*,) with a fruitful and pleaſant Country round about It. There is a Sandy Bay, with a little Iſland, before It; but to the Eaſtward, as far as the *Ras el Hamrah*, the Shore is one continued Range of Rocks and Precipices; among which is the ſmall Port of *Tagodeite*, the *Sulluco* or *Collops Parvus* of the Antients.

Tuckuſh, *The* TACATUA. *Exc.* p. 25. D. p. 13. B.

The [*Ras el Hamrah* رأس الحمرا] *Red Cape*, commonly called *Mabra* in our Sea Charts, ſhould be the *Hippi Promontorium* of *Ptolemy*, being a large and conſpicuous Head Land, with the Ruins of two ſmall Buildings upon It. Half a League to the S. is the *Mers' el Berber*, called, by the *Europeans*, Port *Genoeſe*, where the *Malteeſe* and *Italian* Cruiſers uſed frequently to lye in Ambuſh for the *Algerines*, 'till the Latter, a few Years ago, built a ſmall Fort to diſtreſs Them. The *Stoborrum Promontorium* of *Ptolemy* will correſpond with the Southern Point of this Road.

Ras el Hamrah, *The* HIPPI Prom. *Exc.* p. 13. B.

STOBORRUM Prom. *Exc.* ibid.

Four Miles farther, upon the Summit of an Eminence, the *Algerines* have a Caſtle and Garriſon of three *Suffrahs*: and upon the S. E. Declivity of the ſame Hill, is the City *Bona*, called likewiſe by the *Moors*, *The* [*Blaid el* بلد عناب *Aneb*] *Town of Jujebs*, from the Plenty of Them gathered in the Neighbourhood. *Bona*, is without doubt, a Corruption of *Hippo* or *Hippona*; though we are not to look for that antient City here, where the Name is preſerved, but among a Heap of Ruins a Mile farther to the South. *Leo* ** informeth us that *Blaid el Aneb*, was built out of Theſe Ruins; and It is certain, if we except one or two of the Streets, made, in the *Roman* Manner, with Cauſeways, there is little beſides, but what might have

Bona *or* Blaid el Aneb.

* Regnum *Tunetanum* in quatuor Provincias tribuitur: in *Conſtantinam*, quæ *Collobeſum*, *Ruſicadam*, Tacacciam, *Hipponem* &c. Urbes continet. l. 7. in princip. ** Novam quandam Urbem, in ſecundo ab *Hyppone* Milliario ijſdem fere lapidibus extruxerunt, qui *Bonæ* civitati detracti fuerant: nova autem *Beld el Huneb*, hoc eſt, Ziziphorum civitas eſt appellata, propter magnum ejus fructus copiam. *Leo.* p. 211.

been the later Work of the *Mahometans*. The preſent *Bona* therefore may be rather the *Aphrodiſium* of *Ptolemy*, placed by Him 15′. to the N. of *Hippo*; as the *Colonia*, which at the ſame Time is joyned with It in the Tables, will, according to the Obſervation of *Cellarius*, be an Appellation more ſuitable to the Latter [1].

The APHRODISIUM *Exc.* p. 13. B.

Bona, beſides the capacious Road before It to the E. had formerly a convenient little Port under the very Walls of It to the Southward; but by the conſtant Diſcharge of Ballaſt into the one, and the Neglect of cleanſing the other, both are rendred dayly leſs ſafe and commodious. However a great Quantity of Corn, Wool, Hides, and Wax, are every Year ſhipped off from This Place; which, by proper Care and Encouragement, might become the moſt flouriſhing City in *Barbary*; as by removing the Rubbiſh, repairing the old Ruins, and introducing freſh Water [2], It would be one of the moſt convenient and delightful. *Abulfeda* [3], in making *Bona* a Frontier City of His *Afrikea*, diſagrees as well with *Mela* and *Ptolemy*, who place the Boundaries of the ſame Province ſeventy Miles farther to the Weſt; as with *Pliny* and *Solinus*, who place It nearly at the like Diſtance to the Eaſt.

The Ports and Trade of Bona.

Betwixt *Blaid el Aneb* and *Hippo*, we have a large marſhy Plain, covered, in ſome Parts of It, with Water. It appears to be an Acquiſition from the Sea, and might have been formerly the Road or Haven of *Hippo*. *Boo-jeemah*, which hath a Bridge of *Roman* Workmanſhip built over It, runs along the Weſtern Side of This *Marſh*; and, being made up of the *Wed el Da-ab*, and ſeveral more Rills that deſcend from the *Edough* [4] and other adjacent Mountains, is, in the rainy Seaſon, frequently ſubject to Inundations. The many Roots, and Trunks of Trees brought down at Thoſe Times by the Torrents, might have firſt begun This Addition of Land to the Continent.

The Antient Haven of Hippo..

The River Boo-jeemah.

Mount Edough.

1 Succedit apud *Ptolemæum Aphrodiſium colonia*, de qua nihil aliunde notum eſt ut putare poſſis mendum in *Ptolemæo* eſſe, & vocem κολώνια, *colonia* ex proximo de Hippone Regio verſu in hunc, qui *Aphrodiſium* habet, irrepſiſſe. *Cell.* Geogr. Antiq. l. 4. cap. 5. p. 112. 2 Nulli hic fontes; nulla aqua præterquam pluvialis, quam illi ciſternis quibuſdam aſſervare ſolent. Ad orientale latus arx quædam eſt munitiſſima. *J. Leo.* 3 *Bouna* ſita eſt in initio regni *Afrikea:* habet fluvium modicum qui in mare ab occaſu ejus delabitur. *Abulf.* ut ſupra. vid. p. 6. 9. & *Exc.* p. 12. cap. 3. p. 19. cap. 7. & *ibid* p. 21. cap. 4. p. 23. cap. 27. p. 30. D. p. 31. A. 4 *The River* Ladogus *or* Yadog *of the modern Geography*, vid Atl. *Geogr.* Vol. IV. p. 184. *De la Croix* ut Supra. Tom. 5. p. 282.) *is the ſame no doubt with the* Boo-jeemah; *and ſeems to be a Corruption of* Edough, *the Place where It hath It's Sources; there being no River, that I could be informed of, of the like Name.*

The

The *Sei-bouſe* hath It's Influx into the Sea with the *Boo-jeemah*, lodging in the ſame Manner, Roots, and Trunks of Trees, upon the neighbouring Shore. The low Situation of the adjacent Country, and the Inundations conſequent thereupon, ſufficiently juſtify the Etymology which *Bochart* * hath given us of *Hippo*.

The River Sei-bouſe, *or* ARMUA. *Exc.* p. 21. Cap. 3.

† The Ruins of the antient *Hippo* are ſpread over the Neck of Land, that lyeth betwixt Theſe Rivers; which, from being near the Banks plain and level, riſeth afterwards to a conſiderable Elevation. They are about half a League in Circuit, conſiſting as uſual, of large broken Walls and Ciſterns; ſome of which were ſhewn by the *Moors*, who have an Intereſt in keeping up ſuch a profitable Tradition, for the Convent of St. *Auſtin*. This City, was called *Hippo Regius*, not only in Contradiſtinction to the *Hippo Zarytus*, but from being one of the Royal Cities of the *Numidian* Kings. For *Silius Italicus* ** acquaints us, that it was formerly one of their favourite Seats: and indeed, if a City ſtrong and warlike; *** commodiouſly ſituated, as well for Trade and Commerce, as for Hunting and Diverſion; that enjoyed a healthful Air, and took in, at one View, the Sea, a ſpacious Harbour, a Diverſity of Mountains loaded with Trees, and Plains cut through with Rivers, could engage the Affections of the *Numidian* Kings, *Hippo* had all This to recommend It.

The Situation of the ancient HIPPO-REGIUS.

The River *Sei-bouſe* waſheth the Eaſtern Walls of *Hippo*, and is equal to the *Boo-berak*. The moſt diſtant Fountains of It are at *Temlouke* and *Sbaihee*, where It is called *Wed el Serff*: but upon receiving the Water of *The* [*Ain el* [ذراب] *Trab*] *muddy Fountain*, and running a few Leagues to the Northward, It changeth It's Name to *Ze-nati*. The *Alleegah* joyns It afterwards a little to the Weſtward of the *Hammam Meskou-teen*: and then taking in the Water of *The* [*Sebba Aioune*] *Seven Fountains*, two Leagues farther, begins to be called *Sei-bouſe*. *The* [*Ain* [פלפ] *Mylfah*] *Cloth Fountain*, and the Waters of *Hammah* afford the next Contributions. Theſe lye,

The Branches of the Sei-bouſe.

* Nec ab equis aut equilibus *Hipponem* Græco nomine *Phœnices* appellaſſant——*Hippo* nempe a *Phœnicibus ubo* vel *ubbo* dici potuit, quia in ſinu latet. Sinus enim *Syris* eſt עובא *ubo* vel עבא *ubbo* etiam ut multi ſcribunt. Et *Arabice* עב *ubbon* tam STAGNUM quam Sinum ſonat. *Giggeius* אלעב (alubbo) *Sinus, Stagnum. Chan.* l. 1. Cap. 24. ——** antiquis dilectus Regibus *Hippo*. l. 3. v. 259. *** Ες πόλιν Νομιδῶν ἐχυρὰν, ὅτι θαλάσσῃ κειμένην, ἀριϛόμυϱ ἦν ἣ Ἱππῶνα ξέγιον καλοῦσι. *Proc.* Bell. Vand. l. 2. c. 4.

over againſt *Gelma*, in the *Boo-hammam*. The *Sei-bouſe* ſtill continuing in an Eaſterly Direction, is augmented by the *Wed el Mailah* near the Meridian of *Bona*; and then altering It's Courſe to the Northward, traverſeth a moſt delightful Country all the way to the Sea.

The Mafragg, *or* RUBRICATUS fl. *Exc.* p. 13.

Four Leagues farther is the Mouth of the *Ma-fragg*, a River ſomewhat leſs than the *Sei-bouſe*, whoſe Fountains are at no greater Diſtance, than the Mountains which lye S. of the *Merdaſs*. A high Bank of Sand, raiſed by the N. and N.E. Winds, generally ſtops up the Mouth of It, which, except after great Rains, is ſeldom open. The *Sei-bouſe* and *Ma-fragg*, the principal Rivers betwixt *Hippo* and *Tabraca*, anſwer to the *Armua* and *Rubricatus* of the Antients. *Thuanus* * ſeems to have been badly informed concerning the Courſe of the Latter, in conducting It, below the *Promontorium Apollinis*, into the Gulph of *Carthage*.

Cape ROSA.

Baſtion.

Doubling *Cape Roſa*, five Leagues from the *Mafragg* to the N.E. we turn into the *Baſtion*, where there is a ſmall Creek, and the Ruins of the Fort, which gave occaſion to the Name. The Factory of the *French African* Company, had formerly Their Settlement at This Place: but the unwholſomeneſs of the Situation, occaſioned by the neighbouring Ponds and

La Calle.

Marſhes, obliged Them to remove to *La Calle*. This is another Inlet, three Leagues farther to the Eaſt, where Thoſe Gentlemen have a magnificent Houſe and Garden, three hundred Coral Fiſhers, a Company of Soldiers, ſeveral Pieces of Ordinance, and a Place of Arms. Beſides the Advantage of the Coral Fiſhery and the whole Trade of the circumjacent Country, They have alſo at *Bona*, *Tuckuſh*, *Sgigata* and *Cull*, the *Monopoly* of Corn, Wool, Hides and Wax; for which Privileges They pay Yearly to the Government of *Algiers*, to the *Kaide* of *Bona*, and to the Chiefs of the neighbouring *Arabs*, thirty thouſand Dollars, or about five thouſand Guineas of our Money. The *Baſtion*, and *La Calle*, are, I preſume, too contiguous to be taken for the *Diana* and *Nalpotes* of the *Itinerary*.

* *Rubricato* fluvio, qui alijs *Ardalio*, hodie *Ladogus* paullum inverſo nomine vocatur, ad *Hipponem* continuo tractu orientem verſus ora porrigitur; inde paullum intra recedens ad *Hipponitidem* paludem & *Thiniſſam* olim dictam ſinuatus atque in mare excurrens *Apollinis* promontorium efficit. *Thuan.* Hiſt. l. 7. p. 612.

The

The *Wed el Erg*, a Brook ouzing from the Lake of the *Nadies* is five Leagues from *La Calle* to the Eaſt. This hath been for ſome Years the diſputed Boundary betwixt the Regences of *Algiers* and *Tunis*; but as the Country lying betwixt It and the *Zaine*, four Leagues farther to the Eaſt, is frequently laid under Contributions by the *Algerines*; I have placed the Eaſtern Boundary of Their Dominions, at the Latter. Wed el Erg.

Zaine, the preſent Name of the *Tuſca*, ſignifieth in the Language of the neighbouring *Kabyles*, an *Oak Tree*; a Word nearly of the like import and ſignificancy with *Thabraca* [1]. *J. Leo* and others after Him call This River *Guadilbarbar* [2], deducing It from the City *Urbs*, a great way to the Southward: but This River is known by no ſuch Name at preſent; and hath It's Fountains at no greater Diſtance than the adjacent Mountains. The Ruins of the ancient *Thabraca*, or *Ta-braca*, called at preſent *Ta-barka*, are ſpread over the Weſtern Banks of It, where beſides ſome broken Walls and Ciſterns, with a ſmall Fort and Garriſon of *Tuniſeens*, we have the following Inſcription. *The* Zaine *or* Tusca. *Exc.* p. 21. Cap. 4. Ta-barka, *or* Thabraka Col. *Exc.* p. 13. B. p. 21. Cap. 3. p. 19. Cap. 7.

D. M. S.
NEVIA GEMIS
TA PIA CASTA
VIX. ANN. XXII.
MENS. VI. H. XI.
H. S. E.

Among the principal Inhabitants of the Maritime Parts of *Numidia*, we have along the Banks of the *Zeamah*, the *Beni Be-leet*: and after Them the *Zeramnah*, *Taabnah*, and *Beni Minnah*, who, with the *Hajaitah* and *Senhadgah*, the *Bedoweens* of *Porto Gavetto* and *Ras Hadeed*, are the chief Communities of the Gulph of *Stora*. But the Mountains from *Tuckuſh* to *Bona*; and the Plains from thence to the *Ma-fragg*, are cultivated by the Citizens of *Bona*. The *Merdaſs*, who *The Maritime Clans of* Numidia.

1 Θαβράκα תורקא quaſi frondoſam dixeris, propter ambientes Sylvas. *Boch. Chan.* l. 1 c. 24.
Quales umbriferos ubi pandit Tabraca *ſaltus.* *Juv.* Sat. 10. l. 194.
2 *Guadilbarbar* in montibus oritur, agrum *Urbs* Civitatis attingentibus, & per colles & montes labens, tandam in Oceanum ſeſe juxta deſertum *Tabracæ* portum, quindecim circiter a *Bege* Civitate paſſuum millibus exonerat. *J. Leo.* p. 287.

have continued to live in This Situation from the Time of *J. Leo*[1], are the *Bedoweens* of the champain Country betwixt the *Ma-fragg* and the Forreſts on this Side the *Baſtion:* beyond which, are the *Mazoulah*, who have an unwholſome Diſtrict, full of Ponds and Marſhes, quite along to the *Nadies*. Theſe, a miſchievous plundering Tribe, like moſt others who dwell upon the Frontiers, are ſome Part of Them Tributaries to the *Tuniſeens*, ſpreading Themſelves from the *Wed el Erg*, to the Mountains of *Ta-barka*.

CHAP. VIII.

Of the moſt remarkable Places and Inhabitants in the Inland Country of the Eaſtern Province; together with the correſpondent Part of the Sahara.

The general Deſcription of the Inland Parts of This Province.

THE whole Tract of This Province which lieth between the Meridians of the *Boo-berak* and the *Zhoore*, from the Sea Coaſt to the Parallels of *Seteef* and *Conſtantina*, is little elſe beſides a continued Chain of exceeding high Mountains. Very few of the Inhabitants to the Weſtward of the *Wed el Ajebby* pay any Tribute to the *Viceroy*; Their rugged and impracticable Situation being too difficult for the whole Strength of *Algiers* to penetrate. But among Thoſe to the Eaſtward, except near the Sea Shore, the *Turks* paſs every Summer with a flying Camp, and receive ſome Tokens of Homage and Submiſſion from Their reſpective *Kabyles*; who notwithſtanding are all of Them ſo obſtinate and tenacious of Their Liberty, that They give Nothing, 'till They are compelled to It by Fire and Sword. The Country near the Parallels of *Seteef* and *Conſtantina*, is diverſified with a beautiful Interchange of Hills and Plains, which afterwards grows leſs fit for Tillage, 'till It ends, upon the *Sahara*, in a long Range of Mountains, the *Buzara*, I preſume, of the Antients. The Diſtrict of *Zaab* lyeth immediately under Theſe Mountains; and beyond *Zaab*, is *Wadreag*, another Collection of Villages, at a great Diſtance in the *Sahara*. This Part of the Eaſtern Province, including

BUZARA Mons. *Exc.* p. 14. A.

1 Huic oppido (*Bonæ*) ſpatioſiſſima quædam eſt planities, cujus longitudo quadraginta, latitudo autem viginti quinque continet milliaria: hæc frugibus ferendis eſt feliciſſima, ab *Arabibus* quibuſdam colitur quos *Merdez* appellant. *J. Leo.* p. 211.

the

the Parallel of *Zaab*, anſwers to the *Mauritania Sitifenſis*, or the *Firſt Mauritania*[1], as It was called in the Middle Age. Viz. *Of the* Mauritania Sitifenſis.

The Mountainous Country betwixt the Meridians of the *Zhoore* and *Seibouſe*, is of no great Extent, rarely ſpreading Itſelf above ſix Leagues within the Continent; the Inhabitants whereof, near *Tuckuſh* and *Bona*, are Tributaries to the *Algerines:* but in the Gulph of *Stora*, near *Port Gavetto*, *Sgigata*, and *Cull*, They bid Them Defiance. From the *Sei-bouſe* to the *Zaine*, except in the Neighbourhood of *Ta-barka* where It begins again to be Mountainous, the Country is, for the moſt Part, upon a level, though with ſome Interruptions from Hills and Forreſts. The like Interruptions we meet with below *Tuckuſh*, along the Encampments of the *Hareiſhah*, *Grarah*, and other *Bedoweens*, as far as *Conſtantina*. Beyond This Parallel, we have a Range of Mountains, the *Thambes*, as I take Them to be of *Ptolemy*, extending Themſelves as far as *Ta-barka*; behind which, there is again Paſture and Arable Ground, ending at Length upon the *Sahara*, as the *Mauritania Sitifenſis* did before, in a Ridge of Mountains; the *Mampſarus* probably of the Antients. Part of the *Africa Propria* of *Mela* and *Ptolemy*, the *Numidia Maſſylorum*, the *Metagonitis Terra*[2], &c. was comprehended formerly in This Part of the Province[3]. *The General Deſcription of* Numidia. Thambes Mons. *Exc.* p. 14. B. Mampsarus Mons. *Exc.* p. 14. C.

The Sebowe, a plain fruitful Diſtrict ſurrounded with Mountains, lyeth five Leagues to the S. E. of *Dellys*. Here the *Turks* have a *Burgh* and *Zmaalah* to hinder the Incurſions of the *Zwowah*. The antient *Muconi* probably had Their chief Habitations in This fine Country. *The* Sebowe, *the Seat of* — *The* Muconi. *Exc.* p. 11. B.

The *Zwowah*, the richeſt and the moſt numerous *Kabyles* of This Province, poſſeſs a large and impenetrable Tract of Mountains to the Eaſtward of the *Sebowe*. They have ſeveral *Daſhkras*, among which is *The* [*Jimmah at Saritch*] *Church of the Ciſtern*, famous for the Sepulchre of *Seedy Hamet ben Dreeſe:* where likewiſe There is a College, and Maintenance for five hundred *Thalebs*. But *Kou-kou*, where Their [ⵛⴰⵡ] *Shekh* or *Sultan* as They call Him, reſides, is Their Principal Village. *Boori-nen*, a high pointed Mountain, lyeth a few Leagues to the S. S. W. of *Koukou*. Some Years ago the *Turks* *The* Zwowah. Jimmah at Saritch. Kou-kou. Boori-nen.

1 Η (Ζάβη χώρα) ὑπὲρ ὄρος τ῀ Αὐρασίου ἔστι, Μαυρεταν́α τε ἡ πρώτη καλεῖται, μητρόπολιν Σίτιφιν ἔχουσα, τῇ Ρωμαίων ἀρχῇ ἐς φόρε ἀπαγωγὴν πρόσοικος. Μαυριτανίας γὰρ τ῀ ἑτέρας πρώτη Καισάρεια τυγχάνει οὖσα. *Procop. Bell. Vand.* Cap. 20. l. 2. p. 287. 2 *Exc.* p. 21. cap. 3. 3 *Vid.* Not. 1. 2. *&c.* p. 6.

built a ſmall Fort upon It, as a Check upon the *Zwowah*, which They were in a little Time obliged to abandon.

Beni Grohberry. Aite Ammer. Beni Idel. Mezzaiah.

To the Eaſtward of the *Zwowah*, below the *Keſeelah*, are the *Beni Grohberry*; and then the *Aite-ammer*; after which we have the *Beni Idel*, *Mezzaiah*, and other Tribes already taken Notice of in the Deſcription of *Boujeiah*. Among the *Beni Grohberry*, to the Northward of Their *Jibbel Afroone*, are the Ruins of a *Roman* City, called at preſent *Caſſir* [*the Caſtle*] by the Inhabitants: and upon the Mountain of the *Toujah*, they often dig up large Pipes of Lead, ſuppoſed to have been formerly employed in conveying Their excellent Water to the Neighbouring *Saldæ*. The *Muconi* might have probably extended Their Dwellings thus far to the Eaſt.

Caſſir.

Welled Manſoure.

Croſſing the *Wed Ad-ouſe* or *Zwowah*, (which here runneth parallel with the Sea Coaſt) we meet with the *Welled Manſoure*, who, with Their *Daſhkras*, lye immediately under the S. E. ſide of Mount *Jurjura*, and to the S. S. W. of the *Zwowah*. To the Eaſtward of Them, are the *Beni Ham-doune*, and other leſſer Clans protected by the *Beni Abbeſs*.

Beni Hamdoune.

Dra el Hammar.

To the S. of the *Welled Manſoure* and the *Beni Ham-doune*, is *The* [*Dra el Hammar*] *Red Cliff*, the Seat of *Boo Zeide*, the *Shekh* or *Sultan* of the *Beni Abbeſs*. Theſe are almoſt as powerful *Kabyles* as the *Zwowah*, bringing into the Field upwards of three thouſand Foot, and half the Number of Horſemen. They have likewiſe a great many *Daſhkras*; and at *Callah*, the Metropolis, They not only make exceeding good Fire Arms, but carry on a conſiderable Manufacture in *Hykes* and *Burnooſes*. However the *Beni Abbeſs* are not ſuppoſed to have the Riches; It is certain, They enjoy not the Quiet and Tranquillity of the *Zwowah*; who, from a more difficult Situation, have not, for many Years, been moleſted by the *Algerines*. Whereas the *Beni Abbeſs*, lying directly in the great Road to *Conſtantina*, are generally laid under Contributions; and whenever They have had the Raſhneſs to revolt, have been ſo ſeverely chaſtiſed for their Breach of Faith, that They have been always left in a worſe Capacity of making the like Attempt for the future.

Beni Abbeſs.

Callah.

The Beeban, *or* Dammer Cappy.

Among the Mountains of the *Beni Abbeſs*, four Leagues to the S. E. of the *Welled Manſoure*, we paſs through a narrow winding *Defilé*; which, for the Space of near half a Mile, lyeth, on

on each Side under an exceeding high Precipice. At every Winding, the Rock or *Stratum*, that originally went acroſs It and thereby ſeparated one Valley from another, is cut into the Faſhion of a Door Caſe, ſix or ſeven Foot wide, giving thereby the *Arabs* an Occaſion to call Them the [*Beeban*] *Gates*; whilſt the *Turks*, in Conſideration of Their Strength and Ruggedneſs, know Them by the additional Appellation of [*Dammer Cappy*] *The Gates of Iron.* Few Perſons paſs Them without Horror, a handful of Men being able to diſpute the Paſſage with a whole Army. The Rivulet of Salt Water, which glides through This Valley, might poſſibly firſt point out the Way, which Art and Neceſſity would afterwards improve.

Two Leagues to the S. S. E. of the *Beeban*, is *The* [*Accaba* ﻋﻘﺒﺔ] *Aſcent*, another dangerous Paſs, and the reverſe of the *Beeban*. For here the Road lyeth upon a narrow Ridge, with deep Valleys and Precipices on each Side; where the leaſt Deviation from the beaten Path, muſt expoſe the Traveller to the almoſt inevitable Danger of His Life. The common Road from *Algiers* to the Eaſtward, (notwithſtanding theſe Difficulties,) lyeth over This Ridge and through the *Beeban*; being preferred to another, a little on the Right Hand, as being wider, and to that of *Wan-nougah* in being more direct. *The* Accaba, *or* Aſcent.

Wan-nougah or *Wan-nou-hah*, a Part of Mount *Atlas* and the Seat of the *Welled Boobeide* and *Beleel*, is a Knot of Mountains leſs rugged, and much better watered, than thoſe of the *Beni Abbeſs*. They lye to the S. W. of the *Beeban*, and hang over the Plains of *Hamza* on the one Side, and over Thoſe of *Mejana* on the other. *The Mount. of* Wan-nougah.

The *Gurgoure* a powerful Clan, are five Leagues to the Eaſtward of the *Beni Abbeſs*, and border upon the River of the *Welled Ajebby*. Above Them are the *Meſeltah* and the *Beni Selim*; and then follow the Mountains of *Neeny*, and *Taffaat*, cultivated by *Welled Nebbs* and *Shouke*. The *Rahamah*, with Their high pointed Mountain, are to the Weſtward of *Taffaat*; and in the like Situation we find the *Beni Wortelan*, who have *Saltoure*, a conſiderable *Daſhkrah* of the *Beni Abbeſs*, to the Northward. Two or three Leagues to the E. S. E. of the *Beni Wortelan*, are the *Beni Talah*, of the ſame Family with Thoſe of Mount *Jurjura*; and at the like Diſtance to the S. E. is the Town of *Zammorah*, built over againſt the Tomb of *Seedy* Gurgoure. Rahamah. Beni Wortelan. Zammorah.

Embarak Eſ-mati, where the *Turks* have a ſmall Garriſon. *Zammorah* ſignifyeth *Olives* in the Language of the *Kabyles*, and muſt therefore be undoubtedly miſtaken by *Buno* * and others, for the antient *Zama*. This large Tract of Mountains, which I have been hitherto deſcribing, endeth at *Zammorah*, where we begin to deſcend into the Plains of the *Suderatah*, in the Parallel of *Seteef*.

Emowlah. Above the *Beni Boo-maſ-oūde*, are the *Emowlah*, and *Utſhure*, two large Tribes, the Neighbours of the *Welled Ajebby*. The *Ajebby* lye over againſt the *Gurgoure*, near the half Way from *Boujeiah* to *Seteef*, being remarkable, as well for the Sanctuary of Their *Marab-butt Seedy Eeſah ben Habeeb*, as for the Ruins of an antient City, probably the *Sava Municipium* of the Antients.

Welled Ajebby.

Sava Muni. *Exc.* p.26.C.

Mount Megreeſe. Three Leagues to the Southward of the *Welled Ajebby*, is the high Mountain of *Megreeſe*, with ſome few Remains of Antiquity at the Foot of It. The *Horrea* of the *Itinerary* have this Situation.

Horrea. *Exc.* p.26.C.

Tefteeſe. The *Tefteeſe* and Their rugged Diſtrict, lye four Miles to the Eaſtward; and at the like Diſtance from Them, ſtill farther to the E. is the high and fertil Mountain of *Baboure*, from whence there is a diſtant Proſpect, over a long Succeſſion of Mountains, of the Gulph of *Boujeiah*. This Mountain is cultivated by the *Ammer*, the *Arabs* properly of *Seteef*, and hath all over It ſeveral Footſteps of the *Romans*.

Mount Baboure.

Six Miles to the Southward of *Baboure*, and a little more to the N.E. of *Seteef*, is *Kas-baite*, or *Gasbaite*, an old *Roman* City, ſeated upon an Hill, in the midſt of other Eminences. *The* [*Wed el Dſahab*] *River of Gold*, iſſueth from among theſe Ruins, and winding Itſelf afterwards through the exceeding rich Valley of the *Welled Abdel-Halk*, turns a Number of Mills: Conveniences that are very rarely met with in this Part of the Country. Among the ſeveral Fragments of Ruins and Antiquities, there is a Part of the *Portico* of a ſmall Temple, dedicated perhaps to one of the *Roman Empreſſes*, as may be conjectured from this broken Inſcription.

Kas-baite, *or* Gasbaite.

Wed el Dſahab.

Welled Abdel-Halk.

- - - - - - - AE AVG
- - - - - - - PR. CLXV.

* *Atl. Geogr.* Vol. IV. p. 24.

Upon

Upon the Declivity of the ſame Hill, a little to the South-ward, we have ſeveral Sepulchral Monuments and Inſcriptions; moſt of which have been beautifully carved into a Variety of Figures in *Baſſo Relievo*, repreſented either mourning, offering Incenſe, or performing ſome Office to the Dead. The Inſcriptions lye below the Figures, ſome of which are as follow. *The Sepulchral Monuments.*

D. M. S.
AELIA SATVRNI
NA PIA VIX. XI. H. S

C. IULIUS PROCULUS V. A. . .
FLAVIA DAILUA CONIUX V. A...
D. M. S.
I. FLAVIUS SATURNINUS
FILIABUS I. GENERIS
FECIT.

Kas-baite, from the Diſtance and Situation It hath with reſpect to *Sitifi* and *Igilgili*, ſhould be the *Satafi*; as ſome of the Ruins at *Baboure* may prove likewiſe to be the *Baſilica* of the Antients. *The* SATAFI. *Exc.* p. 26. D.

Four Leagues to the N. E. of *Kas-baite*, is the Town of *Jim-meelah*, the *Gemellæ* of the Antients, built upon a large Extent of Ruins, in the Centre of a beautiful Interchange of Valleys and Mountains. There are here ſeveral Fragments of Antiquities, particularly one of the old Gate of the City, and of an Amphitheatre. Jim-meelah *or* GEMELLÆ. *Exc.* ibid. D. F.

The *Wed el Dſahab*, upon uniting the River of *Jim-meelah*, ſeparateth the Encampments of the *Tul-hah* from thoſe of the *Beni Merwan*; and waſhing afterwards the Country of the *Beni Silune* and *Fraidah*, leaveth the *Beni Omran* and *Ourarr* a great Way to the Weſt. All theſe are conſiderable Tribes; and the Laſt lye directly in the Road from the City *Meelah* to *Jijel*. Tul-hah. Beni Silune.

Meelah *or* MILEVUM *or* MILEU. *Exc.* p. 28. 32. *Tab. Peut.* H.

Near the *Fraidah*, five Leagues to the N. W. of *Conſtantina*, and eleven to the S. E. of *Fijel*, is the City *Meelah*, the *Milevum* or *Mileu* of the Antients, built in the ſame Manner and in the like Situation with *Jim-meelah*. It is ſurrounded with Gardens and plentifully ſtocked with Fountains, one of which, bubbling up in the Centre of the City, is immediately received into a large ſquare Baſon of *Roman* Workmanſhip. *Conſtantina* is ſupplyed chiefly from This Place with Herbs and Fruit: Whoſe Pomegranates particularly are of ſo large a Size, and have withal ſo delicate a Mixture of the Tart and Sweet, that They are in great Eſteem all over the Kingdom. *Leo*[1] and *Marmol* bear Teſtimony likewiſe to the Goodneſs of the Apples, inaſmuch as They have thought fit to derive the very Name from That Fruit.

Deik *or* Medeik Bouesſah.

Three Leagues above *Meelah* to the S. S. W. are the Ruins of *Deik* or *Medeik Bou-eſſah*, formerly another antient City of the *Romans*, near the Confines of the *Cirteſij*. We have here, beſides a Number and Variety of little Cells, cut out of the ſolid Rock with immenſe Labour and Expenſe, a Fountain of excellent Water, called *Ain el Fouah*, from the great Quantity Ain el Fouah. of [*Fouah* ٥٩٥] *Mather* growing in the Neighbourhood. The *Ergh-aſh*, the *Swa-gah*, and *Beni Aſh-oure*, traverſe the Country in the Neighbourhood of *Meelah* and *Deik*; to the S. E. of Jibbel Wooſgar. whoſe Encampments, is *Jibbel Wooſgar*, a long Chain of Mountains, that reach to *Conſtantina*. The *Chituæ* were probably CHITUÆ. *Exc.* p. 11. B. the antient Inhabitants of the moſt Part of the Country I have deſcribed betwixt the Meridians of *Boujeiah* and *Meelah*.

Theſe are the remarkable Places and Inhabitants of the mountainous Diſtrict of the *Mauritania Sitifenſis* to the Seaward. *The Midland Country of the* Maurit. Sitif. We are to deſcend now into a more level Part of It, lying near the Parallels of *Seteef* and *Conſtantina*, where, returning to the weſtern Frontiers, we firſt enter upon the Plains of *Plains of* Majanah. *Ma-janah*, ſhaded to the Northward by the *Dra el Ham-mar*, and to the W. by the Mountains of *Wannougah*. Theſe Plains are equally fertil and extenſive, but the many Pools of ſtagnating Water (as the Name[2] may probably import) left here in the rainy Seaſon, and corrupting afterwards in the Spring,

1 Maxima hic eſt non fructuum modo, unde deductum nomen putant, verum & carnium frugumque copia. *J. Leo.* p. 211. *Mila* abonde en Fruit & particulierment en Pomes d' ou il ſemble qu' elle a pris ſon nom. *L'Afrique* de *Marmol.* l. 6. cap. 9. 2 *Viz.* ab أجن Ajan, *alterata fuit* aqua *mutato ſapore & calore. Corrupta fuit, fœtuit* &c. Gol.

occa-

occaſion a Variety of Agues and ſuch like Diſtempers, as are common to other Places in the like Situation. We have ſeveral Heaps of Ruins diſperſed over theſe Plains; out of whoſe Materials, the *Turks* have lately built a [*Burgh*] Fort, where They have a Garriſon to watch the Motions of the *Beni Ab-beſs*, and Their Tributary *Kabyles* and *Arabs*.

Sud-ratah.

The Country of the *Sud-ratah* borders upon the Plains of *Majanah* to the Eaſt, and hath to the Northward the Mountains of *Zam-morah*. It is not quite ſo level and fertil as the Plains to the Weſtward, being chiefly remarkable for the Sanctuary of *Seedy Embarak Eſ-mati*, a *Marab-butt* of the firſt Reputation. This Place, which we may have ſometimes Occaſion to ſpeak of, lyeth three Leagues to the E. S. E. of the *Burgh Majanah*, and ſeven to the W. of *Seteef*. The *Salampſij* and *Malchubij*, taken Notice of in the Southern Province, may not only have reached thus far to the Eaſtward, but have ſpread Themſelves likewiſe as far as *Meſeelah* and the Plains of *El Huthnah* to the South.

Seedy Embarak Eſ-mati.

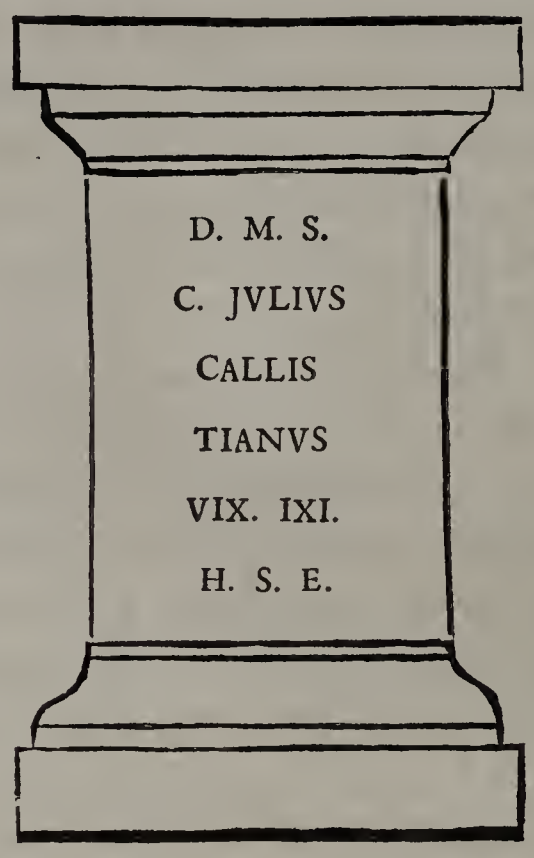
Salampsij, Malchubij. *Exc.* p. 11. B. vid. p. 66.

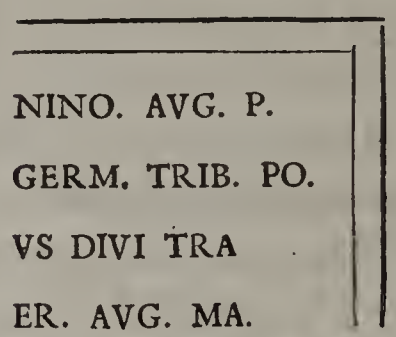
Ammer.

The *Ammer*, ſucceed the *Sud-ratah*, ſpreading Themſelves along the Banks of the *Kubber At-teah* and *Booſellam*, a great Way beyond *Seteef*. They are a powerful, though infamous Tribe, proſtituting in a very open Manner Their Wives and Daughters.

Seteef, *The* Sitipha Col. *Exc.* p. 12. D. Sitifi. p. 26. B. C. D. &c. p. 28. p. 29. A. p. 31. C.

We have ſeveral Ruins in this Diſtrict, but none worth taking Notice of, except thoſe of *Seteef*, the *Sitipha* or *Sitifi* of the Antients, and the *Metropolis* of this Part of *Mauritania*. This City, which I conjecture may be a League in Circuit, hath been built upon a riſing Ground, that faceth the South; but the *Arabs* have been ſo very ſevere to It, that there is ſcarce one Fragment left us of either Wall, Pillar, or Ciſtern of the *Romans:* the few remaining Structures, being obviouſly the Work of the later Inhabitants. The Fountains in the Middle of the City are equally delightful and convenient; and without Doubt, gave formerly occaſion to ſeveral ingenious and uſeful Contrivances in the Diſtribution of the Water. I found here the two following Inſcriptions; whereof the Latter is inſcribed in Half-Foot Letters; and, provided It had been perfect, might have been of ſome Conſequence.





Raigah.

Plains of Caſſir Attyre.

To the Southward of the *Ammer*, are the *Douwars* of the *Raigah*, who, inhabiting the Plains of *Caſſir Attyre*, reach from the Mountains of the *Beni Boutaleb*, as far as *Jibbel Youſef*. Theſe *Arabs* are noted for the breeding up of Cattle, having great Advantages and Encouragements to that Purpoſe. For beſides the Plenty of Water from the *Kubber At-teah*, *Beidah*, *Berbeſs* and other Fountains, They enjoy likewiſe the richeſt Meadow and Paſture Ground of This Country. The

Σίταφιον πεδίον. *Exc.* p.14. F.

Σίταφιον πεδίον of *Ptolemy*, provided It had any Relation to His *Sitipha*, might very juſtly be placed in This Situation.

El Elmah.

The *El Elmah*, who ſucceed the *Ammer* and *Raigah*, border to the Northward upon the *Beni Merwan*, and to the South upon the *Welled Abdenore*. We have few Ruins in This Diſtrict. Among the more remarkable Places, is the Mountain and Tomb of *Seedy Braham*, ſituated a few Miles to the Southward of

Hadjar el Hamer.

The [*Hadjar el Ham-mar*] *Red Stone*, at about the half Way to *Conſtantina*. At *Hadjar el Ham-mar* there is a Brook and noted

noted Sanctuary, where the *Zwowiah* live in *Mattamores:* and betwixt It and *Muſtewah*, a rugged Mountain of the *Welled Abde-nore*, we have the Hills of *Tenou-teite*, *El-maiſhai-rah* and *Tamagzah*, with *The* [*Ain el Kibſh*] *Sheep Fountain*, and the *Shibkah el Bazar* a little to the Northward of It. All the adjacent Rivulets, having Their Influx into the *Shibkah*, occaſion continual Inundations, and render a conſiderable Portion of theſe rich ſpacious Plains both uſeleſs and unhealthy. This Country, with That of the *Ammer*, the *Raigah*, and Their neighbouring Communities, ſeems to have been formerly poſſeſſed by the *Cœdamuſij*; as the *Ducæ* may fall in with the preſent Encampments of the *Welled Eiſah*, the *Ziganeah*, and thoſe other Tribes who drink of the *Rummel* and *Boomarzooke*.

Ain el Kibſh.

Shibkah el Bazar.

Coedamuſij. *Exc.* p. 11. B.

Ducæ. *Exc. Ibid.*

A few Leagues to the Eaſtward of the *Hadjar el Ham-mar*, are the *Douwars* of the *Welled Eiſah*, who frequently incorporate with the *El-Elmah* and the *Welled Abde-nore*. However Their chief Abodes are, in the Neighbourhood of *Jibbel Agreeſe*, upon the Banks of the *Wed el Hammam*; which, being a Branch of the *Rummel*, hath been already deſcribed. At the Foot of *Jibbel Agreeſe*, are the Baths that give Name to the River; where we have likewiſe the Ruins of a ſmall City.

Welled Eiſah

Jibbel Agreeſe.

The *Welled Araimah* live in the Neighbourhood of *Jibbel Filtaan*, towards the S. E. of the *Welled Eiſah:* and, near the Fountains of the *Sigan*, to the W. S. W. of the Former Tribe, but to the Southward of the Latter, are the numerous Encampments of the *Welled Abde-nore*, a powerful and factious Tribe, who, beſides a large Extent of plain and arable Ground, are poſſeſſed likewiſe of *Muſtewah* and other impenetrable Mountains to the Southward. We have ſeveral Ruins in This Diſtrict, but Thoſe that are the moſt worthy of our Notice, are of *Taggah* and *Zainah*, ſituated, at half a Leagues Diſtance from each other, in a fruitful and champain Country, below *Jibbel Muſtewah*. *Taggah* and *Zainah* are rarely mentioned ſeparately, but, from Their Contiguity, are called joyntly *Tagou-zainah* by the *Arabs*. A little Brook runs betwixt Them; and at the Latter, we have the Remains of a Triumphal Arch, ſupported by two large *Corinthian* Pillars. The *Frize* is charged with the fol-

Welled Araimah.

Jibbel Filtaan.

Welled Abdenore.

Taggah, Zainah,

or Tagou-zainah.

lowing Inſcription, by the latter Part of which we may fix the *Diana* of the *Itinerary* at this Place.

The DIANA. *Exc.* p.26. F. G.

IMP. CAES. M. SEVERO. PIO. FELICI. AVG. PONT. MAX. TRI. POT. PROVIDENTISSIMO. ET SANCTISSIMO. PRINCIPI. ET ANTONINO. NOBILISSIMO. CAESARI. PRINCIPI. IUVENTUTIS. DIANENSIUM. EX DECRETO. D. D. P. P.

Medraſhem. Five Leagues to the E. of *Tagou-zainah*, upon the Northern Skirts of *Jibbel Aureſs*, we have a very remarkable ſepulchral Monument, ſituated betwixt two Eminences. It goes by the Name of *Medraſhem*, or *Mail' Caſhem*, [*The Treaſure of Caſhem*] being nearly of the ſame Faſhion with That of the *Kubber Romeah*, but differeth in being larger, and in having the Corniſh of the *Baſe* ſupported with *Tuſcan*-like Pilaſters. The *Arabs* imagine, as They do with Regard to other large Piles, that an immenſe Treaſure lyeth buried beneath It; and have therefore made the like Attempts, as at the *Kubber Romeah*, to lay It open.

The Diſtrict of Ai-yac-coute The Diſtrict in the Neighbourhood of This *Mauſoleum*, is called *Ai-yac-coute*; probably from *The* [*Ain* [ياقوت] *Yac-coute*[1]] *Diamond* (or tranſparent) *Fountain*, that lyeth near the middle of It. Several Fragments of *Roman* high ways, and other Ruins, are ſcattered all over It, whereof thoſe of *Om-oley Sinaab*, a League or more to the Weſtward of *Medraſhem*, in the Way to *Tagou-zainah*, are the moſt noted.

Tattubt, *The* TADUTTI. *Exc.* p.26.G. *Tattubt*, bordering upon the *Ai-yac-coute* to the N. E. is about four Leagues from *Om-oley Sinaab*, and eight to the S. S. W. of *Conſtantina*. This hath been formerly a conſiderable City, but is at preſent almoſt entirely covered with Earth and Rubbiſh. *Haſſan*, the preſent *Bey* of This Province, dug up lately out of theſe Ruins, ſeveral beautiful *Granite* Pillars, all of Them intire and of the ſame Bigneſs. They are about twelve Foot long, and may juſtly be reputed the moſt graceful Ornaments of the new Moſque, which he hath erected, at

1 *This is the uſual Name for the* Diamond *in the ſeveral Places, both of the* Levant *and* Barbary, *where I have been. The* זכוכית Zakoukit *in the Book of* Job (28. 17.) *ſeems to be the ſame; and, being there joyned with Things of the greateſt Price, may perhaps be much better rendred the* Diamond *than* Chryſtal, *as It is in our Tranſlation. However* Golius *and others interpret It differently.* viz. Voce hac Orienti diverſæ appellantur gemmæ: Siquidem *Hyacinthi* ſuæ ſpecies quatuor numerat; rubram, flavam, cæruleam & albam. Atque ita quoque *Sapphirus* & *Chryſolithus*. Abſolute tamen intelligitur *Hyacinthus rubra*; qui lapis vulgo *Rubinus* dicitur. Vid. *Gol.* in voce ياقوت.

Con-

Conſtantina. *Tattubt* ſeems to be the ſame Name with the *Tadutti* of the *Itinerary*; and lying betwixt *Lambeſe* and *Gemellæ*, as the antients called *Tezzoute* and *Jim-meelah*, will accordingly have the like Situation.

The Country to the W. and N. W. of *Tattubt*, at *Sharla-taſh* and *Jid-meelah*, is either barren, woody, or mountainous, with little or no Water, except what is brackiſh. It might therefore be a proper Boundary betwixt the *Mauritania Sitifenſis*, and the Diſtrict of the *Cirteſians*, which, I preſume, we are to look for near This Meridian. But to the E. and N. E. of *Tattubt*, at *Tagzah* and near the Fountains of the *Boo-marzooke*, we have a fertil Soil, with more delightful Proſpects; and which, I conjecture, might formerly belong to the *Cirteſians*.

Sharla-taſh. Jid-meelah. *The W. Limits of the* CIRTESIJ.

WE ARE now to return once more to the Weſtward and enter upon That mountainous Part of the *Mauritania Sitifenſis*, which borders upon the *Sahara*. Four Leagues therefore to S. S. W. of *Seedy Embarak Eſ-mati*, and five to the S. of the *Burgh Ma-janah*, is *Jibbel I-ate*, a Part of Mount *Atlas*, which reacheth from hence, with few or no Interruptions, as far as the *Jereed* of the *Tuniſeens*. This Part of It, is poſſeſſed by the *Welled Ha-ded*; and at the Foot of It, towards the *Sud-ratah*, there are ſome Ruins called *Burgh Smeeſhah* by the *Arabs*.

The Southern Diviſion of the Maurit. Sitifenſis. Jibbel I-ate. Welled Haded. Burgh Smeeſhah.

After *Jibbel I-ate*, over againſt the Country of the *Sud-ratah*, we have *Jibbel Jourb-ſah* and the *Welled Ta-banne*, where *The* [*Wed el Kaſaab*] *River of Canes* hath It's principal Fountain. It is conſiderably augmented in paſſing under the Mountain of *I-ate*, from whence It inclines to the S. S. W, and waſhing afterwards the weſtern Part of the City *Meſeelah*, loſeth Itſelf in the *Shott*. To the Eaſtward of *Jibbel Jourb-ſah*, is *Jibbel Sou-billah*, the chief Seat of the *Welled Mouſah ben Ti-yah*, a numerous Clan, who lye over againſt the weſtern Encampments of the *Ammer*. A River of the ſame Name, very rapid in the rainy Seaſons, hath It's Origine among theſe Mountains; which running parallel with the *Kaſaab* and traverſing *El Huthnah*, leaves *The Jow-am* [جوام] *el Mugrah*, two *Mooriſh* Oratories, a little to the Eaſt, and emptieth Itſelf afterwards in the *Shott*.

Jibbel Jourbſah. Welled Tabanne. Wed el Kaſaab. Jibbel Soubillah. Wed Soubillah. Jow-am el Mugrah.

The Mountains of the Beni Boo-Taleb.

The *Soubillah* is continued by the *Anwaall*, *Geneefah*, *Monkar* and other Mountains of the *Beni Boo-Taleb*, who are powerful and factious *Kabyles*, living, beyond the *Raigah*, ſeven Leagues to the S. S. W. of *Seteef*. This Diſtrict might be the moſt valuable in the Kingdom, provided the rich Lead Mines belonging to It, were managed to the beſt Advantage; but the *Beni Boo-Taleb*, are either ſo jealous or ignorant, that They will not permit any greater Quantity to be dug up at one Time, than will be ſufficient for Their own Ammunition, and for the Diſcharge of Their Tribute. Upon the lower Skirts of Theſe Mountains, near the Plains of *Caſſir Attyre*, are the *Welled Seelah* and the *Welled Mahomet Ben Selyman*. Theſe *Arabs* drink of *The* [*Ain Rummel*] *Sandy Fountain*, a large Flux of Water which diſchargeth Itſelf into the *Boo-ſellam*.

Their Lead Mines.

Ain Rummel.

Welled Aly Ben Saboure.

Jig-bah.

The Mountains of the *Welled Aly Ben Sa-boure* joyn Thoſe of the *Beni Boo-Taleb*, and are in the ſame Meridian with *Seteef*. *Jig-bah*, a Heap of Ruins, is ſituated at the Bottom of Them to the Eaſtward; but we are at a loſs both for the antient Name of Theſe Ruins and of Thoſe before mentioned at *Smeeſhah*.

Ras el Aioune.

The [*Ras el Aioune*] *Head of the Fountains*, is two Leagues to the Southward of *Jig-bah* and eight from *Seteef*. It is the principal Fountain of the River *Nic-kowſe*, called afterwards *Wed el Bareekah*, from the Name of the Diſtrict through which It paſſeth. This River bends It's Courſe, in the Direction of the *Soubillah* and *Kaſaab*, towards the S. S. W. and being made uſe of by the Inhabitants to meliorate Their Soil, the Remainder of It is drunk up by the *Shott*.

River of Nickowſe, *or of* Bareekah.

El Huthnah.

Welled Draaje.

Betwixt the Rivers *Bareekah* and *Kaſaab*, to the Southward of the Mountains juſt now deſcribed, we have the fruitful and extenſive Plains of *El Huthnah*, cultivated by the *Welled Draaje*, one of the chief Tribes of This Province. This Country, as It bordereth upon the *Sahara*, and as the Name * may likewiſe inſinuate, is of a more dry and ſandy Nature, than what generally lyeth to the Northward; however by watering It frequently with the *Soubillah* and *Kaſaab*, diverted from Their proper Channels into a Number of Drains for that Purpoſe, the Crops, which It produceth, are for the moſt Part rich and copious.

* Viz. ab هڈیان i. q. حشو *qui* (vel quod) *multum ſorbet*. Vid. *Gol.* in voce.

Meſ-

Meſ-ſeelah, the frontier Town of This Province to the Weſtward, is built upon the Southern Skirts of *El Huthnah*, nine Leagues to the S. S. W. of *Seedy Embarak Eſ-mati*, and ſomething leſs to the Weſtward of *Jowam el Mugrah*; ſo that *Abulfeda*[1] muſt be miſtaken in placing It only eighteen Miles from *Conſtantina*. It is a dirty Place, like moſt of the Villages of This Country, having It's Houſes built, either with Reeds daubed over with Mud, or elſe with Tiles baked only in the Sun. The *Algerines* had formerly at This Place a Garriſon of three *Suffrahs*, changed at preſent into a ſmall Body of *Spahees*, who have little Duty upon Their Hands, and upon any Inſurrection or Diſturbance, (there being no Caſtle to protect Them) have nothing but Their Arms to truſt to. The Air is too cold at This, as well as at other Places upon the Skirts of the *Sahara*, for the Production of Dates; and therefore the Gardens that ſurround It, are only furniſhed with Peach, Apricot, and ſuch fruit Trees, as are common to the more northern Parts of *Barbary*. *Meſ-ſeelah*[2] denotes ſuch a Situation as This, which borders upon a running Water. Meſ-ſeelah.

Eight Leagues to the E. S. E. of *Meſ-ſeelah*, and a little to the S. W. of *Jowam el Mugrah*, is *The* [*Ain el* عين *Kelb*] *Fountain of the Dog*. From whence we croſs the *Nak-kar*, (as They call the River *Soubillah* near the *Shott*) and afterwards, at five Leagues Diſtance ſtill farther to the Eaſtward, the *Bareekah*, and then enter into the Plains of that Name, which are cultivated, in the ſame Method with *El Huthnah*, by the *Welled Seedy Mahamet Ben Hadge*. The Eaſtern Parts of *El Huthnah* bound This Diſtrict to the Northward; and to the S. W. we have the *Les-baah*, an Interchange of ſeveral little barren Mountains and Valleys that border upon the *Shott*. *The Plains of* Bareekah. Les-baah.

Jibbel Suffian, a rugged Mountain inhabited by the *Welled Youſef*, is ſituated at three Leagues Diſtance to the N. E. of the *Bareekah*, and to the S. S. W. of the *Ras el Aioune*. The little Rivulet of *Boo-ma-zooſe*, deſcends from This Mountain, and leaving the *Bareekah* three Leagues to the Weſtward, loſeth Itſelf afterwards in *The* [*Midar* مدر] *Miry Plains of Ben Youſef*, to the Eaſtward of the *Shott*. Jibbel Suffian. Welled Youſef. *The* Boomazooſe. Midar Ben-Youſef.

1 *Al Kaiem Billah Fathemita* condidit *Meſeela* An. *Heg.* 315. appellavitque eam *Al mohammediah*. Inter *Coſtinam* & *Meſeelam* octodecim Milliaria & mons continuus. *Abulf.* ut ſupra. 2 مسيلة (viz. سال fluxit aqua) *locus torrentis ſeu fluentis aquæ*. Vid. *Gol. Gig.* &c. in voce.

Tubnah, *The* THUBUNA. *Exc.* p.12.D. p. 33.

† At the ſame Diſtance, and in a like Direction from *Jibbel Suffian*, are the Ruins of the antient *Thubuna*, as the preſent Name *Tubnah* ſeems to inſinuate, and the Poſition of It, with Reſpect to *Igilgili*, doth farther confirm. It is ſituated in a fine Plain betwixt the Rivers *Bareekah*, and *Boo-ma-zooſe*; but the few Walls, Pillars and other Ruins that have eſcaped the Fury of the *Arabs*, are ſo much covered with Sand and Rubbiſh, that It will be difficult to determine the former Extent of It. The Opinion of the *Arabs*, that great Quantities of Money lye buried in Theſe Ruins, might give Occaſion to the following *Rhapſody* [1].

The Treaſure of Tubnah *lyeth under the Shade of what is ſhaded. Dig for It? Alas! It is not there.*

Not a City of Zaab.

Tubnah, I preſume, cannot be rightly placed by *Abulfeda* [2] among the Cities of *Zaab*, from which It is divided by a great Diverſity of Valleys and Mountains.

Em-dou-khal.

Seven Leagues to the S. S. W. of *Tubnah* and ſix to the S. E. of *Meſ-ſeelah*, is *Em-dou-khal*, a little Village ſurrounded with Mountains. Here we meet with the firſt Plantation of Date Trees, though the Fruit doth not ripen to that Delicacy and Sweetneſs as in the Province of *Zaab*.

The Shott.

The [شط] *Shott* is a large Valley, running, with few Interruptions, betwixt two Chains of Mountains, from the Neighbourhood of *Em-dou-khal*, to the Weſtward of the Meridian of *Meſ-ſeelah*. The Word commonly ſignifieth *The Sea Shore*, or *The Banks* of ſome Lake or River: but the meaning here is ſomewhat varied, denoting *The Borders* or *Area* rather of ſuch a Plain, as, according to the Seaſons of the Year, is either covered with Salt, or overflowed with Water. Several Parts of the *Shott*, conſiſt of a light oozy Soil, which, after ſuddain Rains or the overflowing of the adjacent Rivers, are changed into ſo many Quickſands, and occaſion no ſmall Danger and Difficulty to the unwary Traveller. *La Croix* [3] hath been badly informed in aſſerting that all the Rivers of This Kingdom run from South to North; ſince, beſides ſeveral others in a quite contrary Direction, we have no fewer than Five, and Thoſe very conſide-

1 *Mel Tubna taat thul athloulah.* مال طبن تحت ضل اضولاه
Afer? Weis! la takoun toumah. احفر ويس لا تكون طمع

2 A *Tubna* Civitate *Al Zab* ad *Boujeiah* ſex Stationes. *Abulf.* ut ſupra. 3 On doit remarquer que toutes les Rivieres du Royaume d'*Alger* coulent du ſud an Nord. *De La Croix* Metode pour aprender la Geogr. Tom. 5. p. 282-3.

rable

rable Streams, which empty Themſelves into This Place from the Northward.

Croſſing the *Boo-ma-zooſe*, over againſt *Tubnah*, we have a large Mountain of excellent Free-Stone, with a Number of ſquare Blocks, ready prepared for the Builder, lying by It. It is called *The* [*Muckat*[1] [مقطع] *el Hadjar*] *Quarry*; the *Arabs* having a Tradition that the Stones employed in the building of *Seteef* (and without Doubt of *Nic-kowſe*, *Jigbah*, and other neighbouring Cities) were brought from This Place. Muckat el Hadjar.

Four Leagues to the Northward of the *Quarry*, is *Boo-muggar*[2], a fruitful little Diſtrict, with ſome Traces of antient Buildings. Betwixt It and *Ras el Aioune*, is the Village of *Nic-kowſe* or *Ben-cowſe* as the *Turks* call It, where there is a Garriſon of one *Suffrah*, a mud-walled Rampart and three Pieces of Cannon. The Inhabitants are chiefly *Zwowiah*, under the Protection of *Seedy Laſſan*, Their tutelar Saint: out of the Revenues of whoſe Sanctuary there are maintained two hundred *Thalebs*. *Nic-kowſe* is ſituated in a Plain with a Circle of Mountains at a moderate Diſtance from It. A Rivulet glides by It to the W. but being impregnated with too many of the nitrous Particles, which the Soil It paſſeth over is charged with, the Water is ſeldom made uſe of in the Offices of the Table or Kitchin. We have the Traces here of a large City, with the Remains, as uſual, of Pillars, broken Walls and Ciſterns. But at preſent the *Nic-kowſians* make Themſelves famous for the Tombs, They pretend to have, of the *Seven Sleepers*[3], Whom They ſtrenuouſly maintain to have been *Muſſelmeen*, and to have ſlept at This Place. Boo-muggar. Nic-kowſe. Seedy Laſſan.

Half Way betwixt the *Ras el Aioune* and the Mountains of *Welled Aly Ben Sa-boure*, we have other Ruins and ſeveral Troughs and Ciſterns of Stone; all of Them the Work of the Antients, and into which the plentiful Fountain of *Azell* is conducted. Three Leagues to the S. S. E. of the *Ras el Aioune*, are the Mountains of the *Welled Sultan*, who are ſucceeded, in a like mountainous Tract, by the *Welled Fathmah*: and then by Ain Azell. Welled Sultan. Welled Fathmah.

1 Viz. a قطع ſecuit. 2 *A Word like this*, viz במגריו Bemuggarou *we meet with in the H. Scriptures*; *rendred* In His or Their Dwellings. *Job.* 18. 19. *Pſ.* 55. 16. *Magalia* etiam dicta quaſi *Magaria*, quod *Magar* [מגר] Punice *Novam Villam* dicunt. *Iſid.* Orig. l. 15. Cap. 12. 3 *The common Opinion is that They Slept in a Cavern of Mount* Ochlon, *near the City* Epheſus, *from* A. D. CCLIII. *to* A. D. CCCCVIII, viz. *from the* Decian *Perſecution to the Time of the younger* Theodoſius. *vid.* Gregoire de Tours *de gloria Martyrum.* C. 95. *Diction. de* Moreri *in Voc.* Dormans.

Lakh-dar. the *Lakh-dar*. The Latter are a Clan of *Kabyles* as inhoſpitable as Their Mountains are rugged; ſpreading Themſelves from the *Booma-zooſe*, through *Coſſoure* and *Me-der-ree*, as far as the weſtern Borders of *Jibbel Aureſs*. The *Welled Zei-an* are the Neighbours of the *Lakh-dar* to the Southward: in which Situation we have the Village of *Lwo-taiah*, with a Branch of the *Ahyle* or *Hyle* [1] [عيال اهل الل] *Ben Aly*, the principal *Arabs* of This Province; who, beſides Their extenſive Poſſeſſions in This mountainous Diſtrict, ſpread likewiſe Their Encampments to a great Diſtance in the *Sahara*. *The* [*Wed el* [قنطره] *Kant'rah*] *River of the Bridge* is known to moſt of Theſe *Arabs* and *Kabyles*; for riſing below the *Welled Fathmah*, and winding Itſelf through the Country of the *Lakh-dar*, (where we have the Bridge that giveth Name to the River) It is continued through the Diſtrict of the *Welled Zei-an* and *Lwo-taiah*, watering afterwards the Gardens of *Biſcara*, a noted Village of the *Sahara*.

Welled Zei-an.

Hyle Ben Aly.

Wed el Kant'rah.

JibbelYouſef. The Chain of Mount *Atlas*, that we left among the *Welled Aly Ben Sa-boure*, is continued by *Jibbel Youſef*, a fruitful Mountain, five Leagues to the S. by E. of *Seteef*. Upon the Declivity of It, near the eaſtern Encampments of the *Raigah*, we have the little Village *Gije-el*, that was formerly a City of the *Romans*. *Jibbel Youſef* is joyned by the Mountains of *Welled Sel-lem*, where there are other Ruins, called *Zeryiah* by the *Arabs*. The high and rugged Mountains of *Muſtewah* follow Thoſe of the *Welled Sel-lem*, inclining likewiſe, as They do, towards the S.E. I have already obſerved that They belong to the *Welled Abde-nore*, a powerful Tribe, who live in the champain Country in Tents and on the Mountains, (whither Their Quarrels frequently oblige Them to retire) in mud-walled Hovels, like the *Kabyles*. *Aly Ben Gy-doune*, the *Shekh* of This Community, hath often baffled, by His extraordinary Valour and Conduct, the whole Force of *Algiers*, 'till They have, as uſual, invited the *Hirkaat*, *Ziganeah* and ſome other neighbouring *Arabs* to Their Aſſiſtance. *The* [*Hadjar Soudah*] *Black Rock*, and the mountainous Diſtrict of the *Welled Hir-*

Gije-el.

Welled Sellem.

Zeryiah.

Jibbel Muſtewah.

Welled Abde-nore.

Aly Ben Gydoune *Their* Shekh.

Hadjar Soudah.

Welled Hirkaat.

1 *This Appellation, which, as far as I am informed, is peculiar to This Tribe, is rendred by* Golius, Populus, Aſſeclæ, Affines, familia, domeſtici, liberi & poſteri: *and is therefore another word only for* Welled *or* Beni (Vid. Not. p. 17.) *which have ſo often occurred.* Chaijl [חיל] *which ſeems to be the ſame, is tranſlated in the H. Scriptures,* (1 Sam. 10. 26.) a Band of Men, (Pſ. 33. 16.) an Army, (Pſ. 136. 15.) an Hoſt.

kaat,

kaat, in a S. E. Direction likewiſe from *Jibbel Youſef* and *Muſtewah*, are the next in Order. At the Foot of Theſe Mountains, where They border upon *Jibbel Aureſs*, we have *Baitnah*, a large Heap of Ruins, exceedingly well watered, and lying at the half Way nearly betwixt *Conſtantina* and *Biſcara*. Baitnah.

Jibbel Aureſs (or *Evreſs* as the *Turks* pronounce It) the *Mons Auraſius* of the Middle Age, and the *Mons Audus*, I preſume, of *Ptolemy*, ſucceeds the Mountains of the *Hirkaat*, and lyeth to the Southward of *Conſtantina*. It is not one ſingle Mountain, as the Name would inſinuate, and as *Procopius* [1] ſeems to deſcribe It, but a large Knot of Eminences, running one into another, with ſeveral little Plains and Valleys intervening. However both the higher and lower Parts of It, are moſt of Them of the utmoſt Fertility, and ſtill continue to be the Garden of the Kingdom. The Whole may be a hundred and twenty Miles in Circuit, or three long Days Journey according to *Procopius*: and the northern Part alone, which is viſited every Year by a flying Camp of the *Algerines*, is poſſeſſed by ſuch a Number of Clans [2], that It requires forty of Their Stations to bring Them All under Contribution. The *Turks* rarely paſs towards the *Ain Ou heide*, an intermitting Fountain to the S. E. flowing only, as I am informed, on Fridays; at which Time, It diſchargeth Itſelf, in a plentiful Flux of Water, into the River of *Bag-gai*. The like Ruggedneſs of Theſe Mountains to the Southward, equally diſcourageth Them from making any Advantages towards the *Near dee*, a ſturdy Community, ſo well fortified by Nature, that one of Their *Marab-buts* expreſſed the Danger of attacking Them, by *the eating of Fire* [3]. A high pointed impenetrable Rock, the Seat of Their *Daſhkrah*, ſeems to be the *Petra Geminiani* [4] or the *Tumar* of *Procopius*, anſwering to all the Circumſtances, that are recorded of one or other of thoſe Places, by that Hiſtorian.

Jibbel Aureſs, *The* MONS AURASIUS, *and* AUDUS. *Exc.* p. 14. D.

The Clans of It.

Ain Ouheide.

Near-dee.

There are a Number of Ruins ſpread all over Theſe Mountains, the moſt remarkable of which, are thoſe of *L'erba* or

L'erba, *or* Tezzoute.

1 Τοῦτο δὲ τὸ ὄρος [Auraſius] — μέγιστον δὲ ἁπάντων ὄζειν, ὧν ἡμεῖς ἴσμεν· ἡμερῶν γὰρ τειῶν ἐνταῦθα εὐζώνῳ ἀνδρὶ ὡδὸός ὄζι. *Procop. Bell. Vand.* L. 2. Cap. 13. p. 266. 2 *Viz.* The *Boozeenah*, *Laſhaſh*, *Maifah*, *Boo-aerf*, &c. 3 La Shuff Neardy! Tackul el Nahar. *Dont ſee* (fight with) *the* Neardy: in ſo doing *you will* (catch *a Tartar*) *eat Fire*. 4 Ἔστι δέ τις ἐν Αὐρασίῳ πέτρα ἀπότομος κρημνῶν ἐς μέσον ἀνέχουσα· πέτραν αὐτὴν Γεμινιανὴ καλοῦσιν οἱ ἐπιχώριοι· ἣ δὴ πύργον οἱ πάλαι ἄνθρωποι βραχὺν κομιδῇ ποιησάμενοι, καταφυγήν τε ἰσχυρὰν τινα καὶ ἀμήχανον, τῆς τοῦ χωρίου φύσεως σφίσι ξυλλαμβανούσης, ἐδείμαντο. *Procop. Bell. Vand.* L. 2. Cap. 13. p. 286. Ἱδρῦσθαι ἐς τὴν Αὐρασίου ξυμβολὴν ξὺν τῷ ἄλλῳ στρατῷ ἀνέβη χῶρόν τε εὐρὺν κρημνοῖς τε πανταχόθεν ἀνεχόμενον, καὶ πέτρας ἀποτόμους περιῳκοδομημένον, Τέμαρ ὄνομα. ἐνταῦθα ἡσύχαζε. *Id.* Cap. 19.

Tezzoute, three Leagues nearly in Circumference. We have here a great Variety of Antiquities; for beſides the magnificent Remains of ſeveral of the City Gates, (which according to a Tradition of the *Arabs*, were forty in all, and that when the Place was in Proſperity, It could ſend out of each Gate forty thouſand armed Men,) we have the Seats and upper Part of an Amphitheatre; the Frontiſpiece of a beautiful *Ionick* Temple, dedicated to *Eſculapius*; a large oblong Chamber, with a great Gate on each Side, intended perhaps for a triumphal Arch; and *The* [*Cubb' el* [عروس] *Ar-roſah*] *Cupola* of the Bride, as the *Arabs* call a little beautiful *Mauſoleum*, built in the Faſhion of a *Dome*, ſupported with *Corinthian* Pillars.

The LAMBESA, *or* LAMBESE. *Exc.* p. 15. C. p. 26.

Theſe and ſeveral other Edifices of the like Nature, ſufficiently demonſtrate the Importance This City muſt have been of in former Times; which alone, without the Authority of Inſcriptions, might be a preſumptive Argument for what hath been already ſuggeſted, that *Tezzoute* or *L'erba* was the *Lambeſe* of the Antients. The particular Notice taken of *Lambeſe* in the *Itinerary*, ſuppoſeth It to be the moſt conſiderable City of That Part of the Country, where It was ſituated: and the reſpective Diſtances and Directions laid down by the ſame Author, in conducting us thither, point out to us the Situation of It in general, whereby It made with *Theveſte* and *Sitifi* an irregular Kind of Triangle, whoſe Height was to be determined by the Diſtance of *Cirta*. *Ptolemy* indeed by placing *Sitifi* to the Southward of *Cirta* and *Lambeſa*, or in the Situation of the preſent *Theveſte*, giveth each of theſe Places a Poſition very different to what They are placed in: however, by informing us, that the *Legio Tertia Auguſta* was ſtationed at *Lambeſa*, He furniſheth us with a Matter of Fact, and ſo far inſtructeth us, that where we can find the *Third Legion*, as we do here at *Tezzoute*, there we may look for His *Lambeſa*. We have the following Inſcriptions at This Place.

Upon the Frize of the Temple of Eſculapius.

AESCVLAPIO ET SALVTI IMP. CAES. MARCVS AVRELIVS ANTONINVS AVG. PON. MAX.
IMP. CAES. LVCIVS AELIVS VERVS AVG.

DEON-

Upon a ſquare Stone hard by It.

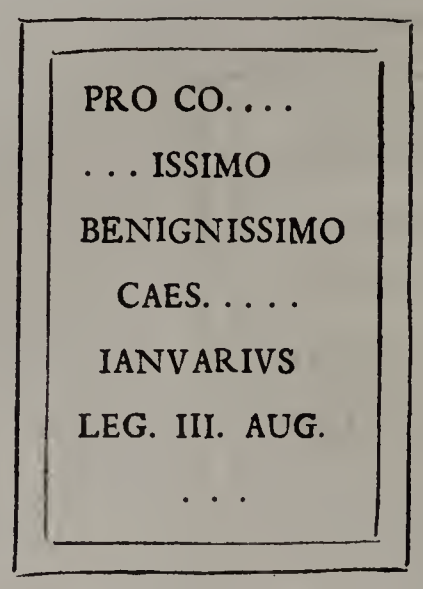
DEONTEIO FONTINIANO
STERNIO RVTINO
LEGATO AVGVSTORVM
PR. PR. COS. DESIGNATO
SEX TERENTIVS SATVR
NINVS LEG. . . .
AVGVST.

In an old Moſque.

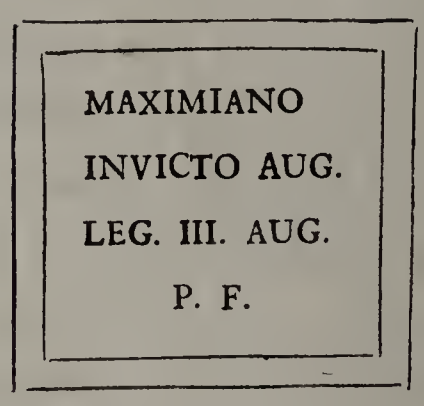
IMP. CAESARE
M. AVRELIO ANTONINO
ARMENIACO
PARTHICO
TRIB. POTEST- - -PONT. MAX.
LAMBASENTIVM - - - -
D. D. P. P.

Near a triumphal Arch.

IMP. CAES.
ÆLIO HADRIANO
ANTONINO AVG.
PONT. II. MAXIMO
TRIB. POTEST. X
IMP. II. COS. III. P. P.
DEDICANTE
INDVIO CR. . .
LEG. AVG. PR. PR.


PRO CO....
...ISSIMO
BENIGNISSIMO
CAES.....
IANVARIVS
LEG. III. AUG.
...

Near the Amphitheatre.


MAXIMIANO
INVICTO AUG.
LEG. III. AUG.
P. F.

The Inhabitants yellow hair'd.

We are not to leave the Mountains of *Aureſs* without obſerving that the Inhabitants have a quite different Mein and Aſpect from their Neighbours. For Their Complections are ſo far from being ſwarthy, that They are fair and ruddy; and Their Hair, which, among the other *Kabyles*, is of a dark Colour, is, with Them, of a deep Yellow. Theſe Circumſtances, (notwithſtanding They are *Mahometans*, and ſpeak the common Language only of the *Kabyles*) may induce us to take Them, if not for the Tribe [1] mentioned by *Procopius*, yet at leaſt for ſome Remnant or other of the *Vandals* [2], who, notwithſtanding they were diſpoſſeſſed, in His Time, of theſe ſtrong Holds, and diſperſed among the *African* Families; might have had ſeveral Opportunities afterwards of collecting Themſelves into Bodies, and reinſtating Themſelves. If I am not miſtaken, in making this Mountain the antient *Audus*, we may then preſume the *Miſulami* were the former Inhabitants.

MISULAMI. *Exc.* p.14. E.

Twaabah.

Beyond the *Auraſians*, are the *Twaabah:* then follow the *Beni Sweek*, and the *Me-lou-nouſhe*; after whoſe ſeveral *Daſhkras* and Encampments, are Thoſe of the *Bera-neeſe*, who of all theſe Mountaineers lye neareſt to the *Sahara*. The *Miædij*, I preſume, were formerly poſſeſſed of This Country.

MIÆDIJ. *Exc.* p.14. E.

Wed el Serkah, *The principal River of* Aureſs.

The River *Serkah* hath It's Fountains in the Hilly Country to the Southward of *Tagzah* and *Burgh Twill*; and, winding Itſelf afterwards through *Jibbel Aureſs*, receiveth the *Sootus*, the Rivulet of *Tezzoute* and other Contributions. After which

1 —— ἐν ὥσπερ οἱ Μαυρήσιοι μελανόχροοι, ἀλλὰ λευκοί τε λίαν τα σώματα, καὶ τὰς κόμας ξανθοί. — *Proc. B. Vand.* l. 2. c. 13. ſpeaking of a people a great way within the deſart (ἔρημος ὅτι πλεῖστον διήκει.)

2 Τέτων δὴ ἦν Βανδίλων, οἳ ἔμειναν ἐν γῇ τῇ πατρῴᾳ, οὐδὲ μνήμη πω, οὐδὲ ὄνομα ἐς ἐμὲ σώζεται. ἔστε γὰρ οἶμαι ὀλίγοις ποσὶν ἔτεσιν ἢ βεβιᾶσθαι πρὸς βαρβάρων τῶν σφίσιν ὁμόρων, ἢ ἀναμεμίχθαι ἔτι ἀκριβοῖς τεύχεσι, τότε ὄνομα ἐς αὐτὸς πω ἀπεκρύβη. *Proc. Bell. Vand.* l. 1. c. 22.

Addi-

Additions It changeth It's Name, from the Colour of the Water, into that of *The* [*Wed* [ابيض] *Abeadh*] *White River*; and leaveing the *Twaabah*, a few Leagues to the W. falls to the Eaſtward of the *Bera-neeſe*, into the Province of *Zaab*. This River, as the general Courſe of It lyeth in the ſame Meridian with *Conſtantina*, might have been made a proper Boundary betwixt the *Mauritania Sitifenſis* and *Numidia*. Twaabah.

We are now to deſcribe the Inland Parts and Inhabitants of the Eaſtern Diviſion of This Province, formerly poſſeſſed by the *Cirteſij*, who, I conjecture, might have been bounded by the Meridians of the *Great River* and *Sgigata*; by the *Nabathræ*, who ſucceeded Them, as far perhaps as the Meridian of *Tuckuſh:* And by the *Iontij*, who were the Maſters of the following Part of *Numidia*, as far as *Ta-barka*. *The Country of the* CIRTESIJ, *Exc.* p. 14. D. p. 15. A. B. NABATHRÆ, *Exc.* p. 14. D. IONTIJ. *Exc.* ibid.

Above the *Beni Be-leet* therefore are the *Beni Wel-banne*, a conſiderable Clan, who live near the half Way betwixt *Conſtantina* and *Skigata*. The rugged Mountain of *Sgowe* belongs to Theſe *Kabyles*; and upon the Declivity of It to the Weſtward, are the Ruins of an old City, called at preſent *Ma-ſarah*. The *Grarah* and the *Hamzah*, the next Inhabitants to the Eaſtward, are poſſeſſed of what ſeems to have been the N. E. Frontiers of the antient *Cirteſij:* being ſucceeded, in a leſs mountainous Country, by the *Hareiſhah* and *Fez-arah*. Betwixt the large Pond of the Latter and *Bona*, is the *Gun-nara*, a Heap of Ruins, the moſt remarkable of which are thoſe of an old Caſtle. Beni Welbanne. JibbelSgowe. Ma-ſarah. Hareiſhah. Fez-arah. Gun-nara.

The *Welled Boo-zeeſe* have Their *Douwars*, nearer the *Seibouſe*, to the Southward of the *Hareiſhah*. Their Diſtrict is more woody and mountainous than the former; unleſs when They encamp in the *Boo-hammam*, near the Banks of the *Seibouſe*. *Aſh-cóure*, a ſmall Heap of Ruins, is ſituated upon the eaſtern Skirts of the *Boo-hammam*, near the *Ain Mylfah:* and a little below Them there are other Ruins, and a Number of lukewarm Springs, bubbling up within a large ſquare Baſon of *Roman* Workmanſhip. Theſe, which are called from Their Warmth and Quality *Hammam* or *Hammah*, ſeem to be the *Aquæ Calidæ*, or *Tibilitanæ*; as the Ruins Themſelves may be the *Tibilis* of the Antients; lying about ten Leagues to the S. W. of *Hippo Regius*, and ſixteen to the E. of *Cirta*; in ſuch a Poſition nearly, as It is placed in by the Author of the *Itinerary*. Welled Boozeeſe. Aſh-coure. † Hammah, *The* AQUÆ CALIDÆ, *or* TIBILITANÆ, *and the* TIBILIS. *Exc.* p. 16. A. p. 26. F. p. 36. D. *Tab. Peut.* L.

Welled Ma-ſoude. In the ſame Parallel with the *Welled Boo-zeeſe*, but to the Eaſtward of the *Sei-bouſe*, are the *Welled Ma-ſoude*, who live

Shebnah. over againſt the *Anebbians*, and the *Merdaſs*; as the *Shebnah*, who ſucceed Them, are to the Southward of the *Ma-zoulah*. Both theſe Tribes poſſeſs a large and fruitful Country, although

Welled Aly. It be ſomewhat mountainous. *Welled Aly* live above the

Beni Salah. *Shebnah*; and the *Beni Salah* above the *Welled Ma-ſoude*; both of Them powerful Clans, and Inhabitants of the mountainous Diſtrict that borders upon the *Hameeſe*, the weſtermoſt Branch of the River *Mejerda*.

The Diſtrict of Mownah. To the N. W. of the *Beni Salah*, below *Jibbel Saadah*, we have the Diſtrict of *Mownah*, a level and fruitful Spot of Ground, lying along the ſouthern Banks of the *Sei-bouſe*. The *Boo-hammam* and the *Ain Mylfah* lye over againſt It. *Alaſh-*

Alaſhoure. *oure*, a Town of *Roman* Extraction, is ſituated, upon the eaſtern Borders of It, below the *Beni Salah*; and four Leagues

Gelma, *The* CALAMA. *Exc.* p.28. p. 32. farther, in View of the *Aquæ Tibilitanæ*, is *Gelma*, or *Kalmah* as the *Turks* pronounce It, a large Heap of Ruins with ſeveral Rows of Pillars and other Fragments of Antiquities ſtill remaining, which the Hoſtilities apprehended from the *Beni Salah*, would not give me leave to examine. † *Gelma* is undoubtedly the *Calama* ſo much wanted [1] in the Old Geography, lying betwixt *Hippo* and *Conſtantina*, but nearer the Former, as St. *Auſtin* [2] hath placed It.

JibbelArtyah To the Northward of the *Boo-hammam*, are the Mountains

Ly-aiſhah. of *Artyah* and the *Arabs Ly-aiſhah*, who, reaching beyond the *Wed el Ze-nati* to the Southward, encamp ſometimes in the Country of the *Girfah*. In Their Diſtrict are *The* [*Hammam*

Hammam Meskouteen. *Meskouteen*] *ſilent or inchanted Baths*, ſituated on a low Ground, ſurrounded with Mountains. There are ſeveral Fountains that furniſh the Water, which is of an intenſe Heat, and falls afterwards into the *Ze-nati*. At a ſmall Diſtance from theſe Hot Fountains, we have others, which upon Compariſon are of as intenſe a Coldneſs; and a little below Them, ſomewhat nearer the Banks of the *Ze-nati*, there are the Ruins of a few Houſes, built perhaps for the Conveniency of ſuch Perſons, who came hither for the Benefit of the Waters.

1 Situm certum *hujus Civitatis* demonſtrare non poſſumus. *Cellar.* Geogr. Antiq. l. 4. c. v. p. 122. 2 Inter *Conſtantinam* quippe ubi tu es, & *Hipponem* ubi ego ſum, *Calama* ubi ille [*Criſpinus*] eſt, vicinior quidem nobis, ſed tamen interpoſita eſt. *D. Auguſt.* contra Litteras *Petiliani*. l. 2. c. 99.

The

The *Girfah*, the Neighbours of the *Ly-aiſhah*, have the *Beni Salah* to the Eaſt, and the *Grarah* and *Hamzah* to the Northward. They are a numerous Tribe, the Succeſſors perhaps of the antient *Ze-nati*; ſpreading Their *Douwars* from the Banks of the Rivers *Sei-bouſe*, *Sebba Aioune* and *Ze-nati*, to Thoſe of the *Serff* and *Alleegah*. The River *Ze-nati* might probably have been named from Their ſuppoſed Predeceſſors. All This Country is a fruitful Interchange of Hills and Valleys; and ſome Parts of It, eſpecially Thoſe that are mountainous, are interſperſed with ſeveral Forreſts and Plantations of Olive Trees. Girfah.

Upon an Eminence, two Leagues to the S. W. by W. of the *Hammam Meskouteen*, under the Shade of one of theſe Plantations, there is a large Extent of Ruins, called at preſent *Anounah*, where we have a ſmall ſquare Building nearly entire, which by the Figure of a Croſs + ſtill remaining upon the Door Caſe, we may conclude to have been ſome Chappel of the *Chriſtians*. Among the Ruins is the following Inſcription. Anounah.

MEMMI
US M. F.
PRUDENS
V. AN. XV.

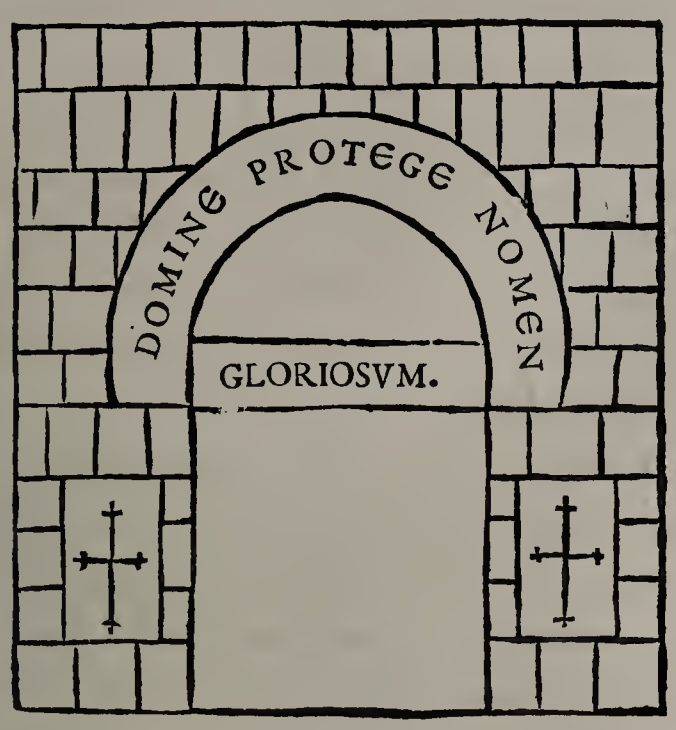
Alleegah, another City in Ruins, lyeth ſeven Leagues to the W.N.W. of *Anounah*, and five to the Eaſtward of *Conſtantina*. It is ſituated in a Plain, upon the weſtern Banks of a River of the ſame Name. *Seni-ore*, another Heap of Ruins, lyeth ten Miles to the Southward of *Anounah*, not far from the River *Serff*. There is a large Tower at This Place, beſides a Fountain of excellent Water, and good Paſturage; but the Forreſts, all about It, are ſo frequented with wild Beaſts, that the *Girfah* very rarely ſit down in the Neighbourhood of It. Alleegah. Seni-ore.

The *Welled Braham*, joyn the weſtern Encampments of the *Girfah*, and extend Themſelves as far as *Conſtantina*. Their Diſtrict is not ſo much incumbered with Forreſts as the Former, and might have been formerly the eaſtern Part of the *Regio Cirteſiorum*. The weſtern Parts, near *Tattubt*, *Jidmeelah* &c. Welled Braham.

have been already taken Notice of; among thoſe which are
Beer Staal. nearer the Meridian of *Cirta*, is [*Beer Staal*] where we have, as the Name [بير *Beer*] inſinuates, a Well, of *Roman* Workmanſhip, ſituated betwixt the River *Alleeegah* and *Hydrah*,
Summah. one of the Fountains of the *Boo-mar-zooke*. *Summah*, a beautiful Plain, with a Heap of Ruins upon It, lyeth a little to the Southward of *Hydrah*; and ten Miles farther is *The* [*Ain el Trap* or *Trab*] *Muddy Fountain*, ſurrounded with a rich Coun-
Phyſ-geah. try belonging to the *Welled Eeſah*. *Phyſ-geah*, where we have other Footſteps of the *Romans*, is four Leagues to the W. of *Ain el Trap*, and five to the S. by W. of *Conſtantina*. There is here a very plentiful Fountain, which formerly ſupplyed
Ziganeah. *Conſtantina* with Water. The high Mountain of the *Ziganeah* is in this Neighbourhood; and at two Leagues Diſtance from It, upon the Borders of the *Welled Eeſah*, is *Tagzah*, a large Extent of Ruins, with a well watered Country round about It.
Burgh Twill, A little farther, in the ſame Direction, is *The* [*Burgh* طويل *Twill*]
The TURRIS CÆSARIS. *High Tower*, the only Remains of another antient City of the
Exc. p.26. F. *Cirteſians*, built in the ſame fruitful Soil, and with the like Conveniences as *Tagzah*. One or other of Theſe Places, and perhaps the Latter, was the *Turris Cæſaris* taken Notice of in the *Itinerary* to be forty Miles diſtant from *Cirta*, in travelling thither by the Way of *Sigus*. We find *Sigus* placed fifteen Miles from the *Tower* of *Cæſar*, where the Roads united that conducted us from *Theveſte* and *Tipaſa* to *Cirta*. We may take
Temlouke, *or* SIGUS. *Exc. ibid.* & A. E. It therefore for *Temlouke*, an old City in Ruins, built in a ſpacious Plain, below Mount *Telladeeſe*, at the Diſtance of four Leagues to the N. E. of *Burgh Twill* and ſeven from *Conſtantina*.

Shbai-hee. On the other ſide of Mount *Telladeeſe*, we have the Traces of another great City, called *Shbai-hee*, and ſometimes (*Shbai-hee enta bent' Pharaoune*) *Shbaihee of the Sons of Pharaoh*, from a current Tradition, that the *Pharaohs* were formerly the Maſters of this Country, and that the Reſidence of the *Viceroy*, who was always one of Their Sons, was kept at This Place. This likewiſe is ſituated in a fruitful Plain, perpetually verdant from the ſeveral Springs and Rivulets that water It.
Seedy Rou-geiſe. *Seedy Rou-geiſe*, a large fertil and well watered Sett of Eminences, lye above *Shbai-hee*, four Leagues to the S. E. of *Burgh Twill*.

Twill. Among the Ruins upon This Mountain, we have the following Antiquity, and Inſcription.



Near This Structure, there is likewiſe the following Inſcription.

Q. PETICIVS Q. FILIVS PAPI
RIA VICTOR - - - - MEM.
VIR. VIXIT ANNIS. . . .

† *Cirta*, or *Conſtantina* as It was afterwards called [1], is well ſituated by *Pliny*, forty eight *Roman* Miles from the Sea. It is deſcribed in Hiſtory to be one of the chief as well as one of the ſtrongeſt Cities [2] of *Numidia*: the firſt of which Circumſtances, we find confirmed by the Extent of the Ruins: the latter by It's particular Situation. For the greateſt Part of It hath been built upon a Kind of *Peninſular* Promontory, inacceſſible on all Sides, except towards the S. W. This I computed to be a good Mile in Circuit, lying a little inclined to the Southward; but ending to the Northward in a Precipice of at leaſt a hundred Fathom in perpendicular. In this Direction we have a beautiful Landskip ariſing from a great Variety of Vales, Moun-

CIRTA, *or* CONSTANTINA. *Exc.* p. 7. B. p. 15. A. p. 18. Cap. 6. p. 21. Cap. 3. p. 23. Cap. 26. &c.

The Situation of the Peninſula,

1 Per *Africam* ſacerdotium decretum *Flaviæ* genti, *Cirtæ* que oppido, quod obſidione *Alexandri* ceciderat repoſito ornatoque nomen *Conſtantina* inditum. *Aur. Victor* in Vita *Conſtantini*. ☞ *Cirta* ſ. *Cirtha*, *Punice*, קרתא *Cartha*, i. e. Civitas. *Boch.* Chan. l. 1. cap. 24. *Kiriath* joyned with *Arba*, *Jerim* &c. in the H. Scriptures ſeems to be the ſame Word. 2 *Jugurtha*— neque propter Naturam loci *Cirtam* armis expugnare poteſt. *Sall. Bell. Jug.* §. 25. Exc. p. 7. B.

tains and Rivers, which lye before It to a great Diſtance. To the Eaſtward, our Proſpect is bounded by an adjacent Range of Rocks, much higher than the City; but towards the S. E. the Country is more open, entertaining us with a diſtant View of the Mountains of *Seedy Rougeiſe*, and of Thoſe of the *Ziganeah*. In this Direction the *Peninſular* Promontory (as I have called It) is ſeparated from the neighbouring Plains by a deep narrow Valley, perpendicular on both Sides, where the *Rummel* conveys It's Stream, and over which there was formerly a Bridge of excellent Workmanſhip.

and of the Neck of Land to the S.W.

The Neck of Land to the S. W. near which ſtood the principal Gate of the City, is about the Breadth of half a Furlong, being intirely covered with a *Series* of broken Walls, Ciſterns and other Ruins, which are continued quite down to the River, and carried on from thence over a Strip of plain Ground that runs Parallel with the deep narrow Valley already deſcribed. Such was the Situation and Extent of the antient *Cirta*. But the preſent City hath not the ſame Dimenſions, being confined to that Part of It, which I have called the *Peninſular* Promontory.

The Ruins of the Ciſterns, and Aqueduct,

Beſides the general Traces of a Diverſity of Ruins ſcattered all over This Place, we have ſtill remaining, near the Centre of the City, that particular Sett of Ciſterns, which I judge received the Water brought thither from *Phyſ-geah* by an Aqueduct. They are about twenty in Number, making an *Area* of fifty Yards ſquare. The Aqueduct is ſtill in a more ruinous Condition than the Ciſterns; however the Fragments, which have continued down to this Time, ſufficiently demonſtrate the publick Spirit of the *Cirteſians*, in erecting a Structure that would require ſuch an immenſe Quantity of Materials.

and of a large Portico.

Upon the Brink of the Precipice to the Northward, there are the Remains of a large and magnificent Edifice, where the *Turkiſh* Garriſon is lodged at preſent. Four of the *Baſes*, each ſeven Foot in Diameter, with their reſpective Pedeſtals, are ſtill in their Places, and ſeem to have appertained to the *Portico*. They are of a black Stone, little inferiour to Marble, hewn in all probability out of that very Range of Rocky Precipices, upon which They are founded. The following imperfect Inſcription, placed in a Wall of modern Workmanſhip, ſtrikes the Eye in viewing the Situation of the *Portico*.

AID

Vs. p. 127.

p. 105.



D. M. S
AELIA SATVRNI
NA PIA VIX. XI. H. S.



Caſsir

Gulah. p. 128.



To S.r BOUCHIER WREY of Tavestock
in Devonshire, Bar.t

AID III VIR PR
- - - - - - - - -
RVSICADE BIS
PONTIFEX - - -
PERFECIT.

The ſide Poſts of the principal Gate of the City, which are of a beautiful reddiſh Stone not inferiour to Marble, are very neatly moulded and pannalled. An Altar of pure white Marble maketh Part of a neighbouring Wall; and the Side of It in View, preſents us with a well ſhaped *Simpulum* in a bold *Relief*. The Gate towards the S. E. is in the ſame Faſhion and Deſign, though much ſmaller: and lyeth open to the Bridge that I have mentioned to have been built over This Part of the Valley. *The Gates.*

The Bridge was a Maſter piece in It's Kind, having had the Gallery and the Columns of the Arches adorned with Corniſhes and Feſtoons, Ox Heads and Garlands. The Key-Stones likewiſe of the Arches are charged with *Caducei* and other Figures. Betwixt the two principal Arches, we ſee, in a ſtrong *Relief* well executed, the Figure of a Lady treading upon two Elephants, with a large Eſcallop Shell for Her Canopy. The Elephants, having their Faces turned towards each other, twiſt their Trunks together; and the Lady, who appears dreſſed in Her Hair, with a cloſe bodied Garment like the riding Habit of our Times, raiſeth up Her Petticoats with Her right Hand, and looks ſcornfully upon the City. This *Group*, in any other Situation, might be ſuppoſed to belong to ſome Fountain: it being well known, that They were ſometimes laid out in ſuch ludicrous and wanton Deſigns. Upon a Stone, in the River below It, I traced out the following Words. *The Bridge.*

CAI. IVLI
SIGNINARI

Below the Bridge, the *Rummel* begins to turn to the Northward; where It runs, for near a Quarter of a Mile in that Direction, through a rocky ſubterraneous Paſſage, deſignedly laid open in ſeveral Places, for the greater Conveniency of drawing up the Water, or cleanſing the Channel. According *The ſubterraneous Paſſage of the* Rummel.

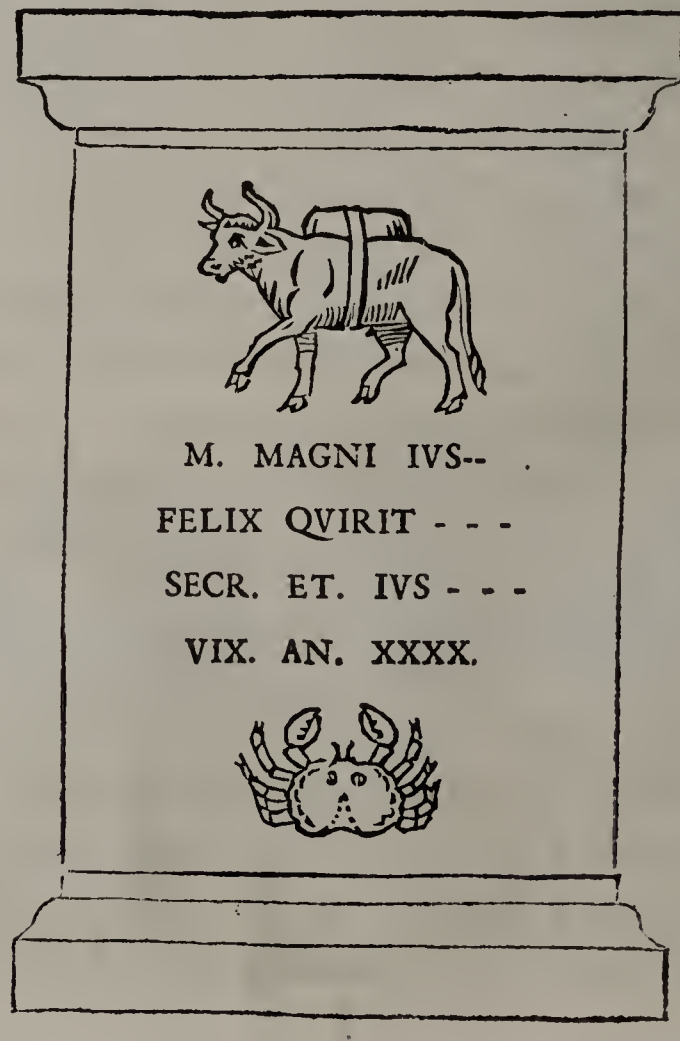
to all Appearance, It ſeems to be an extraordinary Proviſion of Nature for the Admiſſion of This River, which muſt have otherwiſe formed a prodigious Lake, and thereby laid a great Part of the neighbouring Country under Water, before It could have found out any other Way to the Sea.

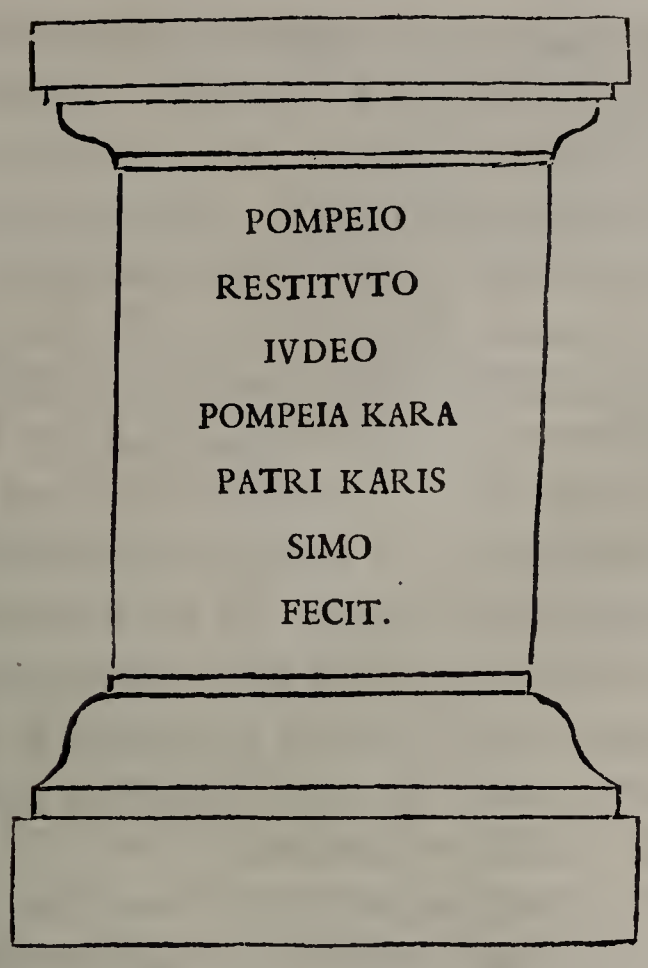
The Ruins of a Triumphal Arch.

Among the Ruins to the S.W. of the Bridge, upon the narrow Strip of Land juſt now deſcribed, we have the greateſt Part of a triumphal Arch, called *The* [*Caſſir Goulah*] *Caſtle* (as They interpret It) *of the Giant*, conſiſting of three Arches; the middlemoſt whereof is the moſt ſpacious. All the Mouldings and Frizes are curiouſly embelliſhed with the Figures of Flowers, Battle Axes, and other Ornaments. The *Corinthian* Pilaſters, erected on each ſide of the grand Arch, are pannelled, like the ſide Poſts of the Gates of the City, in a *Guſto*, as far as I have obſerved, peculiar to *Cirta*; but the Pillars of the ſame Order, which ſupported the Pediment, are broken down and defaced.

Inſcriptions, &c. below the Precipice.

Without the Precincts of the City, under the great Precipice, we meet with the following ſepulchral Inſcriptions. The firſt of Them, which is upon a *Cippus*, with the Figure of a loaded Ox in *Baſſo Relievo* above It, and of a Crab below It, maketh one of the Steps, as we deſcend to the lukewarm Springs of the *Marab-butt Seedy Meemon*, who lyeth there interred.





A Quarter of a Mile to the Eaſtward of *Seedy Meemon*, the *Rummel* falls, from It's ſubterraneous Channel, in a large *Caſcade*. The higheſt Part of the City lyeth above It, from whence Criminals ſtill continue [1] to be precipitated into (This Part of) the River. A little way beyond the *Caſcade*, is *Kabat-beer-a-haal*, for ſo They call a neat tranſparent Fountain, full of Tortoiſes. Several ſtrange Stories [2] have been related of theſe Animals, without any Foundation.

The Caſcade *of the* Rummel.

Kabat-beer-a-haal.

Leaving *Conſtantina* and the *Welled Eeſah* to the N. and N. W. we enter upon the Country of the *Hen-neiſhah*, who are not only a powerful and warlike, but a genteel and comely Tribe. To Them and Their gallant Commander *Bwoa-zeeſe*, the *Algerines*, in Their late Wars with *Tunis*, have been often indebted for a compleat Victory or honourable Retreat. Their Diſtrict, the moſt fruitful as well as the moſt extenſive of *Numidia*, lyeth betwixt the Rivers *Hameeſe* and *Myski-anah*; This, the moſt ſouthern, the Other the moſt northern Branch of the *Me-jerdah*. There is ſcarce an Acre of It, but what is watered by ſome choice Fountain or Rivulet; and there are few of theſe Conveniences without having had ſome City or Village

The Country of the Henneiſhah, *full of Ruins.*

1 Vid. Not. * p. 93. 2 Eſt quoque huic oppido (*Conſtantinæ*) vicinum quoddam balneum aquæ calidæ, quæ inter rupes fluendo diffunditur: hic maxima eſt teſtudinum copia quas ejus Civitatis mulieres dæmones dicunt: & quoties contingit aliquem corripi febre, aut alio quovis morbo, illud mox a teſtudinibus profectum putant. *J. Leo.* l. 5. p. 211.

built in the Neighbourhood; but which are found to be ſo miſerably defaced, that a Heap of Rubbiſh, without either Name or Inſcription, is what generally remains of Them at preſent. In this Condition, to mention no more, are the Ruins of *Daha-mam*, ſixteen Leagues to the S. E. of *Conſtantina*, in the Way to *Tipſa*; at *Ama-mah* three Leagues farther to the Southward; and at *Greeſah* ſix Leagues to the E. by N. of *Ama-mah*.

Daha-mam.
Ama-mah.
Greeſah.

† *Tiffeſh*, the *Theveſte* of the Antients, is, I preſume, the only City of This Diſtrict which hath preſerved It's old Name, though, at the ſame Time, It could not ſecure It's Walls from the Devaſtations of the *Arabs*. It hath been ſituated, like the reſt, in a fine Plain, with a little Rivulet running by It, and may be computed to lye ſix Leagues to the S. S. E. of *Gelmah*, eight to the N. E. of *Daha-mam*, and about nineteen to the E. S. E. of *Conſtantina*.

Tiffeſh, *The* THEVESTE. *Exc.* p.15.C. p.26.A. p.27. A. B. p. 28.

Upon the eaſtern Confines of the *Hen-neiſhah*, eight Leagues from *Tiffeſh*, is *Elgattar*; and three Leagues farther, towards the N. E. is *Taje-elt*, another old City, not long ago famous for It's rich Plantations of Fruit Trees. The *Welled Eaſs* and *Weelan*, cultivate moſt of the plain Country round about Theſe Places; and after Them, are the *Woorgah*, whoſe *Douwars* extend as far as *Caſſir Jebbir*, a little Village, eight Leagues from *Elgattar* to the Eaſtward. Here we have ſome Fragments of an Aqueduct, with other Footſteps of an antient City; which, together with the Fountains hard by It and the great Scarcity of good Water in the adjacent Parts, ſhould induce us to believe It to be the antient *Naragara*, or *Nadagara*[1], near which *Scipio* is ſaid to have encamped for the Benefit of the Water.

Elgattar.
Taje-elt.
Welled Eaſs.
Weelan.
Woorgah.
Caſſir Jebbir *or* NARAGARA. *Exc.* p. 26.E p.27.A.

The River *Serratt*, the Midland Boundary of This Kingdom, is ten Miles farther to the E. The Water of It is of a brackiſh Quality, and falls into the *Me-jerdah*. Near the weſtern Banks of It, five Leagues to the E. S. E. of *Elgattar*, is *Callah*, *Gellah*, or *Gellah at Snaan*, a conſiderable Village, built upon an high pointed Mountain, with only one narrow Road leading up to It. This Place, which is only to be conquered by Hunger or

Wed el Serratt.
Gellah.

1 —— Ανέζυξε. καὶ διαγνωσθεὶς πρὸς πόλιν Μάργαρον [ſive Nadagaram *Liv.*] κατεστρατοπέδευσε, πρός τε τὰ ἄλλα τόπον εὐφυῆ καταλαβόμενος, καὶ τῶν ὑδρείαν ἐντὸς βέλους ποιησάμενος. *Polyb.* Hiſt. l.15. *Par.*1609. p. 694. Scipio haud procul *Nadagara* Urbe, tum ad cætera loco opportuno, tum quod aquatio intra teli conjectum erat, conſedit. Annibal tumulum a quatuor millibus inde, tutum commodumque alioqui, niſi quod longinquæ aquationis erat, cepit. *Liv.* L. xxx. §. 29.

Surprize,

Surprize, is a convenient Sanctuary for the Rebels and Villains of both Kingdoms; where They are hoſpitably entertained, 'till their Friends have either procured their Pardons, or compounded for their Crimes. A little Way from the Foot of this Mountain, are the Ruins of *Gaſta*, formerly a Place of ſome Conſideration. Gaſta.

A little to the Eaſtward of *Gellah*, the *Serratt* is united by the River *Myski-anah*, whoſe principal Source is at *Ain Thyllah*, eighteen Leagues to the Weſtward. This River, running nearly parallel with the *Hameeſe*, at ten Leagues Diſtance, divideth the *Hen-neiſhah* from the *Ne-mem-ſhah*, a Tribe equally powerful and numerous, though more factious and uncivilized. Six Leagues to the Weſtward of *Ain Thyllah*, near the Confines of *Jibbel Aureſs*, are the Ruins of *Ba-gai*, formerly a conſiderable City. A River of the ſame Name paſſing by It, emptieth Itſelf afterwards into the *Mailah*, an extenſive Pond of Salt Water, at the Bottom of *Jibbel Ooſte*, a noted Mountain on that ſide of *Seedy Rou-geiſe*. Theſe, as well from an Affinity in their Names, as from their Situations, may be taken for the *Bagaſis* and *Abigas* mentioned by *Procopius*[1]. Wed el Myski-anah. Ain Thyllah. Ba-gai, *The* BAGASIS.

Neeny, formerly another of the larger Cities of *Numidia*, is four Leagues to the Eaſtward of *Ba-gai*: and ſeven Leagues to the Southward, is *Tout* [توت] a Village of the *Ne-mem-ſhah*, borrowing It's Name from the Groves of Mulberry Trees which thrive there to Perfection. *Barbar*, where there is a great Extent of Ruins, is ſituated in a Valley, five Leagues to the S. W. of *Tout*: whilſt *Maha-mall*, the Capital Village of Theſe *Arabs*, lyeth in a more rocky Soil, at the half Way nearly betwixt *Ba-gai* and *Tipſa*. Neeny. Tout. Barbar. Maha-mall.

Uk-kuſs, another of Their Villages, is built upon a *Roman* Foundation, on the Declivity of a large Mountain, ſix Leagues to the N.E. of *Maha-mall*: and four Leagues to the Eaſtward of *Uk-kuſs*, is † *Tipſa* or *Tibeſſa*, the *Tipaſa* of the Antients, at preſent a Frontier City and Garriſon of the *Algerines*. This Place, which enjoys a fine Situation, with ſome Mountains at a ſmall Diſtance, ſtill preſerveth the principal Gate, ſeveral Fragments of old Walls, and other Marks of the Rank and Figure It formerly held among the Cities of *Numidia*. Uk-kuſs. Tipſa, *The* TIPASA. *Exc.* p. 26. E. p. 36. D.

1 Ος (*Gontharis* in expedit. contra M. Auraſium) ἐς Ἀβίγαν ποταμὸν ἀφικόμενος, ἐστρατοπεδεύσατο ἀμφὶ Βαγαΐν, πόλιν ἔρημον. *Procop.* l. 2. C. 19. Ἀβίγας ὁ ποταμὸς ῥεῖ μὲν ἐκ τῶν Αὐρασίου. *Id. Ibid.*

There is a large ſubterraneous Quarry in the adjacent Mountains; the ſame Place perhaps that *Leo*[1] was informed had been formerly inhabited by Giants.

The River Me-lagge. The *Me-lagge* paſſeth by *Tipſa*, and joyning afterwards the *Miliana*, (as the *Myski-anah* is called below *Uk-kuſs*) communicateth It's own Name to This River; which, by drinking up the *Ain el Haloofe*, *Shebrou*, and other plentiful Fountains in This Neighbourhood, becomes equal to the *Boo-mar-zooke* or *Rummel*.

Keeſah. *Keeſah* is at a little Diſtance from *Tipſa* to the Eaſtward: and then, four Leagues farther to the Southward, is *Bi-cari-ah*, built upon the Ruins of an antient City. In the ſame Condition, and at the like Diſtance towards the S. W. is *Lerneb*; after which, we have the Continuation of that Part of Mount *Atlas*, which hangeth over the *Sahara*.

The Mountains of Atlas.

The Sahara. That Part of the *Sahara*, which correſponds to This Province, hath, beſides the diſtant City of *Wurglah*, and the Village *En-gouſah*, the two conſiderable Diſtricts of *Zaab* and *Wadreag*. Each of Them containeth a Number of Villages; though, as It hath been already obſerved, they are not all under the Juriſdiction of the *Algerines*. For *Wadreag* and the City of *Wurglah*, pay only an annual Tribute of forty black Slaves; whilſt the weſtern Communities of *Zaab*, viz. *Douſan*, *Welled Jillel*, and *Seedy Khallett*; and the eaſtern, viz. *Lyæna*, *Zerybe*, and *Babaſs*, give not the leaſt Tokens of Homage or Submiſſion. All Theſe Villages are built, in the ſame Manner, with Mud Walls and Rafters of Palm Trees; whilſt the Inhabitants are all of Them alike occupied in cultivating the Date Tree. Few of Them therefore require a particular Deſcription.

The Diſtrict of Zaab, *The* Zebe. *Exc.* p. 28. p. 33. The Diſtrict of *Zaab*, the *Zebe* of the Antients, a Part formerly of the *Mauritania Sitifenſis* and of *Gætulia*, is a narrow Tract of Land, lying immediately under the Mountains of *Atlas*. It reacheth from the Meridian of *Meſ-ſeelah* to that of *Conſtantina*, and conſiſts of a double Row of Villages,

Douſan. whereof *Douſan* is the fartheſt to the Weſtward. The Rivers *Ganne* and *Jer-roufe* run a little to the Eaſtward of this Village, and empty Themſelves afterwards into the *Wed Adje-de*: upon the Banks of which River, three Leagues to the Southward,

1 Eſt huic oppido (*Tibeſſæ*) mons quidam vicinus, antris profundiſſimis refertus, in quibus gigantes aliquando inhabitaſſe putantur. *J. Leo.* p. 212.

are

are the *Zwowiah* of *Seedy Khallet*, whom the *Arabs* eſteem as a Prophet. A little to the Eaſtward of Them, are the *Welled Jil-lell*, a ſturdy Clan, who, upon Occaſion, can bring above a thouſand Perſons, of Their own Fraternity, into the Field. Seedy Khallet, Welled Jil-lell, &c.

After we paſs the *Boo-me-leah*, a ſmall Tract of Arable Ground, the Villages are more contiguous, rarely lying a quarter of a Mile from each other. In which Situation is *Lamree*, *Burgh*, *Tulgah*, (called by ſome Geographers *Theolacha*) *Farfar*, *Za-atſhah*, *Le-ſhanah*, *Boo-ſhagroone*, *Biſcara*, *Shit-mah*, *Toodah*, and *Seri-ana*. In the like Poſition, but at two, three and ſometimes four Leagues Diſtance from each other, is the more ſouthern Row of Villages: the Principal of which are *Le-wah*, *Sy-rah*, *Mu-hadmah*, *Jeſ-bane-ah*, *Ban-teuſe*, *Oure-lan*, *Elme-nalah*, *Beegoe*, *Melee-ly*, *O-maſh*, *Oumil-hennah*, *Seedy Occ'ba* and *Garta*. *The Plains of* Boo-me-leah. Tulga, &c. Biſcara, &c. Seedy Occ'-ba.

Lyæna, *Zerybt' el Wed*, *Zerybt' el Ha-mett*, *Caſſir Romanah* and *Badaſs*, are another Sett of Villages twelve Leagues to the Eaſtward of *Seedy Occ'ba*: And at the like Diſtance to the Southward, near the Confines of *Wadreag*, is *El Fythe*, watered by the ſame River with *Lyæna*, a Continuation perhaps of the *Wed el Serkah*, or *Abeadh*, that was taken Notice of in the Deſcription of *Jibbel Aureſs*. *Toodah*, and *Seedy Occ'ba*, *Biſcara*, and *Oumil-hennah*, receive Their Rivers, as *Douſan* doth, from within the *Tell*; but the Fountains and Rivulets which refreſh the other Villages, riſe within the *Sahara*, or elſe ooze immediately from the ſouthern and adjacent Skirts of Mount *Atlas*. *The* [*Wed* وادي *Adje-dee* or *Jid-dee*] *River of the Kid*, receiveth theſe ſeveral Streams; and running afterwards towards the S. E. loſeth Itſelf in the *Mel-gigg*, an extenſive Tract of the *Sahara*, of the ſame ſaline and oozy Quality with the *Shott*. This ſhould be the *Garrar* or *Jirad* of *Abulfeda*[1]; and, as there is no other noted Stream on this Side the *Niger*, may probably be the ſame River with *Ptolemy*'s *Gir*[2]; though placed by Him, among the *Garamantes*, a great Way farther to the Eaſt. Lyæna, &c. Wed Adje-dee, *or* Gir. Mel-gigg.

Biſcara, the Capital of *Zaab*, is the Reſidence of a *Turkiſh* Garriſon, who have here a ſmall Caſtle, built lately by the Biſcara.

1 *Al Zeb* eſt territorium magnum, & fluvius *Garrar* ſ. *Jirad* in regione *Al Megreb*, cujus Long. 30. 30. Lat. 31. 30. *Abulf.* ut ſupra. 2 Ο Γειρ ὁ ὄπιζ δυγνύων τό τε Ουσάργαλα ὄρος καὶ τ' φάραγγα τ' Γαραμαντικὼ ἀφ' ἓ ὁ ἐκτεταπεὶς πολαμὸς ἐπέχει χῶ' ἅλσιν μοίρας μϛ. ις. *Ptol.* Geogr. L. IV. Cap. VI.

Bey of *Conſtantina.* The chief Strength lyeth in ſix ſmall Pieces of Ordinance, with a few unwieldy Muskets, mounted likewiſe upon Carriages.

Lyæna. *Lyæna* is the richeſt of theſe Villages: for here the independent *Arabs* lodge their Money, and valuable Effects. It is under the Protection of *Welled Soulah*, a numerous Clan, to whoſe Bravery It is indebted for ſo uninterrupted an Enjoyment of Liberty, and that the Attempts hitherto made upon It by the *Turks*, have proved unſucceſsful.

Welled Soulah.

Seedy Occuba. The Village of *Seedy Occuba*, or *Occ'ba* as the *Arabs* contract It, is not only famous for the Tomb of the *Arabian* General of that Name, but for another likewiſe of *Seedy Laſcar*, the tutelar Saint of the Place. It is a common Report, that the Tower annexed to the Sanctuary of *Seedy Occ'ba*, will very ſenſibly tremble upon calling out, *TIZZA bil Ras Seedy Occ'ba*; *Shake for the Head of Seedy Occuba*? An Effect, ſomething like this, is produced in a Tower at *Reimes* by ringing one of the Bells; the conſtituent Parts of the Fabrick being perhaps ſo particularly and harmoniouſly put together, as to act in Concert, and at Uniſons with ſuch Sounds.

Seedy Laſcar

The Traces of the Roman *Architecture.* The *Romans* may be traced out all over This Province by ſome Pieces of Walls, which have here and there eſcaped the Fury of the *Arabs*: and at *Ban-teuſe*, one of the ſouthern Villages, there were lately dug up ſeveral Coffins of Stone. It is very much to the Honour of the *Romans*, to find how careful They have been, where any of theſe Rivulets ran through a looſe and oozy Soil, to ſupport their Banks with Walls of hewn Stone, and to pave their Beds with Pebbles.

The People of Zaab Canarij. The eating the Fleſh of Dogs, from whence the *Canarij* received their Name[1], and for which the *Carthaginians* were formerly remarkable[2], continueth in Practice to this Day among the Inhabitants of this Diſtrict.

The Diſtrict of Wad-reag, *and It's Villages.* WAD-REAG is another Collection of Villages, of the ſame Rank and Quality with thoſe of *Zaab*. They are reckoned to be twenty five in Number, ranged in a N. E. and S.W. Direction. *Ma-jyre*, the neareſt of theſe Villages to *Zaab*, is ten Leagues to the Southward of *El Fythe*; *Tum-marnah*, the next Place of Note, is ſix Leagues to the Weſtward of *Ma-jyre*; and

1 *Exc.* p. 21. B. 2 Legati a *Dario*, *Perſarum* Rege, *Carthaginem* venerunt, afferentes edictum, quo *Pœni* humanas hoſtias immolare, & *canina veſci* prohibebantur. *Juſt.* Hiſt. L. 19. Cap. 1.

Tuggurt

Tuggurt the Capital, lyeth twelve Leagues to the S. W. of *Tummarnah.* This Place, according to the ſeveral Accounts, I have had of It's Situation, is built in a Plain[1], without any River running by It. For the Villages of *Wad-reag* are ſupplyed, in a particular manner, with Water. They have, properly ſpeaking, neither Fountains nor Rivulets; but by digging Wells to the Depth of a hundred and ſometimes two hundred Fathom, the Inhabitants never fail of obtaining a plentiful Stream. And to this purpoſe, they dig through different Layers of Sand and Gravel, 'till they come to a fleaky kind of Stone, like unto Slate, which is known to lye immediately above *The* [*Bahar tâht el Erd* بحر تحت ال ارض] *Sea below Ground*, as They ſeem to call the *Abyſs*. This is eaſily broken through; and the Flux of Water which followeth the Stroak, riſeth generally ſo ſuddenly and in ſuch Abundance, that the Perſon let down to perform the Operation, hath ſometimes been overtaken and ſuffocated by It, though raiſed up with the greateſt Dexterity. Tuggurt.

Thirty Leagues to the S. W. by W. of *Tuggurt* is *En-gouſah*, the only Village of many, which ſubſiſted in the Time of *Leo*[2], in this Situation. After *En-gouſah*, at five Leagues diſtance to the Weſtward, we have the noted and populous City of *Wurglah*, the *Metropolis* and, as far as I am informed, the moſt diſtant Community on this Side the River *Niger*. Theſe ſeveral Cities and Villages, together with thoſe of the *Beni Mezzab*, are very juſtly compared by the Antients to ſo many fruitful and verdent Iſlands, in the vaſt Expanſe of a large Deſert; and might formerly, I preſume, be included in the Country of the *Melanogætuli*. En-gouſah. Wurglah. *Exc.* p. 5. A. Not. A. *ibid.*

For It hath been already ſuppoſed[3] that the Mountains of the *Ammer*, were a Part of *Ptolemy*'s *Phruræſus*; and that the Inhabitants, from a Similitude in Name, might be likewiſe the *Pharuſij*. The *Melanogætuli*, the *Lybians* next in Order, are placed by the ſame Author to the Southward of the *Pharuſij*, between the Meridians and within the Parallels of the Mountains *Sagapola* and *Huergla*[4]; at the Latter of which, He placeth the Fountains of the *Bagrada*, the *Me-jerdah*, as It is now called. But as Theſe are well known to lye within the cul- *The Country of the* MELANOGÆTULI.

1 *Tegort* vetuſtiſſimum oppidum a *Numidis* in monte quodam conditum, ad cujus radices fluvius præterfluit.——Diſtat a mari Mediterraneo meridiem verſus quingentis milliaribus. *J. Leo.* p. 240. 2 *Guargala* aliquot ſub ſe habet *Caſtella*, pagos propemodum innumeros. Hujus incolæ, quoniam *Agades* regno adjacent, ditiſſimi—omnes colore nigri. *J. Leo.* p. 241. 3 Vid. p. 58. & 86. 4 Vid. Not. p. 86.

tivated Parts of *Numidia*, at ſome Diſtance from the *Sahara*, the Country of the *Melanogætuli*, from This Circumſtance, will only fall in with the Proper *Gætulia*, and conſequently, the *Pharuſij* can be no other, than the moſt ſouthern Inhabitants of the *Tell*, or of the Mountains of *Atlas*. But as this cannot be admitted, we are to argue from the general Tenour of *Ptolemy*'s Tables, concerning the particular Situation of theſe Nations.

Gætulia *nearer Mount* Atlas.

Now, I preſume, It hath been already proved, that *Gætulia* was Situated immediately beyond the Mountains of *Atlas* and the *Tell*. That It reached likewiſe to no great Diſtance within the *Sahara*, ſeems probable from the ſame Accounts and Deſcriptions. I have therefore bounded *Gætulia* to the Southward with the *Wed Adje-dee*.

The MELANOGÆTULI *and* GARAMANTES, *at a greater Diſtance*. viz.

After *Gætulia*, *Ptolemy* reckons up the Nations that were ſituated beyond It; among which, the *Melanogætuli* and *Garamantes*, the chiefeſt of Them, take Place immediately after the (Proper) *Gætulians*. They certainly extended Themſelves behind the greateſt Part of that Country, which belongs at preſent to the Regencies of *Algiers*, *Tunis*, and *Tripoly*; or from the Meridian of *Siga* to the *Cyrenaica*, 35°. farther to the E. There being then no other Nations in this Direction, beſides the *Beni Mezzab*, the Inhabitants of *Wad-reag*, the Citizens of *Wurglah*, *Gad-demz*, *Fezzan* &c. with their reſpective *Bedoween Arabs*; the *Melanogætuli* and *Garamantes* ſeem to be the only People, who can lay Claim to this Situation. And as the *Garamantes*, from their ſuppoſed Poſition with reſpect to the Fountains of the *Bagrada*, (it is of no great Moment in this Diſquiſition, whether They are as *Ptolemy* hath placed them, or as we find them at preſent) may be preſumed to fall in with the Diſtricts of *Gad-demz*, *Fezzan*, and ſome of the other more diſtant Cities and Villages of the Kingdom of *Tripoly*; the *Melanogætuli*, lying to the Weſtward of the *Garamantes*, will for the ſame Reaſon correſpond with the *Beni Mezzab*, the Inhabitants of *Wad-reag*, and the other more ſouthern Communities of This Kingdom.

The Garamantes *near* Gad-demz, Fezzan, *&c.*

The Melanogætuli, *at* Wad-reag, *&c.*

GEOGRA-

GEOGRAPHICAL OBSERVATIONS

RELATING TO THE

KINGDOM

OF

TUNIS.

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GEOGRA-

A MAP of the KINGDOM of TUNIS

Obs. P. 139

To
The Right Honourable
S^r ROBERT WALPOLE
Chancellor of the Exchequer,
Knight of the most Noble
Order of the Garter
And One of His Majesties
most Honourable
Privy Council



GEOGRAPHICAL OBSERVATIONS

RELATING TO THE KINGDOM of *TUNIS.*

CHAP. I.

Of the Kingdom of TUNIS *in general.*

THE Kingdom of *Tunis* is bounded to the N. and E. with the *Mediterranean* Sea; to the W. with the Kingdom of *Algiers*; and to the S. with That of *Tripoly*. It is, from the Iſland of *Jerba* in N. Lat. 33°. 30′. to *Cape Serra* in N. Lat. 37°. 12′. two hundred and twenty Miles in Breadth, and a hundred and Seventy only in Length: *Sbekkah*, the moſt advanced City of This Kingdom to the Weſtward, lying in 8°. and *Clybea*, the fartheſt to the Eaſt, in 11°. 20′. E. Long. from *London*. *The Limits and Extent of this Kingdom.*

The Diſagreement of the Modern and

Of the modern Geographers, *Luyts*[1], by giving This Kingdom 3°. of Long. and 4°. of Lat. ſeems to have been the beſt acquainted with the Extent of It in general. For *Sanſon*, by placing *Cape Bon* in N. Lat. 34°. 15′. and *Capes* or *Gabs* in N. Lat. 30°. ſituateth It more than 3°. too far to the South. *Moll* indeed bringeth It, a few Minutes only, too far to the Northward; but extendeth It to the Southward beyond the Parallel of *Tripoly*; as *Deliſle* hath likewiſe done in His Royal Map of *Africa*. Whereas a remarkable Chain of Mountains, in the ſame Parallel with the Iſland of *Jerba*, are the Boundaries of the Kingdoms of *Tunis* and *Tripoly*.

Antient Geographers about It.

If we attend to what the Antient Geographers have ſaid in Relation to This Kingdom, we ſhall find the like Errors and Diſagreements that were complained of in the Kingdom of *Algiers*. For *Ptolemy*, not to mention His Poſition of *Carthage*[2], and ſo reſpectively of other Places, four Degrees too far to the Southward, maketh the Latitudinal Diſtance betwixt the Promontory of *Apollo*, and the Iſland *Meninx*[3], to be no more than 1°. 55′. though the Longitudinal, particularly betwixt *Thabraca*[4] and *Clypea*, is nearly the ſame that I find It. The *Itinerary*[5] alſo, though a much better Conductor in general than *Ptolemy*, may, as *Ricciolius*[6] hath already obſerved, be charged with Faults and Contradictions, which will be taken Notice of in their reſpective Places: whilſt *Pliny*[7], by putting the greateſt Part of the Cities of This Kingdom in an alphabetical Order, very little inſtructs us. Even in the Enumeration of the maritime Towns of *Bizacium*[8], where He ſeems to follow ſome Method, yet, by placing *Ruſpina* after *Leptis*, He would inſinuate, that the Latter, contrary to what appears from *Hirtius* and other Authors, was at a greater Diſtance from the leſſer *Syrtis*. There appears to be an Error of another Kind, in making the Province of *Bizacium* CCL Miles only in Compaſs[9]; whereas, in bounding It to the N. and S. with the Parallels of *Adrumetum* and *Tacape*, and to the W. with *Sufetula*, (one of the weſtern Cities of It,) we ſhall have a Space of at leaſt D.

1 Regnum *Tunetanum* explicat ſe ab Occaſu in Ortum ultra tres gradus, atque ab Auſtro in Boream ultra quatuor, proinde Regno *Algeriano* longe minus eſt. *Luyts* Introd. ad Geogr. Sect. IV. c. 19. p. 673. 2 *Exc.* p. 13. C. F. 3 *Exc.* p. 17. C. 4 *Exc.* p. 13. B. D. 5 *Exc.* p. 25. &c. 6 Vid. *Ricc.* Geogr. l. 3. c. 10. 7 *Exc.* p. 22. C. D. 8 *Ibid.* B. 9 *Ibid.* A.

Roman

Roman Miles in Circuit, which are twice the Number laid down by our Author.

This Kingdom is not divided into Provinces like That of *Algiers*; but the Whole is under the immediate Inſpection of the *Bey* Himſelf; who collects the Tribute in Perſon. For which Purpoſe, He viſits, with a flying Camp, once a Year, the principal Parts of It; traverſing, in the Summer Seaſon, the fertil Country in the Neighbourhood of *Keff* and *Bai-jah*; and, in the Winter, the ſeveral Diſtricts betwixt *Cairwan* and the *Jereede*. And as theſe two Circuits correſpond, as near as poſſible, to the *Regio Zeugitana* and the *Bizacium* of the Antients, I ſhall deſcribe This Kingdom under Thoſe Diviſions. The *Regio Zeugitana* therefore, or the Summer Circuit, will take in that Portion of This Kingdom, which lyeth to the Northward of the Parallel of the Gulph of *Hamam-et*; as *Bizacium*, otherwiſe called the Country of the *Libyphœnices*, will contain the other Part which is ſituated beyond It to the Southward.

The Diviſion of this Kingdom into

The Summer and Winter Circuits, anſwering to the Zeugitana *and* Bizacium *of the Antients.*

Exc. p. 22. A. p. 8. E.

CHAP. II.

Geographical Obſervations upon the Sea Coaſt of the Zeugitana, *or the Summer Circuit.*

THE Summer Circuit being bounded with the River *Tuſca*, will be the *Regio Carthaginienſium* of *Strabo*[1]; the *Regio Zeugitana* and the *Africa Propria* of *Pliny*, *Solinus*[2] &c. the eaſtern Part of the *Africa* of *P. Mela*[3] and *Ptolemy*[4]; the *Provincia Proconſularis* of the *Notitia*[5], and the *Provincia Vetus* of the old Hiſtorians[6]. It is much better inhabited, than any Part of the neighbouring Kingdoms of the like Bigneſs; having a greater Number of Cities, Villages and *Douwars*; where there is likewiſe a greater Appearance of Affluence, Proſperity and Chearfulneſs, owing, no doubt, to fewer Inſtances of Severity and Oppreſſion from the Government. However, if we except the *Fri-geah*[7], (as they ſtill call the Parts about *Keff* and *Bai-jah*,) with ſome Meadow and Arable Ground in the *Dakhul*, the reſt

The general Deſcription of the Summer Circuit.

1 *Exc.* p. 5. B. C. p. 7. B. 2 *Exc.* p. 21. Cap. IV. p. 23. Cap. XXVII. p. 29. E. p. 30. D. p. 31. A. 3 *Exc.* p. 19. Cap. VII. 4 *Exc.* p. 12. Cap. 3. 5 *Exc.* p. 35. 6 *Vid.* Not. 1. p. 6. 7 *A Corruption of* Africa, *the antient Name.*

of This Circuit is of no extraordinary Fertility; there being ſeveral Hills, Plains, and Marſhes diſperſed all over It, which will ſubmit to no manner of Cultivation and Improvement.

The Iſland of Ta-barka. The River *Zaine*, with the antient *Thabraca* ſituated upon the weſtern Banks of It, hath been already deſcribed. The ſmall Iſland which lyeth over againſt It, is, at preſent, in the Poſſeſſion of the *Genoeſe*, who pay an annual Rent for It to This Regency; but the little Advantage that hath lately been made of the Coral Fiſhery, the chief Reaſon of Their Settlement, will poſſibly oblige Them to abandon It in a ſhort Time. They have here a tolerable good Fort, very capable to protect Them, as well againſt any Surprize from the *Ze-nati* and other *Arabs* of the neighbouring Continent, as from the Inſults of the cruiſing Veſſels of *Algiers* and *Tripoly*.

Cape Negro. *Cape Negro*, five Leagues to the N. E. of *Ta-barka*, is likewiſe remarkable for a Settlement of the *French African Company*, who pay a conſiderable Sum of Money to the *Tuniſeens* for the ſame Privileges They enjoy at *La Calle*. They likewiſe have a ſmall Fortification to protect Them from the frequent Attacks of the *Mo-gody*, *Niphi-jeeny* and other neighbouring *Arabs*.

The adjacent Clans.

Jalta, *The* GALATA, *or* CALATHE. *Exc.* p.17.B. p.22.E. p.28. B. *Jalta*, the *Galata* or *Calathe* of the Antients, is a high rocky Iſland, ſix Leagues to the Northward of *Cape Negro*, and ten to the N. N. E. of *Ta-barka*. A very dangerous Shoal, unknown to our Sea Charts, lyeth about five Leagues from It to the W. S. W.

Cape Serra. Five Leagues to the N. E. of *Cape Negro*, is *Cape Serra*, the moſt advanced Part of *Africa* to the Northward; and

Iſl. Frati. then, four Leagues farther, are *The* [*Frati*] *Brothers*, Three rocky Iſlands, lying near the Continent, at the half Way to *Cape Blanco*.

CapeBlanco, This *Cape*, which the *Moors* call *The* [*Ras el Abeadh*] *White Promontory*, is of a chalky Subſtance; being without Doubt

The Promontorium Candidum. *Exc.* p.21.Cap.IV. the *Promontorium Candidum* of *Pliny*, and probably the *Promontorium Pulchrum* of *Livy*, where *Scipio* made His Deſcent in His firſt *African* Expedition[1]. That This was the *Promon-*

1 Jam terram cernebant, *(ex Sicilia navigantes)* haud multo poſt gubernator *Scipioni* ait: non plus quinque millia paſſuum *Africam* abeſſe, *Mercurij Promontorium* ſe cernere, ſi jubeat eo dirigi, jam in portu fore omnem claſſem. *Scipio*, ut in conſpectu terra fuit, precatus Deos, uti bono Reipublicæ ſuoque *Africam* viderit, dare vela & alium INFRA navibus acceſſum

torium Candidum, beſides the Colour of It and the Tradition of the ſame Name to This Day, we have This further to urge, that *Hippo Diarrhytus*, according to the Deſcriptions of *Mela* and *Pliny*, lyeth in the very Gulph, which is formed by This *Cape* and That of *Apollo*. If then It may be preſumed that *Pulchrum* and *Candidum* are Synonimous Terms, we want no farther Proof that This was alſo the *Promontorium Pulchrum*.

Exc. p.19. B. p.21. Cap.IV.

Beſides, *Livy* informeth us, that when *Scipio* was in Sight of the Promontory of *Mercury*, (or *Cape Bon* as It is now called) He did not think fit to direct His Courſe thither, but the ſame Wind (an Eaſterly one, I ſuppoſe, from the hazy Quality of It,) continuing, He ordered that ſome other convenient Place ſhould be pitched upon to Land at [*infra*] *below*, or (as I conjecture) to the Weſtward. But as there are no other Promontories, beſides That of *Apollo* and the *Candidum* in This Direction, there is no ſmall Probability that the *Promontorium Pulchrum* and *Candidum* were the ſame. *Livy* indeed mentions another Promontory [1] in the Bay of *Carthage*, where *Scipio* kept His Winter Quarters; which ſome Perſons perhaps may urge to have been the *Pulchrum* here diſputed. But as This Promontory [or *Gellah* according to the preſent Name] maketh the northern Point of the Haven of *Utica*, there would have been then no Occaſion for ordering His Fleet to That Place [2]; a Circumſtance doubtleſs which ſuppoſeth It to be at ſome Diſtance from the *Promontorium Pulchrum*, where He landed. *Xylander* however, as He is quoted by Sir *Walter Rawleigh*, ſuppoſeth the Place to have been *Cape Bon:* which being without Queſtion the *Promontory* of *Mercury*, cannot be inſiſted upon; inaſmuch as *Livy* Himſelf acquainteth us that *Scipio* did not Land there, but at ſome other Place [*infra*] *below* It. Now as *infra* cannot be ſuppoſed to imply a ſouthern Direction, as well from the Difficulty that *Scipio* would have had in landing upon the Eaſtern Shore of *Africk*, as for the Neceſſity there would be afterwards to paſs by *Tunis* and *Carthage* in His intended Journey towards *Utica*, (too daring an Enterprize certainly at this Time) ſo there are not wanting

and the P. Pulchrum.

p. 963.

ceſſum petere jubet. Vento eodem ferebantur——*Scipio* quod eſſet proximum Promontorium percunctatus, quum PULCHRI PROMONTORIUM id vocari audiſſet: placet omen, inquit, huc dirigite naves. Eo claſſis decurrit: copiæ omnes in terram expoſitæ ſunt. *T. Liv.* l. 29. C. 27. 1 *Scipio* caſtra Hiberna in Promontorio, quod tenui jugo continenti *(prope Uticam)* adhærens in aliquantum maris ſpatium extenditur, communit. &c. Id. ibid. §. 25. (2) Jam enim *(expoſitis nempe copijs) Scipio* claſſe *Uticam* miſſa &c. Id. ibid. §. 28.

Authorities for rendering It, as I have ſuppoſed, to the Weſtward. Thus the Courſe of Sailing from the *Straits* of *Gibraltar* to the *Levant*, is called going *up* the *Mediterranean* Sea; as in returning from thence to *Gibraltar*, we are ſaid to ſail *down*. *Virgil* [1] likewiſe, in placing *Italy* betwixt the *Adriatick* and *Tyrrhene* Seas, and ſituating the Latter (*infra*) *below* It, maketh uſe of *infra*, in the ſame Senſe with *Livy*, to denote a Poſition to the Weſtward.

Bizerta, *The* Hippo Diarrhytus, Diarrhytus, *or* Zarito. *Exc.* p. 13. C. p. 21. Cap. 4. p. 24. B. p. 25. D.

† Eight Miles to the S. by W. of *Cape Blanco*, at the Bottom of a large Gulph, is the City *Bizerta*, pleaſantly ſituated upon a Canal, betwixt an extenſive Lake and the Sea. It is about a Mile in Circuit, defended by ſeveral Caſtles and Batteries, the principal of which are towards the Sea. *Bizerta* is a Corruption of the *Hippo Diarrhytus* or *Zaritus* of the Antients, though the preſent Inhabitants derive It from their own Language, affirming It to be *Ben-ſhertd* [بن شرط] *The Offspring of a Canal* or Rivulet. Though This *Etymology* cannot be received, yet it is ingenious enough, as it in ſome Meaſure falleth in with the Meaning of the *Diarrhytus* of the *Greeks*, and with the *Aquarum Irrigua*, as That Appellation ſeems to have been tranſlated by *Pliny*.

The Lake.

For the Lake, upon which *Bizerta* is ſituated, hath an open Communication with the Sea; and, according to an Obſervation of the Younger *Pliny* [2], is either continually receiving a briſk Stream from the Sea, or diſcharging one into It. In the hotter Seaſons (nay ſometimes when the Weather is calm and temperate in Winter,) the ſame *Phenomenon* that hath been taken Notice [3] of betwixt the *Atlantic* Ocean, and the *Mediterranean* Sea, is to be obſerved betwixt the *Mediterranean* Sea and this Lake; for what the Lake loſeth at theſe Times in Vapour, is proportionably ſupplied from the Sea; which then runneth very briſkly into the Lake, to make up the *Equilibrium*. The like happens when the Winds are Northerly, whereby a great Quantity of Water is uſually accumulated upon the Southern Coaſt of theſe Seas. But when the Winds are

1 An mare, quod *Supra*, memorem; quodque alluit *infra*? *Virg. Georg.* 2. l. 158. *Supra* i. e. ad partem ſuperiorem, hoc eſt orientem verſus ad Venetias. *infra* i.e. a parte inferiori; hoc eſt mare Tyrrhenum, quod inferum vocant, occidentem verſus. Vid. *B. Aſcenſii* & *Donati* Annot. in locum. 2 Eſt in *Africa Hipponenſis* colonia, mari proxima: adjacet ei navigabile ſtagnum ex quo in modum fluminis æſtuarium emergit, quod vice alterna, prout æſtus aut repreſſit aut impulſit, nunc infertur mari, nunc redditur ſtagno. *Plin.* Ep. 33. l. 9. ad *Caninium*. 3 Vid. Phil. Tranſ. N°. 189. p. 366. *Lowth.* Abridg. Vol. 2. p. 108.

from

from the Southward, (whereby the Water is blown away from the Coaſt of *Barbary*) or when any conſiderable Rains have fallen in the Parts adjacent to this Lake; (whereby It receiveth a greater Supply of Water than is expended in Vapour) then, on the contrary, the Lake emptieth Itſelf into the Sea.

The Channel of Communication betwixt the Lake and the Sea, is the Port of *Hippo*, which ſtill receiveth ſmall Veſſels; though it muſt have formerly been the ſafeſt as well as the moſt beautiful Haven upon the Coaſt. There are ſtill remaining the Traces of a large Peer, that was carried out a long Way into the Sea, to break off the N. E. Winds; the Want whereof, together with the great Averſion the *Turks* have to Repairs, will in a ſhort Time demoliſh a Haven, that, in any other Country, would be ineſtimable. *The Port.*

Scylax, in His Deſcription of This City, calls It only *Hippo*, and at the ſame Time takes Notice of the Lake upon which It is Situated. *Diodorus*[1] relateth the ſame Circumſtance, but giveth the Name of *Hippouacra* to It, in regard perhaps to the neighbouring Promontory. By the Direction of *Scipio*'s Marches from the *Promontorium Pulchrum* to *Utica*, there is Room to conjecture, that This ſhould likewiſe be the *Rich* anonymous *Town* mentioned by *Livy*[2]. And indeed provided the *Turks* were proper Encouragers of Trade and Induſtry, no Place could lay a better Claim to That Title than *Bizerta*; inaſmuch as It abounds with Fiſh and Fruit of all Kinds, with Corn, Pulſe, Oyl, Cotton, and a Variety of other Productions. *Exc.* p. 4. C.

The Gulph of *Bizerta*, the *Sinus Hipponenſis* of the Antients, is a beautiful ſandy Inlet, near four Leagues in Diameter. The Bottom of It is low, permitting the Eye to penetrate through ſome delightful Groves and Plantations of Olive Trees, a great way into the Country. But our Proſpect afterwards is bounded by a high rocky Shore, reaching as far as *Cape Zibeeb*; a Place ſo called from the great Quantity of [زبيب] Raiſins that are made upon It. The eaſtern Extremity is remarkable for the Whiteneſs of It's Cliffs, and for having the *Pil-loe*, (as They call) a high pointed Rock, in the Shape of Their favourite Diſh of That Name, which is placed below It. *The* Sinus Hipponensis. Cape Zibeeb. *The* Pil-loe.

1 Εϱατοπέδευσεν (Agathocles) ὅπῃ ἡ Ιππε καλεμβίλω ἄκραν, ὠχυρωμβίλω φυσικῶς τῇ παϱακειμβίῃ λίμνῃ. *Diod. Sic.* l. 20. 2 *Scipio* (expoſitis apud Promontorium Pulchrum copijs) non agros modo circa vaſtavit, ſed *urbem* etiam proximam Afrorum ſatis *opulentam* cepit. *Liv.* l. 29. §. 28.

Iſl. Cani, *The* Dracontia. *Exc.* p.17. B.

Four Leagues to the N. N. W. of the *Pil-loe*, in the Midway nearly to *Cape Blanco*, we have the *Cani*, two little flat contiguous Iſlands, the *Dracontia* probably of *Ptolemy*, where the *Italian* Row Boats lye frequently in Wait for the *Tuniſeens*.

Cape Zibeeb, *The* Promontorium Apollinis. *Exc.* p. 13. C. *&c.*

Cape Zibeeb is the *Promontorium Apollinis* of the Antients, and maketh the weſtern Point (as *Cape Bon* or *Ras-addar*, the *Promontorium Mercurij*, at eleven Leagues Diſtance, doth the Eaſtern) of the *Sinus Alter* of *Zeugitana*, (as *Pliny* Stiles it) or the Gulph of *Tunis*, according to the preſent Name. *Zowamoore*, the *Zimbra* of our Sea Charts and the *Ægimurus* of the Antients, lyeth betwixt Theſe Promontories, but nearer the Latter, in the very Mouth of the Gulph[1]; which, being of a Depth equal to the Breadth, might very juſtly be named by *Virgil*, *a long Receſs*. The Iſland *Gamelora* is a little Way from *Cape Zibeeb* to the Eaſt; and four Miles to the Weſtward, within the *Cape*, is *Porto Farina*, called, from an Antient Salt-Work hard by It, [*Gar* [غار] *el Mailah*] *The Cave of Salt*, by the Inhabitants. Both This Place and *Bizerta* have been miſtaken by ſeveral Geographers and Hiſtorians[2] for *Utica*; whereas It ſeems to be the Port, whither the *Carthaginian* Fleet retired, the Night before They engaged with *Scipio* near *Utica*. *Livy* calls It, from the *Africans*, *Ruſcinona*[3], a Word doubtleſs of *Phœnician* Extraction; and as the Firſt Part of It very well anſwereth to the Situation; the Latter, I preſume, may be of the like Import with the preſent Name, denoting probably the great Quantities of Corn and Proviſions, that were ſhipped off from This Place.

The Gulph of Tunis.

Zowamoore *or* Zimbra, *The* ÆGIMURUS. *Exc.* p. 17. B. p. 22. E. p. 28. B.

Æn. 1. l. 163.

Iſl. Gamelora.

Porto Farina *or* Gar el Mailah, *The* RUSCINONA.

The Cothon.

Porto Farina was ſome Years ago a conſiderable City, but lyeth under great Diſcouragements at preſent, being chiefly remarkable for It's beautiful *Cothon*, where the *Tuniſeens* have their Navy. This Place is ſafe in all Accidents of Weather, and opens into a large navigable Pond, formed by the River *Me-jerdah*, which at preſent diſchargeth Itſelf this Way into the Sea.

The Me-jerdah, *or* BAGRADA. *Exc.* p.7. C. p.13. C. p. 19. B. p.22. A. p.30. D.

The *Me-jerdah* is the *Bagrada* ſo famous in Hiſtory; particularly for the monſtrous Serpent, that is reported to have been

1 *Ægimurus* Inſula — ſinum ab alto claudit, in quo ſita eſt *Carthago*, xxx ferme millia ab Urbe. *Liv.* L. xxx. §. 24. 2 Utica hodie Farinæ Portus. *Thuan.* l. 7. p. 605. Claſſis *Carthaginienſis* ſub occaſum ſolis ſegni navigatione in Portum (*Ruſcinonam Afri* vocant) claſſem appulere. *Liv.* L. xxx. §. 10. 3 ראש אנונא ſ. *Promontorium Annonæ* vel Frumenti ut *Annona* forſan ſignificet. Vid. *Buxt.* Lex. Rab.

killed

killed by *Regulus*[1] upon the Banks of It. The moſt diſtant Branches have been already deſcribed in the Country of the *Hen-neiſhah*; which, with other conſiderable Additions from the *Wed el Boule*, *Scilliana* and ſome other Rivulets of the *Frig-eah*, ſwell the Stream to the Bigneſs of the *Iſis* united to the *Cherwell*. The late Geographers, in placing the Courſe of This River almoſt directly N. and S. are in the like Miſtake with *Ptolemy*, who deriveth It from the *Mampſarus Mons* in Long. 35°. and Lat. 27°. 50′. a Poſition by no Means to be reconciled with the Situation of the Eaſtern Parts of This Kingdom.

The Quality of the Me-jer-dah.

The *Me-jerdah*, during It's whole Courſe, continueth to run winding through a rich and fertil Country; becoming thereby ſo well ſaturated with Soil[2], that It is of the ſame Complexion with the *Nile*, and appears to have no leſs the Property of making Encroachments upon the Sea. To this Cauſe we may attribute the many Changes and Alterations, which appear to have been made in the Channel of It: and that an open Creek of the Sea, into which the *Me-jerdah*, no longer than a Century ago, diſcharged Itſelf, is now circumſcribed by the Mud and become a large Pond or Anti-Harbour, as we may call It, to *Porto Farina*.

The Changes in the Channel.

That the *Me-jerdah*, in the Time of *Scipio*, lay betwixt *Carthage* and the *Caſtra Cornelia*, and not where we find It at preſent, appears, as well from the landing the Ambaſſadours[3], after their Departure from *Carthage*, at the River *Bagrada*; (the neareſt Place we may ſuppoſe for that Purpoſe) as from *Curio*'s[4] leaving *Rebilus* at the ſame River, whilſt He Himſelf is ſaid to have advanced farther to View the *Caſtra Corneliana*. And agreeably to theſe Circumſtances, *Ptolemy*

1 Nota eſt, in *Punicis* bellis ad flumen *Bagradam* a *Regulo* Imperatore baliſtis tormentiſque, ut oppidum aliquod, expugnata Serpens cxx pedum longitudinis. Pellis ejus maxillæque uſque ad bellum *Numantinum* duravere Romæ in templo. *Plin.* Hiſt. Nat. l. 8. cap. 14. *Liv.* Epit. 18. Val. Max. 1. 8. 19. 2 *Bochart* deduceth the Name from ברכתא *Bractha*, *a Pond*. Vid. l. 1. cap. 24. agreeably to the Deſcription of the Poet.

Turbidus arentes lento pede ſulcat arenas
Bragada, *non ullo Lybicis in finibus amne*
Victus limoſas extendere latius undas,
Et ſtagnante vado *patulos involvere campos.* Sil. It. l. 6. l. 140.

3 Legati petierunt a magiſtratibus, ut naves mitterent, quæ ſe proſequerentur. Datæ triremes duæ cum ad *Bagradam* flumen perveniſſent, unde *Romana* Caſtra conſpiciebantur, *Carthaginem* rediere. *Liv.* l. xxx. §. 10. 2 Bidui iter progreſſus (*Curio* ſc. ex *Aquilaria*) ad flumen *Bagradam* pervenit: ibi C. *Caninium Rebilum* Legatum cum Legionibus reliquit: ipſe cum equitatu antecedit ad Caſtra exploranda *Corneliana*. *Cæſ.* de Bell. Civ. l. 2. §. 22.

placeth the Mouth of It 10′. only to the weſtward of *Carthage*; a Situation which falls in with the Sanctuary of *Seedy Ammer Buck-tewah*, where there is the antient Bed of a River, with a large Mountain, (perhaps one of thoſe taken Notice of by *Polybius*[1]) that ends in a Precipice above It.

Tokens of Inundations. It may be farther obſerved, that in travelling from This Sanctuary to *Gellah*, we ſee diſperſed all over the interjacent Plain, Pine-Apples, Trunks of Trees, and other Tokens of large Inundations. Beſides the Channel likewiſe juſt now mentioned, we paſs over others, which, to all Appearance, muſt have been at one time or other, either the natural or accidental Beds of This River. For as the whole Extent of Shore, from *Carthage* to *Porto Farina*, is little higher than the ordinary Level of the Sea, lying expoſed to the E. and N. E. Winds; It is poſſible that the Mouth of This, as well as of other Rivers, we read of, in a like Situation, might have been from Time to Time ſtopped up, as we find It actually was in the Time of *Polybius*[2]; and that after being obliged to find out one new Channel after another, as each of them in It's Turn was filled up, or the Communication with It cut off, It retired at laſt under *Cape Zibeeb*, where thoſe Winds could give It no Diſturbance. Yet even under This Situation, there is Room to apprehend, that in a few Years the Channel will return again to the Southward. For the navigable Pond is every Day more and more choaked up with Slime, and the Mouth (or *Bar* in the Mariners Stile) of the River, which, 'till of late, admitted Veſſels of the greateſt Burthen, is at preſent too ſhallow to receive one of Their *Cruiſers* of thirty Guns, unleſs It be before-hand diſcharged of It's Lumber and Ballaſt.

The Shallowneſs of the Bar.

Boo-ſhatter, *The* UTICA *or* ITYKH. *Exc.* p. 4. C. p. 7. B. C. p. 13. C. p. 19. B. p. 22. A. *&c.* Such Revolutions as theſe having befallen the *Bagrada*, *Utica*, which, by antient Authors, was ſituated to the Northward of It, is now to be enquired after in the contrary Direction. This City then, ſo much wanted in the Old Geography of This Country, and which *Bochart* interprets [עתיקא *Atica*] *The antient City*, is placed by *Ptolemy* 30′. to the S. and 20′. to the E. of the Promontory of *Apollo*. But This is a Situation too

1 Τῶν χωλόφων τὴν ὀπιζευγνυώτων τὴ αὐχένα τὸν συνάπτοντά πὼ Καρχηδόνα πρὸς πὼ Λιβύην, ὄντων δυσβάτων. *&c.* 2 —— τὸ προσαγορευομένε Μάκαρος (i.e. *Bagrada*) ποταμὸς διείργοντος κατά πινας τόπες παραπλησίως τὴ ὅλη τὴν χώραν τοῖς ἐκ τ πόλεως ἔξοδον —— τ προειρημένε ποταμὸς κατὰ τ εἰς θάλατταν ἐκβολὴν συνθεωρήσας κατά πινας ἀνέμων στάσεις ἀποθυγόμενον τὸ σόμα, καὶ τεταγώδη γινομένην τ παρ' αὐτῷ τῷ σόματι πάροδον —— *Polyb.* Hiſt. l. 1. p. 75, 76.

far

CHARTA exhibens Situm antiquum CARTHAGINIS, UTICÆ, et Sinus Carthaginiensis.

Promont. Mercurij
Aquilaria
Ins. Aegimurus
Lapicidina
Promont. Herculis
Rupes, ubi Classis Octavij periit
Thermæ
Promont Apollinis
Ruscinona
Littus prætens maris
Carthago
Salina
Rhades
Stagnum
Tunes
Castra Cornelia
Littus antiquum maris
Ripa
Ripa antiqua fluminis Bradæ
Aquæductus
Utica
Sinus Hippo-nensis
Promont. Candidum
Hippo Zarytus
Hipponites et Sisara Palus
Thimida
M. CIRNA
Prætens fl. Bradæ

The Horizontal Section of the lesser Set of Cisterns in the Ruins of the antient City of Carthage.

To the Honourable Sr. WILLIAM CHAPPLE Knight, One of the Justices of his Majesties Court of Kings Bench.

far to the Eaſtward, even for *Carthage*, much more for *Utica*, which, lying in the Road betwixt *Hippozarytus* and *Carthage*, may undoubtedly be preſumed to incline towards the N. W. Laying aſide therefore this Authority, let us examine the other Geographical Circumſtances that are left us of this City by the Antients.

As then all of Them agree, that *Utica* was a maritime City, ſituated betwixt *Carthage* and the Promontory of *Apollo*, we are to ſearch for It ſome where or other upon the interjacent Sea Coaſt. But at preſent there are no Ruins at all to be met with in This Situation: there is no Eminence [1], under which *Utica* was built; there is no Promontory [2], which lay at a ſmall Diſtance to the E. or N. E. and formed the Harbour: the whole Extent of Shore, from *Carthage* to the *Me-jerdah*, lying in a ſemicircular Form; and the Land for ſome Miles behind It, being very ſmooth and level. *Utica* therefore cannot be found upon the Sea Coaſt, as It is formed at preſent, by any of thoſe Tokens and Characteriſticks that are left us of It in the old Geography.

Utica, *anciently a maritime City*:

But if the Ground to the Breadth of three or four Miles from the Sea Shore, ſhould be a Gift from the Sea, occaſioned by the eaſterly Winds, and the copious Addition of Mud, left every Inundation by the *Me-jerdah*; if This River, by frequently ſhifting It's Channel, took at laſt the Advantage of the Lake [3] betwixt *Utica* and the *Caſtra Cornelia*, and forced Itſelf that Way into the Sea; then we may very juſtly place It at *Boo-ſhatter*; where, beſides the Eminence taken Notice of by *Livy*, we have a great Variety of old Walls, a large Aqueduct, Ciſterns to receive the Water, and other Traces of Buildings of great Extent and Magnificence. Theſe Ruins lye about twenty ſeven *Roman* Miles from *Carthage*, as the Diſtance is recorded in the *Itinerary*; and behind them, towards the S. W: we are entertained with a View of the *Large Fields* [4], which the *Romans* have made famous by their military Exploits.

Now at ſome Diſtance from the Sea.

1 Imminente prope ipſis mœnibus (*Uticæ*) tumulo. *Liv.* l. 29. §. 35. 2 *Scipio* Caſtra hyberna in promontorio quod tenui jugo continenti adhærens, in aliquantum maris ſpatium extenditur, communit. *Id.* ibid. Id autem (*Caſtra Corneliana*) eſt jugum directum, eminens in mare, utraque ex parte præruptum atque aſperum, ſed paullo tamen leniore faſtigio ab ea parte quæ ad *Uticam* vergit. Abeſt directo itinere ab *Utica*, paullo amplius paſſuum mille: ſed hoc itinere eſt fons, quo mare ſuccedit; *longe lateque is locus reſtagnat*; quem ſi quis vitare voluerit, VI millium circuitu in oppidum perveniet. *Cæſ. Bell.* Civ. l. 2. §. 22. 3 Vid. Not. ult. 4 Magni Campi. *Liv.* l. 30. §. 8.

Gellah, *The* CASTRA CORNELIA. *Exc.* p.13.C. p.19.B. p.22. A.

Two Leagues to the E. of *Boo-ſhatter*, is *Gellah*, the moſt northern and rugged Part of that remarkable Promontory [1], where *P. Cornelius Scipio* fixed his Winter Quarters, and which became therefore called the *Caſtra Cornelia* or *Corneliana* [2]. The whole is a narrow Neck of Land, near two Furlongs in Breadth; and continuing, from one End to another, in a moderate Elevation, maketh with the Hill that hangeth over *Boo-ſhatter*, a beautiful Landskip, in the Figure of a Theatre, with the *Me-jerdah* winding Itſelf through the Midſt. The *Romans* very probably extended Their Encampments all over This Promontory, which is more than a League in Length; ſo that when *Cæſar* acquainteth us, that the *Caſtra Corneliana*, were only at one Mile's Diſtance from *Utica*, He may be ſuppoſed to regard that Part of Their Encampments, which was the neareſt to That City. At preſent the *Me-jerdah* runs below the S. W. as *Gellah* maketh the N. E. Extremity of this Neck of Land: and at a little Diſtance from It, on the other Side, are the Ruins of *Boo-ſhatter*, the antient *Utica*, as hath been ſuppoſed, now ſituated ſeven Miles from the Sea Shore.

The Port of Carthage *ſtopped up by the Sea and the River.*

Neither hath *Carthage* [3], the next Place to be deſcribed, much better ſupported Itſelf againſt the Encroachments of the N. E. Winds, and the *Me-jerdah*; which, together, have ſtopped up It's antient Harbour, and made It almoſt as far diſtant from the Sea, as *Utica*. The Place ſtill continueth to be called [*El Merſa*] *The Port*, lying to the N. and N. W. of the City; and formeth, with the Lake of *Tunis*, the *Peninſula* upon which *Carthage* was built. Upon the other Side of the *Peninſula*, towards the S. E. *Carthage* hath been a loſer to the Sea; for in that Direction, near three Furlongs in Length, and half a Furlong or more in Breadth, lyeth under Water. A little to the Northward of theſe Ruins, but to the S. E. of *El Merſa*, are the Traces of a *Cothon*, ſcarce a hundred Yards ſquare. This was probably the *New Port* [4], which the *Carthaginians* built,

El Merſa.

Part of the City under Water.

The new Port.

1 Vid. Not. 2. p. 149.

2 *Inde petit tumulos, exeſaſque undique rupes*
Antæi *quæ regna vocat non vana vetuſtas.* &c.
Sed majora dedit cognomina collibus iſtis
Scipio—— *Luc.* de Bell. Civ. l. 4.

3 קרתא הדתא i. e. *Civitas Nova.* Exc. p. 24. D. unde Καρχηδών, κ & χ permutatis, quod *Siculum* proprium eſt, ut notat Salmas. in Solinum. p. 322. 4 *Carthaginienſes*, portu novo, (quia vetus a Scipione erat obſtructus) facto &c. *Liv.* Ep. 51.

after

after *Scipio* had blocked up the old; and might be the ſame that was called the *Mandracium*[1] in the Time of *Procopius*.

The greateſt Part of *Carthage* hath been built upon three Hills, ſomewhat inferiour in Elevation to Thoſe upon which *Rome* was erected. Upon That which overlooketh the S. E. Shore, there is the *Area* of a ſpacious Room, with ſeveral ſmaller ones hard by It. Some of Them have had teſſellated Pavements; but neither the Deſign nor the Materials are worthy of our Notice. The *Byrſa*[2], I preſume, had formerly This Situation. In rowing along the Sea Shore, the common Sewers diſcover Themſelves in ſeveral Places; which, being well built and cemented at firſt, Time hath not in the leaſt injured or impaired. The Ciſterns are other Structures, which have ſubmitted the leaſt to the general Ruin of This City. Beſides Thoſe appertaining to particular Houſes, there were two Sets belonging to the Publick; the greater whereof, which was the grand *Reſervoir* for the Aqueduct, lay near the weſtern Wall of the City, and conſiſted of more than twenty contiguous Ciſterns, each of them about a hundred Foot long, and thirty broad. The leſſer is in a higher Situation, near the *Cothon*; having been contrived to collect the Rain Water which fell upon the Top of It, and upon ſome adjacent Pavements, made for that Purpoſe. This might be repaired with little Expence; the ſmall earthen Pipes, through which the Rain Water was conducted, wanting only to be cleanſed.

The Situation and Ruins of Carthage.

The Byrſa.

The common Sewers.

The Ciſterns.

Beſides Theſe, there are no other Tokens left us of the Grandeur and Magnificence of This antient City, and Rival of *Rome*: we meet with no triumphal Arch, or ſumptuous Piece of Architecture; no Granite Pillars, or curious Entablatures; but the broken Walls and Structures that remain to this Day, are either built in the *Gothick* Manner, or according to That of the later Inhabitants. The following Lines, preſerved by M^r. *Balzac*[3], very juſtly deſcribe the preſent Condition of This Place.

Few Antiquities at Carthage.

1 Τὴν ἐς τὸ Μανδράκιον εἴσοδον ἡ ἁλώσιμον ἀποκεκλεῖσθαι πεῖσόμενον· ἄλλως τε καὶ τῷ παντὶ σόλῳ ἡ λιμὴν ἐκεῖνον οὐκ ἱκανὸν ἦν. l. 1. c. 20. 2 *Exc.* p. 7. D. Fabellam de corio in tenuiſſimas partes diſſecto, unde *Byrſæ* factum ſit nomen (*Liv.* l. 34. §. 61. *Virg.* Æn. 1. 371 &c.) docti pridem exploſerunt, & monuerunt a *Græcis* Βύρσαν dici pro בצרה *Boſra*, ad vitandam κακοφωνίαν; quia *Græcæ* Linguæ genius non patitur ut S & R continuentur. Tale ἄλσος nemus pro אשלא *aſla*. *Boſra* Hebræis eſt munimentum, a verbo בצר munire. *Boch.* Chan. l. 1. cap. 24. 3 In His *Diſſertat.* xxv. *Chreſtienne & morale:* in Imitation of the xv Canto of *Taſſo*'s *Gieruſalemme*.

Giace l'alta Cartago, *e a pena i ſegni*
De l'alte ſue ruine il lido ſerba. &c.

- - - - *Quâ devictæ* Carthaginis *arces*
Procubuere, jacentque, infauſto in littore, turres
Everſæ; quantum illa metus, quantum illa laborum
Urbs dedit inſultans Latio *&* Laurentibus *arvis;*
Nunc paſſim, vix relliquias vix nomina ſervans,
Obruitur, propriis non agnoſcenda ruinis. *&c.*
——————*Solatia fati*
Carthago *Mariuſque*[1] *tulit, pariterque jacentes*
Ignovere Dies——*Lucan.* de Bell. Civ. L. 2. l. 91.

Carthage, *about fifteen Miles in Circuit.*

Pliny[2] ſeems to make the antient *Carthage* much bigger, than when It was a *Roman* Colony; which, according to what *Livy*[3] informeth us, was twenty three Miles in Circuit. *Strabo* circumſcribeth the *Peninſula*, upon which *Carthage* was built, with CCCLX Furlongs, or forty five Miles, but doth not aſſign any Number for the Extent of the City. According to an Eſtimate made upon the Spot, I judge the *Peninſula* to be about thirty Miles round, and that the City may have taken up near half that Space; and more, I preſume, It could never lay Claim to. For *Livy*[4] telleth us, that *Carthage* was twelve Miles nearly from *Tunes*; which is the Diſtance that ſtill ſubſiſts betwixt This City, and a Fragment (we meet with near the greater Ciſterns) of the old Wall of *Carthage*. And as there are ſeveral Salt Pits immediately under This Wall, which reach as far as the S. E. Shore, *Carthage* could not have extended any farther to the W. or S. unleſs theſe Pits, (which cannot well be ſuppoſed,) were received within the City. Nay, if *Polybius*[5] is to be credited, who maketh the Diſtance betwixt *Tunes* and *Carthage* fifteen Miles, the Boundary This Way will be thrown farther backward, and we may be induced to ſuſpect, that the Wall I have mentioned, was erected by the *Romans*, and took in a greater Space of the *Peninſula*, than might be the *Area* of the antient City. A large Moraſs, that was formerly the Port, continues to be the ſame Limit, It always was, to the N. and N. W.

1 *Marius* curſum in *Africam* direxit, inopemque vitam in Tugurio ruinarum *Carthaginienſium* toleravit: cum *Marius* aſpiciens *Carthaginem*, illa intuens *Marium*, alter alteri poſſent eſſe ſolatio. *Vell. Paterc.* 2 *Colonia* Carthago MAGNÆ *in veſtigijs* Carthaginis. *Exc.* p. 22. A. 3 *Carthago* in circuitu viginti tria millia paſſus patens. *Liv.* Epit. L. 51. 4 *Scipio*—in *Carthaginem* intentus occupat relictum fuga cuſtodum Tuneta (abeſt ab *Carthagine* duodecim millia ferme paſſuum) locus quum operibus, tum ſuapte natura tutus, & qui ab *Carthagine* conſpici & prebere ipſe proſpectum quum ad Urbem, tum ad circumfuſum mare urbi poſſet. *Id.* l. 30. §. 9. 5 Ὁ δὲ Τύνης ἀπέχει μὲν τῆς Καρχηδόνος ὡς ἑκατὸν εἴκοσι σταδίους. *Polyb.* l. 14.

whilſt,

whilſt, to the E. and N. E. the whole Extent of the *Capes Carthage* and *Commart*, to the Diſtance of one, ſometimes two Furlongs from the Sea Shore, do not appear to have been ever included in the City. If we may be then permitted to calculate the Extent of the antient *Carthage* from theſe Circumſtances, fifteen Miles, I preſume, will be ſufficient to circumſcribe It.

Adjoyning to the Greater Ciſterns, we ſee the firſt Ruins of the antient and celebrated[1] Aqueduct, which may be traced, as far as *Zow-wan*, and *Zung-gar*, to the Diſtance of at leaſt fifty Miles. It hath been a work of extraordinary Labour and Expence; and that Portion of It, which runs along the *Peninſula*, was beautifully faced with hewn Stone. At *Arri-ana*, a little Village two Leagues to the Northward of *Tunis*, ſeveral of theſe Arches are entire, which I found to be ſeventy Foot high. The Columns which ſupported Them, were ſixteen Foot ſquare. The Water-Channel lyeth above theſe Arches, being vaulted over, and plaiſtered with a ſtrong Cement. An ordinary ſized Perſon may walk upright in It; and at certain Diſtances, there are Holes left open, as well for the Admiſſion of freſh Air, as for the Conveniency of cleanſing It. The Water Mark, is near three Foot high; but to determine the Quantity that was dayly conveyed to *Carthage* by This Channel, It would be neceſſary to know what Angle of Deſcent there was given to It; which, from the many Breaches, ſometimes for the Space of three or four Miles together, I had no Method to determine. *The Aqueduct.*

There was a Temple erected, both at *Zow-wan* and *Zung-gar*, over the Fountains which ſupplyed This Aqueduct with Water. That at *Zung-gar*, which, by the Ornaments, appears to have been of the *Corinthian* Order[2], ends very beautifully in a Dome, where there are three Nitches, leaning immediately over the Fountain. Theſe might probably receive ſo many Statues of Water Nymphs or other Deities[3]. Upon the Frize of the Portal we have This broken Inſcription. *Temples erected over the Fountains.*

1 Γενόμενοι τε Καρχηδόνος ἄγχιστα, τόν τε ΟΧΕΤΟΝ ἀξιοθέατον ὄντα ἑλεῖλον, ὃς ἐς τὴν πόλιν εἰσῆγε τὸ ὕδωρ. *Procop.* B. Vand. l. 4. c. 1. 2 *Veneri, Floræ, Proſerpinæ* fontium Nymphis *Corinthio* genere conſtitutæ ædes, aptas videbantur habere proprietates, quod his Diis propter teneritatem graciliata & florida foliis & volutis ornatu opera facta augere videbantur juſtum decorem. *Vitr.* l. 1. c. 2. 3 Such as were *Hercules*, *Minerva* and *Diana*. HERCULI (*fontium præſidi*) SACRUM. *Fabrett.* Inſcript. Cap. 4. N°. 170. Περὶ ᾧ αὐτῆς (εἰκόνος Ἱππολύτου) ἔσιν Ἡράκλειος καλυμμένη Κρίῳ, τὸ ὕδωρ (ὡς οἱ Τεγεᾶται λέγουσιν) ἀνευρόντος Ἡρακλέους. *Pauſ.* in Corinth. MINERVÆ (*f. p.*) SACRUM. *Fabrett.* Inſcrip. N°. 495. DIANA (*f. p.*) SACRUM. *Id.* N°. 496.

- - - - - RORISII TOTIVSQVE DIVINAE DOMVS EIVS CIVITAS ZVCCHARA FECIT ET DEDICAVIT.

The Antiquity of the Aqueduct.

The Aqueduct appears to be of much greater Antiquity than the Temple, having been probably a Work of the *Carthaginians*; for, It will be difficult to conceive, how *Carthage* could well ſubſiſt without ſuch a Convenience. Beſides the publick *Reſervoirs* I have mentioned, there hath been great Proviſion indeed made to receive the rain Water, by building all or moſt of their Houſes upon Ciſterns. At *Saka-rah* likewiſe, whither the Suburbs may be ſuppoſed to have extended, there is, for the Space of three Miles, a Continuation of Channels and Ciſterns, contrived, as It appears, by omitting here and there a Brick in the lower Part of their Walls, to admit Water by Percolation; a Method we find alſo made uſe of at *Gibraltar*. It will be difficult to determine, what extraordinary Supplies theſe Ciſterns might have afforded; however, It is very certain, that at *Algiers*, a City built with the ſame Conveniences as *Carthage*, the Rain Water will rarely ſupply the neceſſary Expences of a Family: much leſs, when ſuch a Multitude of Elephants, Horſes and other Animals, as were conſtantly kept at *Carthage*, are to be added to the Account.

The Guletta.

Eight Miles to the W. S. W. of *Seedy Boo-ſeide*, the *Cape Carthage* of our Sea Charts, we have the *Guletta*; for ſo the *Italians* ſeem to have tranſlated *The* [*Halck* [حلق] *el Wed*] *Throat of the River*, as the Inhabitants call the little Channel of Communication betwixt the Lake of *Tunis* and the Sea. The *Tuniſeens* have, on each Side of this Channel, a tolerable good Caſtle, contrived as well for the Security of this narrow Paſſage, as of the Road to the E. and S. E. Within the Lake likewiſe, half a League from *Tunis*, and about two from the *Guletta*, there is another Caſtle, built upon a ſmall Iſland; which, from the little Danger there is of being attacked that Way by Sea, hath been for a long Time neglected. The Place continueth in the ſame dirty State and Condition, that It appears to have been in, in the Time of *Abulfeda*[1].

The Lake.

This Lake was formerly a deep and capacious Port[2], big enough to take in a large Navy; but at preſent, by receiving all the

1 In hoc lacu *Tunes* eſt Inſula ad oblectationem & diſcutiendum animi mærorem: verum quoad latus ejus, quod ad *Tunes* ſpectat, eo ſordes & immunditiæ coacervantur. *Abulf.* ut ſupra. 2 Λιμνάζει γὰρ ὁ πλεῖον ἢ μ'. σταδίους αὐτῆς (Καρχηδόνος) δέχοντα εἶναί φασιν, ὃν δὴ ΣΤΑΓΝΟΝ καλοῦσιν, ἀφύλακτόν τε παντάπασιν ὄντα καὶ πρὸς τὰ ἄπαντα τόλμῃ ἱκανῶς τεφυκότα. *Procop.* Bell. Vand. l. 1. cap. 15.

common

common Shores of *Tunis*, the main Channel of It, in Summer Time, is reduced to ſix or ſeven Foot Depth of Water; whilſt the reſt of It, for the ſpace of a Mile or more within the Banks, becometh dry and nauſeous. The Proſpect of This Lake, receiveth no ſmall Beauty from the many Flocks of the *Flamant*, or *Phœnicopterus*, that frequent It. It is no leſs famous for the Number and Largeneſs of It's Mullets, eſteemed to be the ſweeteſt upon the Coaſt of *Barbary*. The Roe, after being preſſed and dryed, is accounted a great Delicacy, and known by the Name of *Bo-targo*[1].

Tunis, the *Tunes* of the Antients, and the Capital of This Kingdom, is the greateſt Part of It ſituated upon a riſing Ground, along the weſtern Banks of this Lake, in a full Proſpect (as the Antients have deſcribed It[2],) of the *Guletta*, *Carthage*, and the Iſland *Zowa-moore*. *Diodorus Siculus* calls It [ΛΕΥΚΟΝ ΤΥΝΕΤΑ] *White Tunis*, perhaps from the chalky Cliffs that appear round about It, in viewing It from the Sea. The many Lakes and Marſhes that ſurround this City, might probably render the Situation of It leſs healthy, were not theſe Inconveniences in ſome Meaſure corrected by the great Quantity of Maſtick, Myrtle, Roſemary, and other gummy and aromatick Plants, that are daily uſed in the heating of Their Ovens and *Bagnios*, and which frequently communicate to the Air a ſenſible Fragrancy. The want of Water is another Complaint of the *Tuniſeens*; who, from the Brackiſhneſs of their Well Water, and the Scarcity of Ciſterns, are obliged to fetch a great Part of what They drink from *Bardo*, and other Places at a Miles Diſtance. If we except This Inconvenience, no Place enjoys a greater Plenty of all the neceſſaries of Life.

Tunis *the* Tunes.

The *Tuniſeens*, are the moſt civilized Nation of *Barbary*. They have very little of that inſolent and haughty Behaviour, which is too common at *Algiers*. All Affairs likewiſe with the Regency are tranſacted in ſuch a friendly complaiſant Manner, that it was no ſmall Pleaſure to attend Mr. *Conſul Lawrence* at His Audiences. This Nation, which for many Years hath been more intent upon Trade and the Improvements of Their Manufactures, than upon Plunder and Cruiſing, hath always had the Character and Reputation, not of living like

The Tuniſeens *a civilized People.*

1 *Botarge* fiunt ex ovis *Cephali* (Latini *mugilem* dicunt) expolitis ſc. in duabus veſicis, cruore ejuſdem piſcis & ſale adhibito. Recentioribus corrupto verbo *Botarcha* vocantur, quaſi dicas, ὠοταρίχα i. e. ova ſalita. *G. Panciroll.* de Nov. Repert. Tit. ult. 2 Vid. Not. 4. p. 152.

their Neighbours, in open War or perpetual Diſputes with the *Chriſtian* Princes, but of cultivating Their Friendſhips and coming readily into Their Alliances.

The Extent of Tunis. *Tunis*, if we take in the *Bled el Had-rah*, as They call the Suburbs, may be three Miles or more in Circuit; however it is not ſo populous as *Algiers*, neither are the Houſes in general ſo lofty and magnificent. Upon a large Pillar, brought from the Neighbourhood of *Carthage*, and placed at preſent in one of Their *Bagnios*, we have the following Inſcription.

IMP. CAESAR
DIVI NAERVAE NEPOS
DIVI TRAIANI PARTHICI F.
TRAIANVS HADRIANVS
AVG. PONT. MAX. TRIB.
POT. VII. COS. III.
VIAM A CARTHAGINE
THEVESTEN STRAVIT
PER LEG. III. AVG.
P. METILIO SECVNDO.
LEG. AVG. PR. PR.

Rhades, *The* Ades. Two Leagues to the E. S. E. of *Tunis*, and at the like Diſtance to the S. W. of the *Guletta*, is the Town of *Rhades*, ſituated upon a riſing Ground betwixt the Lake of *Tunis* and the Sea. This is the antient *Ades*, where M. *Regulus* defeated the *Carthaginians*; and hard by It on the right Hand, are thoſe Hills, where *Hanno*, (as *Polybius*[1] obſerveth,) very unskilfully placed His Elephants to oppoſe Him. As the Road from *Clypea* to *Tunes*, lyeth, at a little Diſtance from *Ades*, through a narrow *Defilè*, the *Carthaginian* General, (ſaving that one Miſtake,) could not have pitched upon a more convenient Place for the Security of This Paſs; neither could the *Romans* have carried It without Their uſual Bravery.

1 Vid. *Polyb.* Hiſt. Lib. 1.

Not

Not far from *Rhades*, is the River *Miliana*, the *Catada* probably of *Ptolemy*; and about a League farther is *Hammam Leef*, a noted Hot Bath, very much reſorted to by the Citizens of *Tunis*. Two Leagues from *Hammam Leef*, near the Bottom of the Gulph, we paſs by the ſmall Town of *Solyman*, ſituated upon the Skirts of a fine Plain, with a River, at two Miles Diſtance, on each Side of It. This Place is chiefly inhabited by *Andaluſian Moors*, who are more civilized than their Brethren, being courteous to *Chriſtians*, and retaining the *Spaniſh* Language.

The Miliana, *or* CATADA. *Exc.* p. 13. C.

Solyman.

† Two Leagues to the N. E. of *Solyman*, is *Mo-raiſah*, the *Maxula* perhaps of *Ptolemy* and other Authors. Here are ſeveral broken Ciſterns, beſides a ſmall Harbour, as *Moraiſah*, (corruptly probably for *Merſa*,) may denote. The Shore, which from the *Guletta*, all along by *Rhades*, *Hammam Leef*, and *Solyman*, is low and ſandy, begins at This Place to be very rugged and mountainous: in which Situation, two Leagues farther, we fall in with the Creek of *Gurbos*, or *Hammam Gurbos*, the antient † *Carpis*, where there is a Hot Bath and ſome Ruins. Theſe are the *Calidæ Aquæ* of *Livy*[1], which He very juſtly placeth over againſt *Carthage*; and at the ſame Time acquainteth us that ſeveral Veſſels, belonging to the Fleet of *Octavius*, were ſhipwracked at This Place. Three Leagues to the Northward of *Gurbos*, we paſs by a very high and rugged Head Land, the *Promontorium Herculis* of the Antients. There is a ſmall Bay to the Eaſtward of It, where the *Wed el Abeyde* diſchargeth Itſelf into the Sea.

Mo-raiſah, *the* MAXULA *Exc.* p. 13. D. p. 22. A. p. 27. E. F.

Gurbos, *The* CARPIS. *Exc.* p. 13. D. p. 22. A.

Promontorium Herculis.

Wed el Abeyde.

† The Sanctuary of *Seedy Doude*, ſurrounded with the Ruins of the antient *Niſua* or *Miſua*, is five Leagues to the E. N. E. of the Promontory of *Hercules*. It hath This Name in Honour of *David*, (or *Doude*, as They pronounce It,) a *Mooriſh* Saint, whoſe Sepulchre, (as They pretend to ſhew It,) is five Yards long. But This venerable Structure appears to be nothing more than a Fragment of ſome *Roman Prætorium:* becauſe hard by It, there are three contiguous *Moſaick* Pavements, all of Them wrought with the greateſt Symmetry and Exactneſs. Beſides the general Contraſt and Deſign, (which is executed with all the artful Wreathings and Variety of Colours imaginable,)

SeedyDoude, *The* NISUA *or* MISUA. *Exc.* ibid.

Moſaick *Pavements.*

1 Ipſe (Cn. *Octavius*) cum roſtratis per adverſos fluctus ingenti remigum labore enixus, *Apollinis* Promontorium tenuit; onorariæ pars maxima ad Aegimurum,—alia adverſus urbem ipſam ad *Calidas Aquas* delatæ ſunt. *Liv.* l. 30. §. 24.

there are the Figures of Horſes, Birds, Fiſhes, and Trees ſo judiciouſly intermixed and curiouſly inlaid, that They even appear more gay and lively than ſo many tolerable good Paintings. The Horſe, the *Inſignia* of the *Carthaginians*, is diſplayed in the bold open Poſture It is obſerved to be in upon the *African* Medals: The Birds are the Hawk and Partridge: The Fiſhes, the Gilt-Head[1] (called here *Jeraffa*) and the Mullet: And the Trees, the Palm and Olive. The Contriver perhaps intending by This Choice, to point out the Strength, the Diverſions, the Fiſhery, and the Plenty of Dates and Oyl, for which This Country continueth to be, as It hath always been remarkable. *Miſua*, by the Ruins, appears to have been of the ſame Extent with *Hippozarytus*; where likewiſe there was formerly a capacious Harbour, very convenient for ſuch Veſſels to touch at, which, from contrary Winds or Diſtreſs of Weather, could not reach *Carthage* or *Utica*.

Lowha-reah, *The* AQUILARIA.

Two Leagues to the E. N. E. of *Seedy Doude*, and a little to the Southward of the Promontory of *Mercury*, is *Lowha-reah*, the *Aquilaria* of the Antients, where *Curio*[2] landed Thoſe Troops, that were afterwards cut to pieces[3] by *Sabura*. There are ſeveral Fragments of Antiquities at This Place, but Nothing remarkable: however, from the Sea Shore to This Village, which is at half a Miles Diſtance, the interjacent Mountain, from the level of the Sea to the Height of twenty or thirty Foot, is all the way very artfully ſcouped and hollowed; ſmall Openings being carried up, in ſeveral Places, to the Surface, for the Admiſſion of freſh Air; whilſt large Pillars and Arches are left ſtanding, at proper Diſtances below, to ſupport the Mountain. Theſe are the Quarries which *Strabo*[4] takes Notice of; from whence the Buildings of *Carthage*, *Utica*, and the many other adjacent Cities, might receive Their Materials. Moreover, as the Mountain above is all over ſhaded with Trees; as the Arches below lye open to the Sea, having a large Cliff on each Side, with the Iſland *Ægimurus* placed over againſt Them; as there are likewiſe ſome Fountains

1 This is the *Aurata* of the Antients, which *Leo* miſtakes for the *Laccia*, or *Leechy*, of the *Italians*, a Fiſh of the *Tunny* or *Mackrel* Kind. *Poſt menſem octobrem genus quoddam Piſcis capitur, quod apud* Afros Giarapha *appellatur, eundem Piſcem eſſe crediderim, qui* Romanis Laccia *appellatur. J. Leo.* p. 214. 2 *C. Curio* in *Africam* profectus ex *Sicilia*——apellit ad eum locum qui appellatur *Aquilaria*. Hic locus abeſt a *Clupea*, paſſuum XXII millia; habetque non incommodam æſtate ſtationem; & duobus eminentibus promontoriis continetur. *Cæſ.* de Bell. Civil. l. 2. §. 21. 3 Milites ad unum omnes interficiuntur. *Id.* §. 38. 4 *Exc.* p. 7. F.

per-

perpetually draining from the Rocks, and Seats for the weary Labourer; we have little Room to doubt, (from ſuch a Concurrence of Circumſtances, ſo exactly correſponding to the Cave which *Virgil* placeth ſomewhere in This Gulph,) but that the following Deſcription is litterally true, notwithſtanding the Opinion of ſome Commentators [1], who have thought it fictitious.

Eſt in ſeceſſu longo locus; Inſula portum
Efficit objectu laterum: quibus omnis ab alto
Frangitur, inque ſinus ſcindit ſeſe unda reductos.
Hinc atque hinc vaſtæ Rupes, geminique minantur
In Cœlum ſcopuli: quorum ſub vertice latè
Æquora tuta ſilent: tum Sylvis ſcena coruſcis
Deſuper, horrentique atrum Nemus imminet Umbra.
Fronte ſub adverſa ſcopulis pendentibus atrum:
Intus Aquæ dulces; vivoque ſedilia ſaxo,
Nympharum Domus; &c. Virg. Æn. 1. 163.

Cape Bon, the *Ras-addar* of the *Moors*, and the Promontory of *Mercury* or *Hermes* of the Antients, is ſituated about one League to the Northward of *Lowha-reah*, and eleven to the E. S. E. of *Cape Zibeeb*. I was well informed, that, ſometimes in fair Weather, They could diſcover the Mountains of *Sicily* from This Place. The two *Zembræ* or *Zowa-moores* lye under This Promontory; the Smaller one not far from the Shore, but the Larger is at four Leagues Diſtance, in a W. N. W. Direction, from It. The fruitful Tract of Land that reacheth from hence to *Solyman*, is called *The* [الدخل] *Dackhul] Corner:* being cultivated by the ſeveral Branches of the *Welled Seide*.

Cape Bon, *The* Promontorium Mercurij. *Exc.* p. 13. D. *&c.*

The Zowa-moores.

The Dackhul.

Five Leagues to the S. by E. of *Cape Bon*, is † *Clybea*, the *Clupea* or *Clypea* of the *Latins* and the ΑΣΠΙΣ of the *Græcians*. This City was built upon the ſmall Promontory *Taphitis* [2], which being in the Figure of a Shield [3] or Hemiſphere, gave Occaſion to the Name. There is nothing ſtanding of This antient City: for the Caſtle is a modern Structure; and what They now call *Clybea*, is a miſerable Knot of Hovels, at a Miles Diſtance.

Clybea, *The* CLUPEA, *or* ΑΣΠΙΣ. *Exc.* p. 7. F. p. 13. D. p. 22. A. p. 24. B.

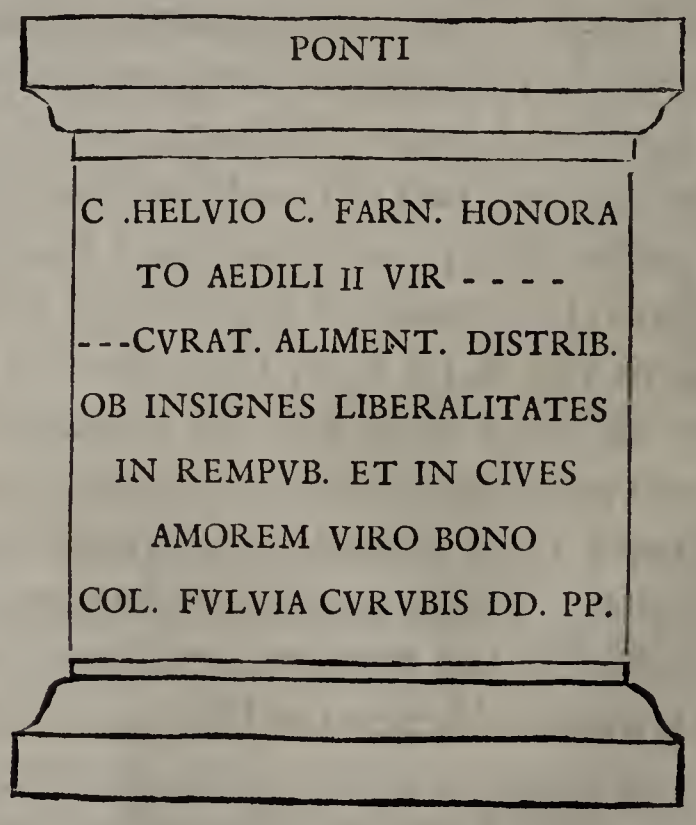
1 Eſt τοποθεσία, i. e. fictus ſecundum poeticam licentiam locus. Ne autem videretur penitus a veritate diſcedere, *Hiſpanienſis Carthaginis* portum deſcripſit. Cæterum hunc locum in *Africa* nuſquam eſſe conſtat. *Serv.* in loc. Fictus hic locus eſt, & ſublatus ab *Homero* (Odyſ. 13. 95.) aliqua ex parte ad formam *Ithacenſis* Portus. *Pomp.* Sab. ibid. *Mr.* Addiſon (p. 71. of his Travels) ſuppoſeth that *Virgil* might have taken the Plan from the Bay of *Naples*.

2 *Exc.* p. 7. F.

3 *In* Clypei *ſpeciem curvatis turribus* Aſpis. *Sil.* Ital. L. 3. l. 243.

The River. A little Way to the Southward of This Village, we croſs a large River, where *Maſaniſſa* was ſuppoſed to have been drowned in His Flight from *Bocchar*. *Livy*[1] tells us, that the Latter was afraid to ford It, diſcouraged no Doubt by the Depth and Rapidity of the Stream. For in the Month of *January*, when it had not rained for ſeveral Days, we found the Channel very deep, of an uneven Bottom, and which we had much Difficulty to paſs over. A little on the other Side of This River, we come into thoſe *open Fields*, where *Bocchar* killed forty ſix of the fifty Perſons, who attended *Maſaniſſa*.

Gurba, *The* CUROBIS. *Exc.* p.13.D. p.22.A.p.27. D. E. † *Gurba*, the *Curobis* or *Curubis* of the Antients, is ſeven Leagues to the S. W. by W. of *Clybea*. It ſeems to have been a conſiderable Place in former Times, though the Ruins of a large Aqueduct, and of the Ciſterns which received the Water, are the only Antiquities It can boaſt of at preſent. I was informed that the Port, and a great Part of This as well as of the neighbouring City *Nabal*, were deſtroyed by the Sea; and that ſome Traces of each of Them might be ſeen in calm and clear Weather. A little Brook runs by *Gurba* to the Weſtward, where we have the Remains of a Stone Bridge; and, at a Farm-Houſe hard by It, there is an Altar with the following Inſcription, which might have formerly belonged to It.



1 *Maſaniſſa* cum quinquaginta haud amplius equitibus per anfractus montis ignotos ſequentibus ſe eripuit. Tenuit tamen veſtigia *Bocchar*; adeptuſque eum *patentibus prope Clupeam urbem campis*, ita circumdedit, ut præter quatuor equites, omnes ad unum interfecerit——*amnis ingens* fugientes accepit——is finis *Bocchari* ſequendi fuit, *nec ingredi flumen auſo*, nec ſe &c. *Liv.* l. 29. §. 32.

† *Nabal*,

Leaving *Gurba* five Leagues to the N. E. we come to *Nabal*, a very thriving and induſtrious Town, which hath been long famous for It's Potteries. It is built, in a low Situation, at a Mile's Diſtance from the Sea Shore, and about a Furlong to the Weſtward of the antient *Neapolis*, which appears to have been a large City, without taking in what is ſuppoſed to have been gained by the Sea. Here are a great Number of Inſcriptions upon Stones of ſix Foot in Length and three in Breadth; but They are either ſo unfortunately defaced, or filled up with Rubbiſh and Mortar, that It required more Time, than my Guides would allow me, to copy Them. On the Banks of the little Brook that runs through the old City, we have a Block of white Marble, with a Wolf, curiouſly repreſented in *Baſſo Relievo*, upon It.

Nabal, *The* NEAPOLIS. *Exc.* p. 13. D. p. 22. A.

Travelling, for the Space of two Leagues, through a rugged Road, delightfully ſhaded with Olive Trees, we arrive at *Hamam-et*, which hath been miſtaken by ſeveral Authors for the ſo much diſputed *Adrumetum*. It is a ſmall but opulent City, compactly built upon a low Promontory, which an Enemy, eſpecially by Land, would find great Difficulty to attack. But as This Circumſtance [1] will better agree with *Herckla*, placed at ſome Diſtance from It to the Eaſtward, ſo there are other Circumſtances relating to *Adrumetum*, which will by no Means anſwer to This Place. For *Hamam-et* is built ſo cloſe to the Sea, and hath to the Landward ſo rugged a Situation, that there would be, (This Way particularly,) the utmoſt Danger and Difficulty to approach It; much more to be carried round about It, as *Cæſar* is ſaid to have been [2]. Neither have we a View, either from This City or the Road before It, of the Coaſt of *Clybea* [3]: all which Circumſtances agree with the Situation of *Herckla*. The Author likewiſe of the *Itinerary* placeth *Adrumetum*, not only CCCCXL Furlongs from *Neapolis* [4], but LXXXV *R.* Miles, (i. e. at the ſame Diſtance with *Clypea*,) from *Carthage*. Now, provided *Adrumetum* is to be fixed at *Hamam-et*, *Neapolis* will be ſituated L Miles too near It in the one Caſe; as *Carthage* will be XXX, (i. e. more than one Third of the given Diſtance,) in the other. *Hamam-et* therefore may be rather the *Siagul* of *Ptolemy*, which was probably one of thoſe

Hamam-et, *not the antient* Adrumetum.

1 Oppidi (*Adrumeti*) egregia munitio, difficiliſque ad oppugnandum erat acceſſus. *Hirt.* Bell. *Afr.* 2 *Cæſar* circum oppidum vectus, natura loci perſpectâ, redit in Caſtra. *Id.* §. 3. 3 A *Clupea* ſecundum oram maritimam cum equitatu Adrumeti, Cn. Piſo cum Maurorum circiter III millibus apparuit. *Id.* §. 3. 4 *Exc.* p. 28. A. p. 27. E. &c.

anonymous Town [1] that *Cæſar* viſited in His Way to *Adrumetum*.

Hamam-et, *or the City of* Wild Pigeons.

Leo informeth us that *Hamam-et* was built about His Time [2]; but the flouriſhing Condition It enjoys at preſent, is of no longer Date, than the latter End of the laſt Century: the Pillars, Blocks of Marble, and ſome few other Tokens of Antiquity, that are here and there to be met with, having been brought from *Caſſir Aſeite*, the *Civitas Siagitana* of the Antients. As for the Name, (which, having no ſmall Affinity with *Adrumetum*, might induce *Buno* [3], the *Sanſons* and others to think It to be ſo) It is in all Probability derived from the Number of [*Hamam* حمام] *Wild Pigeons*, that are bred in the Cliffs of the adjacent Mountains. The two following were the only Inſcriptions which I found fair and legible.

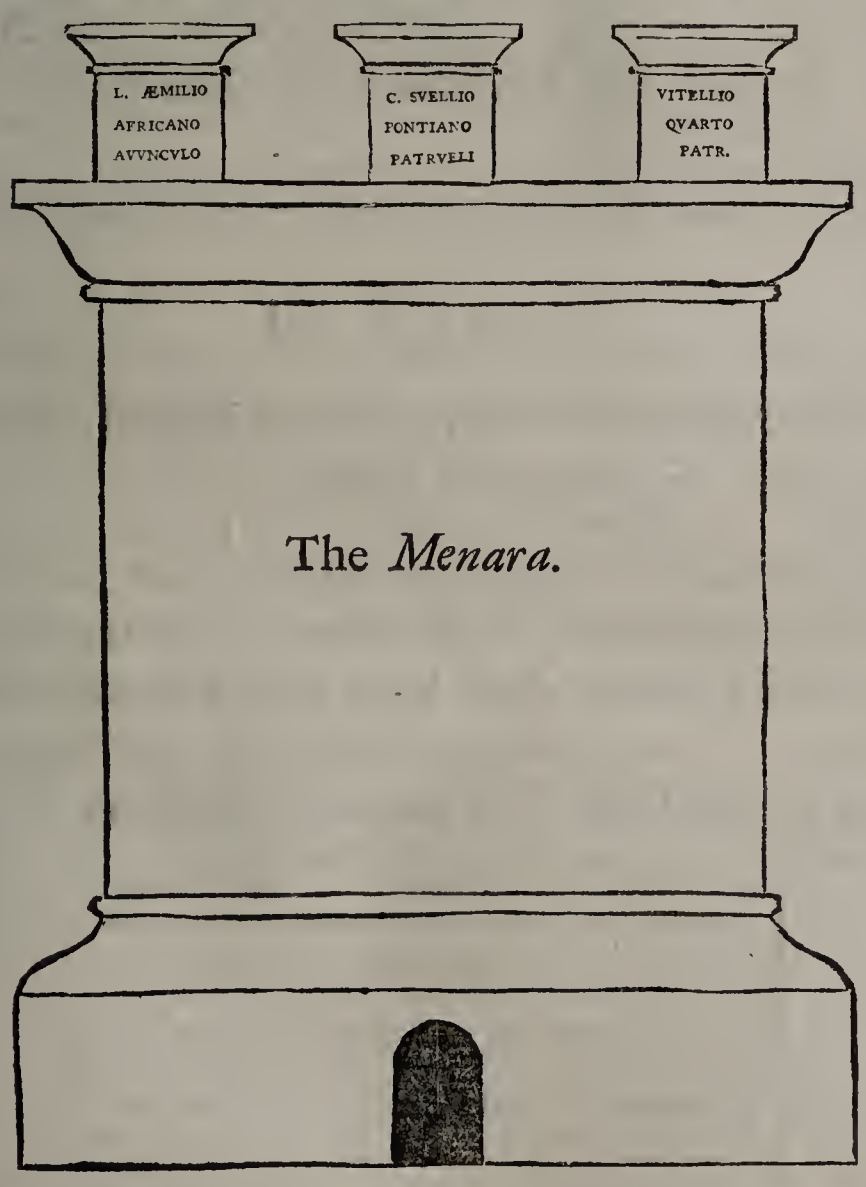
VICTORIAE
ARMENIACAE PARTHICAE
MEDICAE AVGVSTORVM A.
SACRVM CIVITAS SIAGI
TANA DD. PP.

IMP. CAES. DIVI SEPTIMI SEVERI
PARTH. ARABICI ADIABENICI
MAX. BRIT. MAX. FIL. DIVI
M. ANTONINI PII GERMANCI
SARMAT. NEPOT. DIVI ANTONINI
PRONEPOTI DIVI AELI HADRIANI
ABNEPOTI DIVI TRAIANI PAR. ET
DIVI NERVAE ADNEPOTI
M. AVRELIO ANTONINO PIO FEL.
PAR. MAX. BRIT. MAX. GERM.
MAX. IMP. III. COS. IIII. P.P. - -
- - CIVITAS SIAGITANORVM DD. PP.

1 *Cæſar Clupeam* claſſe prætervehitur; inde *Neapolin*, complura præterea caſtella & oppida non longe a mari relinquit. *Hirt.* Bell. *Afr.* §. 2. 2 *Hamam-et* ante paucos annos a *Mahometanis* extructum, hujus incolæ miſerrimi &c. *J. Leo.* p. 221. 3 Vid. *Cluv.* Geogr. cum notis *Bunonis*. p. 394. *Atl.* Geogr. Vol. IV. p. 173.

A League to the N. W. of *Hamam-et* is the *Caſſir* [*Caſtle*] *Aſeite*, the *Civitas Siagitana* of the Antients. This Place, notwithſtanding the Figure It made in the *Antonine* Age, and perhaps before, is not mentioned by any of the old Geographers; and the only Notice, that, as far as I know, is taken of It, either by the Antients or Moderns, is in an Inſcription preſerved by *Bochart*[1]. Caſſir Aſeite, *The* Civitas Siagitana.

A little beyond Theſe Ruins, we come into a large extenſive Plain, cultivated by the *Welled Seide*, and reaching as far as *Herckla*. Upon the maritime Part of It, two Leagues to the W. by S. of *Hamam-et*, we have the *Me-narah*, a large *Mauſoleum*, near twenty Yards in Diameter, built in the Shape of a cylindrical Pedeſtal with a Vault underneath. Several ſmall Altars, ſuppoſed by the *Moors* to have been formerly ſo many [منارة] *Lamps* for the Direction of the Mariner, are placed upon the Cornice; each of Them inſcribed with the Name of a different Perſon. The following Inſcriptions, which were all that were legible, ſeem to relate to the ſame Family. *The Plain of* Hamam-et. *The* Menarah.



The *Menara.*

1 Et pro Senatu Populoque Siagitano *Celer Imilconis Guiliſſæ F. Suffes. Boch.* Chan. l. 1. Cap. 24.

Faradeeſe; A little nearer *Hamam-et*, are the Ruins of a Port formerly belonging to *Faradeeſe*, an old *Roman* City, ſituated, at a few Miles Diſtance, upon the N. W. ſide of This Plain. I was informed, that a Century ago, the *Faradeſians* were the greateſt Cruiſers and the moſt experienced Mariners of This Country; but that the greater Increaſe of Trade, and the more Conveniences for Navigation at *Hamam-et*, had, of late Years, drawn thither all the Inhabitants. This may be the *Veneria* of *Solinus*; or rather, from an Affinity in Name, the antient *Aphrodiſium*, placed by *Ptolemy* in the ſame Latitude, but more to the Weſtward than *Adrumetum*.

The VENERIA, *Exc.* p. 24. B. *or* APHRODISIUM. *Exc.* p. 13. D.

Sel-loome. About the middle of This Plain, there is an hemiſpherical Hillock, called *Sel-loome*, made by the Ruins of ſome antient Caſtle or Village. Two Leagues farther, not far from the Sea Shore, we have, for the ſpace of a Furlong, a Piece of deep marſhy Ground, through which a large adjacent Lake diſcharg-eth Itſelf into the Sea. There was formerly a Bridge, with a Cauſeway, very conveniently carried along the whole Length of This Moraſs; which, in all probability, was the maritime Boundary betwixt the *Zeugitana* and *Bizacium*.

CHAP. III.

Of the moſt remarkable Places in the Inland Country of the Zeugitana, *or Summer Circuit.*

Al Aleah, *The* COTUZA. THE moſt northern City of Note, that I have met with in the *Zeugitana*, is *Al Aleah*, ſituated upon the Declivity of a Hill, at the half Way nearly betwixt *Bizerta* and *Porto Farina*. It was formerly known by the Name of *Cotuza*, as we may collect from This broken Inſcription.

- - - - - - - REIPVBLICAE SPLENDI
DISSIMAE COTVZAE SACRÆ
VALERIVS IANVARIVS. - - - - - - -

Thimida

Thimida and *Mezel-je-meine*, the *Theudalis* and *Thiniſſa*[1] of the Antients, are two Villages ſituated upon the Lake of *Bizerta*; This, at three Miles Diſtance to the S. E. the Other, at ſeven to the S. W. of that City. There are ſome Footſteps of Antiquity at both Places; and near the former, the Lake is conſiderably contracted, forming Itſelf (as it were) into Two, whereof the Southermoſt may be taken for the *Siſara Palus*, the other for the *Hipponites* of the old Geography.

[1] Thimida, *The* THEUDALIS. *Exc.* p. 15. E. p. 21. G. Mezel-je-meine, *The* THINISSA.

SISARA. HIPPONITES. *Exc.* p. 14. B. C.

Jibbel Iskell, a remarkable round Mountain, the *Cirna*, I preſume, of the Antients, lyeth, on the S. W. ſide of theſe Lakes, five Leagues from *Bizerta*. At a little Diſtance from It to the S. E. is *Matter*, the *Oppidum Materenſe*, rather perhaps than the antient *Madaura*, which, according to St. *Auguſtine*[2], muſt have been farther from *Carthage*. It is, at preſent, a ſmall Village, ſituated upon a riſing Ground, in the midſt of a fruitful Plain: and a little below It, there is a Rivulet, which emptieth Itſelf into the *Siſara Palus*.

Jibbel Iskell, *The* CIRNA. *Exc.* p. 14. B.

† Matter, *The* Oppidum Materenſe. *Exc.* p. 22. C.

† Ten Leagues to the S. W. of *Matter*, is the City *Beja* or *Bay-jah*, which by the Name and Situation ſhould be the *Vacca*[3] of *Salluſt*, the *Oppidum Vagenſe* of *Pliny*, the ΒΑΓΑ[4] of *Plutarch*, and the *Vaccenſium Ordo Splendidiſſimus*, as the Title ſeems to run in the firſt of the following Inſcriptions. *Cellarius*[5] placeth It very juſtly towards the N. E. of *Cirta* or *Conſtantina*, but doth not quote His Authority. However ſuch a Stuation ſeems to be implyed in the Deſcriptions we have of It; viz. that It lay to the right Hand, (as *Keff* or *Sicca Veneria* did to the left) of the Road[6], which the *Romans* commonly made uſe of in their way to *Numidia*. After It revolted, *Metellus*[7] is ſaid to have departed from His Winter Quarters in the Evening, and to have arrived before It, about the third Hour of the following Day: which Journey, conſi-

Bay-jah, *The* OPPIDUM VAGENSE &c. *Exc.* p. 22. C.

1 Vide *Agathodæmonis* Tabulam *Ptolemaicam* & *Cellar.* Geogr. Ant. l. 4. Cap. 4. p. 105. 2 Dum mihi reducto a *Madauris*, in qua vicina Urbe jam cœperam literaturæ atque oratoriæ percipiendæ gratia peregrinari, *longinquioris apud Carthaginem peregrinationis ſumtus præparabantur. D. Auguſt.* l. 2. Confeſs. Cap. 3. 3 Erat haud longe ab eo itinere quo Metellus pergebat, oppidum *Numidarum*, nomine *Vacca*, forum rerum venalium totius regni maxime celebratum, ubi & incolere & mercari conſueverunt Italici generis multi mortales. *Sall. Bell. Jug.* §. 50. 4 Φρυρῶν ὃ Βάγαν, πόλιν μεγάλην &c. *Plut.* in *Mario.* p. 409. 5 *Vaga* a *Cirta* in ortum æſtivum diſtat. *Cellar.* l. 4. Cap. 5. p. 114. 6 Vid. Not. 3. *Sall. Bell. Jug.* §. 60. 7 *Metellus*, poſtquam de rebus Vaccæ actis comperit——Legionem cum qua hiemabat & quam plurimos poteſt *Numidas* equites pariter cum occaſu ſolis expeditos educit; & poſtera die circiter horam tertiam provenit in quandam planitiem——docet oppidum Vaccam non amplius mille paſſuum abeſſe. *Id.* §. 71.

dering the Expedition wherewith It was performed, will very well agree with the Diſtance of fifty Miles, that *Bay-jah* lyeth from *Utica*, where *Metellus* was at that Time ſtationed. I know no other Circumſtances in the antient Hiſtory of This Country, that give us any further Information concerning the Geography of This City; for *Ptolemy*'s *Vaga*, lying among the *Cirteſij*, cannot be the Place; and the Reaſon perhaps why It is not taken Notice of in the *Itinerary*, or in *Peutinger*'s Tables, may be, becauſe It was ſituated at a Diſtance from the Great Road that lead from *Carthage*, either to *Numidia* or *Bizacium*.

A Place of great Trade.

Bay-jah keeps up the Character, that *Salluſt* giveth us of His *Vacca*, of being a Town of great Trade, and the chief Mart for Corn in the whole Kingdom. In the Plains particularly of *Buſ-dera*, which lye below It along the Banks of the *Me-jerdah*, there is kept every Summer a publick Fair, frequented by the moſt diſtant *Arabian* Tribes; who reſort hither, at that Time, with their Flocks and Families. The preſent City is built upon the Declivity of a Hill, with the Conveniency of being well watered; and upon the higheſt Part of It, there is a Citadel, but of no great Strength. Upon the Walls, which are raiſed out of the antient Materials, we have the two following Inſcriptions.

M. IVLIO M. TILIRB - - - - - - - -
DECVRIONI - - - - - - - - - -
FAC. ANN. XXII. PRAEFECTVS
VR. DEC. II VIR - - - QQ - - - -
V. . C̄VM ORDO SPLENDIDISSIMVS
OB MERITA SVA STATVAM
P.P. FIERI DECREVIT.

FELIX AVUNCVLO SVO MAGNO
PRO PIETATE. SVA DATO IBI
- - - - - - -DINE SVO S. P.
FECIT. D. D.

In

In a private Houſe.

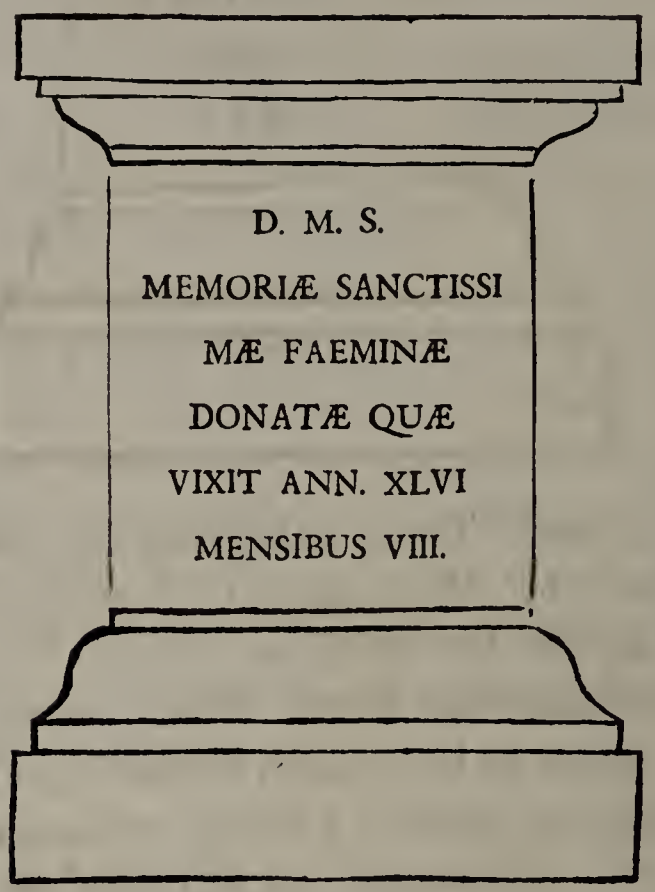


Tub-urbo, a ſmall Town inhabited by *Andaluſian Moors*, is ſituated upon the *Me-jerdah*, ſix Leagues to the S. E. of *Matter*, and at the like Diſtance to the W. of *Tunis*. This ſhould be the *Tuburbum Minus* of the Antients: the *Majus* (where there ſeems to have been in *Peutinger*'s Table ſome remarkable Temple or Edifice,) lying at too great a Diſtance to the Southward. *Mahamet*, a late *Bey* of This Kingdom, planted a great Number and Variety of Fruit Trees in the Neighbourhood of It, which He ranged in ſo particular a Method, that Each *Species*, was confined to one Grove, and thereby removed from the Influence of Another. Thus the Orange Trees were all placed by Themſelves, without the Admiſſion of the Lime or Citron; and where we gathered the Pear or Apple, we were not to expect the Peach or Apricot. In the adjacent Valley, where the *Me-jerdah* conveyeth It's Stream, the ſame generous and publick ſpirited Prince, erected, out of the Ruins that were here of an antient Amphitheatre, a large maſſy Bridge or Damm, with proper Sluices and Floodgates, to raiſe the River to a convenient Height, for the refreſhing of His Plantations. But This was too laudable an Invention to ſubſiſt long in *Barbary*, being at preſent intirely broken down and deſtroyed. Upon a Stone, near the Remains of the Amphitheatre, we have This imperfect Inſcription.

Tub-urbo, *The* TUBURBUM Minus. *Exc.* p.26.G. *Tab.* Peut.W.

- - - - PRONEP. . . ÆLIO HADRIANO
- - - - RUM GENTIQUE MUNICIPIUM ÆLIUM
- - - - PROCOS ET Q. EGRILIO
- - - - LARIANO LEG. PR.

In a Moſque.



Tuc-caber. † Betwixt *Tuburbo* and *Bazil-bab*, is the little Village *Tuc-caber*, ſituated likewiſe upon the *Me-jerdah*, but with few Antiquities to recommend It. It ſeems to be the ſame City that is taken Notice of, by St. *Cyprian*[1] and St. *Auguſtine*[2], under the Name of *Tuccabori*, or *Thuccabori*; and muſt conſequently be miſtaken by *Simler*[3] for the *Tucca Terebinthina*, which lay ſixty Miles only from *Sufetula*; whereas *Tuc-caber* lyeth nearly at twice that Diſtance.

Bazil-bab. *Me-zezil-bab* or *Bazil-bab* is an old triumphal Arch, erected on the Eaſt Side of the *Me-jerdah*, ten Leagues to the S. W. of *Tunis*. This Pile is of no extraordinary Beauty or Workmanſhip, yet hath been adorned with a Variety of Niches and Feſtoons, that are now intirely defaced. It was built upon the De-

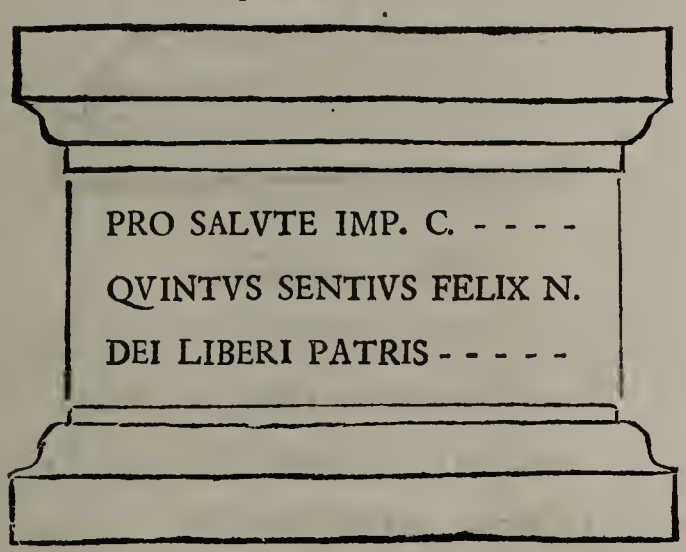
1 Viz. *In Concilio*. Exc. p. 32. 2 Lib. VI. Cap. 24. adverſus *Donatiſtas*. 3 In Annot. ad *Itinerarium*. Vid. *Cell*. Geogr. Antiq. l. 4. c. 4. p. 107.

cenſion

clenſion of the *Roman* Empire, as appears by the following Inſcription.

SALVIS ET PROPITIIS DDD. NNN. GRATIA
NO VALENTINIANO THEODOSIO INVICTISSIMIS PRINCI
PIBVS DE PACE EX MORE CONDIT. DECRET
- - - - - - - - - - - -

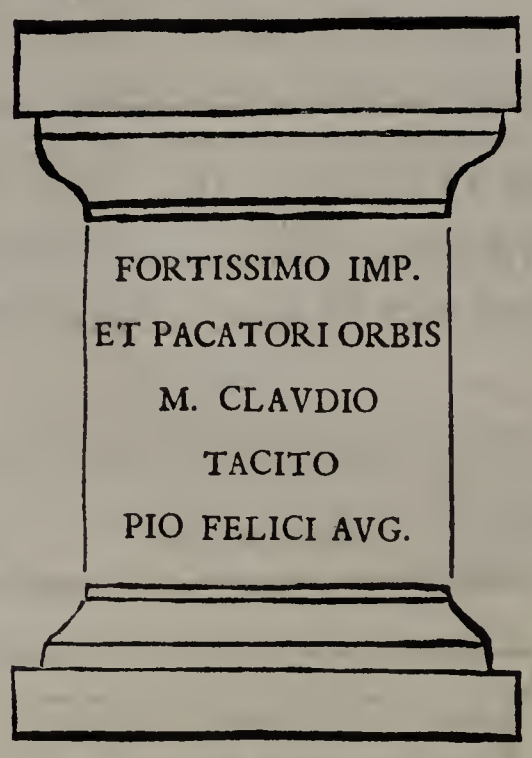
Upon an Altar.



Tes-toure is a neat thriving Town of the *Andaluſian Moors*, ſituated upon the ſame Side of the *Me-jerdah* with *Bazil-bab*, at about two Leagues Diſtance to the Weſtward. By the firſt of the following Inſcriptions, This Place muſt have been antiently called the *Colonia Biſica Lucana*. In a Mill a little above *Bazil-bab*, there is a broken Inſcription, where we find the Emperor *Aurelian* named *Beſicanus*, as we may preſume, from This City. Teſtoure, *The* Col. Bisica Lucana.

D. N. IMP. VALERIO LVCINIA
NO LICINIO AVG. MAX.
SARMATICO MAX. GERMA
NICO MAX. TRIBVNITIA POTES
TATE X. COS. V. IMP. X. PATRI PATRIAE
PROCONS. COL. BISICA LVCANA DEVOTA
NVMINIBVS MAJESTATIQVE EIVS.

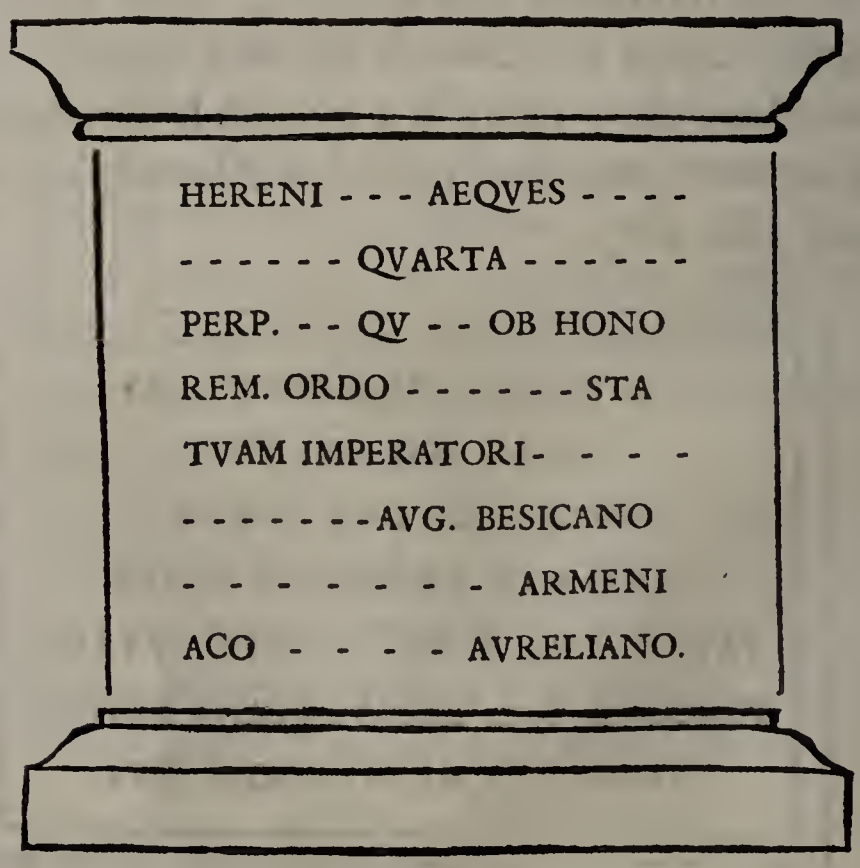
Upon a Pillar.



Upon a Square Stone.

POLLENTES IN FINE IMPERIO
DD. NN. HONORI. ET THEODOSI. PPS IMP. AVG.
ADMINISTRANTE FELICI INNODIO - - - - - - -
PROC. - - - - - - - - - - - - - - - - -

In a Mill near Bazil-bab.



Slou-geah

Slou-geah or *Salow-keah*, a ſmall Village, formerly the *Municipium Hidibelenſe* or *Chidibbelenſium*, is built at the Bottom of a large Winding of the *Me-jerdah*, which reacheth from *Bazil-bab* to *Teſtoure*. It is chiefly remarkable for the two following Inſcriptions; though there are here, as well as at other Places already taken Notice of or which will hereafter fall in our Way, ſeveral Rudiments of Ciſterns, Shafts of Pillars, Capitals, Pieces of large Walls &c. which it would be too tedious to enumerate upon every Occaſion.

Slou-geah, *The* Municipium CHIDIBBELENSIUM.

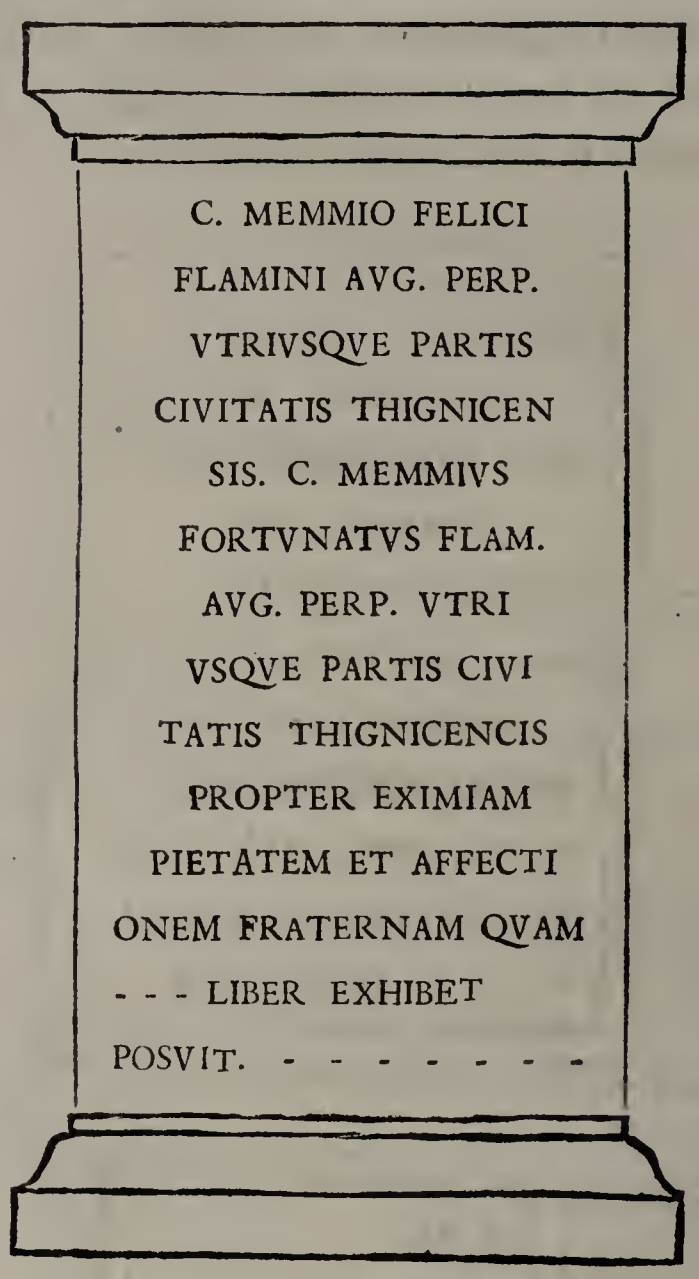
IMP. CAES. DIVI M. - - - -
ANTONINI PII. GE - - - -
NEP. DIVI HADRIANI
PRONEP. DIVI
TRAIANI PART. AB
- - - - DIVI NERVAE
SEPTIMIO SEVERO
PERTINACI AVG. ARAB.
N. P.P. PONT. MAX. TRIB.
POTEST. IMP. VII. COS. II.
- - - - - - HIDIBELENS.

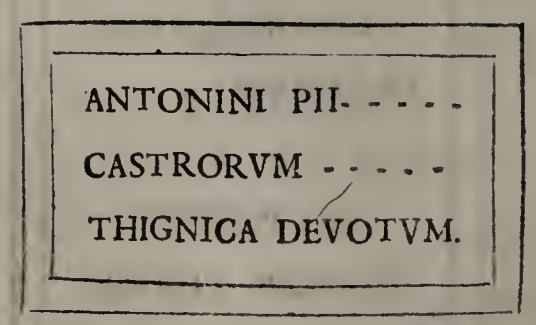
T. FL. - - - - - -
CONSTAN. - - -
NOBILIB. - - - - -
CAESARIBVS NVMI
NI EORVM - - -
- - - - - - - - -
SVA PECVNIA
MVNICIPI. CHIDIBB.

Tunga or *Tannica*, the *Thignica* or *Thigiba Colonia* of the Antients, hath been a City of great Extent. It lyeth betwixt *Teſ-toure*

Tunga; *The* THIGIBA Colon. *Exc.* p. 15. B.

Teſ-toure and *Tuber-ſoke*, at five Miles Diſtance from the Latter, and to the Northward of It as hath been taken Notice of by *Cellarius*[1]. Among the Ruins, particularly of the antient Citadel, we have Theſe Inſcriptions.





1 A *Tuburſica* in Septentrionem proxima *Thigiba* Colonia &c. *Cellar.* Geogr. Antiq. l. 4. cap. 5. p. 116.

AL-

ALTISSIMO SAECVLO DDD. NNN.
ORB. - - TORI - - INDVLTA PACE
CIVI - - THIGNICENSIS - - PROC.

CONSTANTINI MAX. V. - - - - -
NIA - - - FVNDAMENTIS ET S- - -
- - - - TVDO DOMITICENO FILIO

Over the Portal of a Temple.

MERCVRIO
IMP. - - - AVRELIO - - - -
PONT. MAX. TRIB. POT. XXIIII.

† Two Leagues to the S. W. of *Teſtoure*, is *Tuber-ſoke*, a ſmall City, walled round, and ſituated upon the Declivity of an Eminence. In the Centre of It, there is a very clear and plentiful Fountain, with ſome Ruins of a Temple that was formerly built over It. It lyeth nearly in the ſame Parallel with *Tuber-noke*, though at fifty five Miles Diſtance, and cannot therefore be one and the ſame City, as ſome Authors have imagined. In the Walls, which are made out of the old Materials, we have the following Inſcriptions; whereby we find It called *Thiburſicumbure*, agreeable to the Title of *Tuburſicuburenſis* in the *Notitia*. And as This was a See of the *Provincia Proconſularis*, we ſhall be at a Loſs for the *Thuburſicca* of *Ptolemy*, which the *Notitia* placeth in *Numidia*.

Tuber-ſoke, *The* THIBURSICUMBURE.

1 Supra *Hipponem* regium *Thuburnica* Colonia, quod *Tuburnicenſe Plinii* oppidum eſt, de quo veretur Harduinus ne eadem *Thuburſica* ejuſdem *Ptolemæi* ſit, longe ab illa in meridiem verſus ſita: propter quam diſtantiam mihi ſecus videtur, præſertim quod multa *Africæ* oppida in nomine pæne conveniunt & tamen ſeparata manent, ut etiam *Tuburbo* eſt, idque geminum, majus & minus. *Cellar.* l. 4. c. 5. 116.

VRBI ROMAE AETERNAE AVG.
RESP. MVNICIPI SEVERIANI ANTO
NINIANI LIBERI THIBVRSICENSIVM
BVRE

SALVIS DOMINIS NOSTRIS CHRISTIANISSIMIS ET
INVICTISSIMIS IMPERATORIBVS IVSTINO ET SOFIAE
AVGVSTIS HANC MVNITIONEM THOMAS* EXCELLENTISSIMVS
PRAEFECTVS FELICITER AEDIFICAVIT.

SEXTO. C. CETOANI
CIO FASTO PAVLINO
PROC. PROVINCIAE -
- - - - - RESPVBLICA
- - - LICINIAE
- - - - AVGVSTAE.

Q. ACILIO. C. PAPIR - - - - - -
- - - - - - - - - - - - - - - -
ANONAE. AVG. - - - - - - - - -
SICENSIVM PROC. - - - - - - - -
- - - - THEATRI PON. - - - - -
ADVOCATO CODIC. - - - - - - - -
ADMINISTRATIONIS HEREDI - - -
IN ME ET CO - - - ENTIVM C. - - - -
LAVRENTIVM VICO AVGVSTINORVM
SACERDOTI - - - - - - - - REIP.
MVNICIPI LIB. THIB. BVRE
PATRONO.

* Et *Thomas Lybicæ* nutantis dextera terræ.
Coripp. Afr. de laud. *Juſt.* Min. l. 1.

Over

Over the Fountain.

NEPTVNO AVG. SAC. PRO SALVTE
IMP. CAESARVM - - - - - -

Dugga or *Tugga*, by a Similitude in Name and the great Variety of Ruins, might be very well taken for the antient *Tucca*, provided we had not found It called *Thugga* in the following Inſcriptions. It is ſituated upon the Extremity of a ſmall Chain of Hills about two Miles to the Southward of *Tuberſoke*, having been formerly ſupplyed with Water by an Aqueduct. Here are ſeveral Tombs, *Mauſolea*, and the *Portico* of a Temple, very beautifully adorned with fluited Columns. On the Pediment of this Structure, there is the Figure of an Eagle finely diſplayed, and below It we have this Inſcription, in Commemoration as we may preſume of the Founders.

Dugga, *the* THUGGA. *Exc.* p. 15. B.

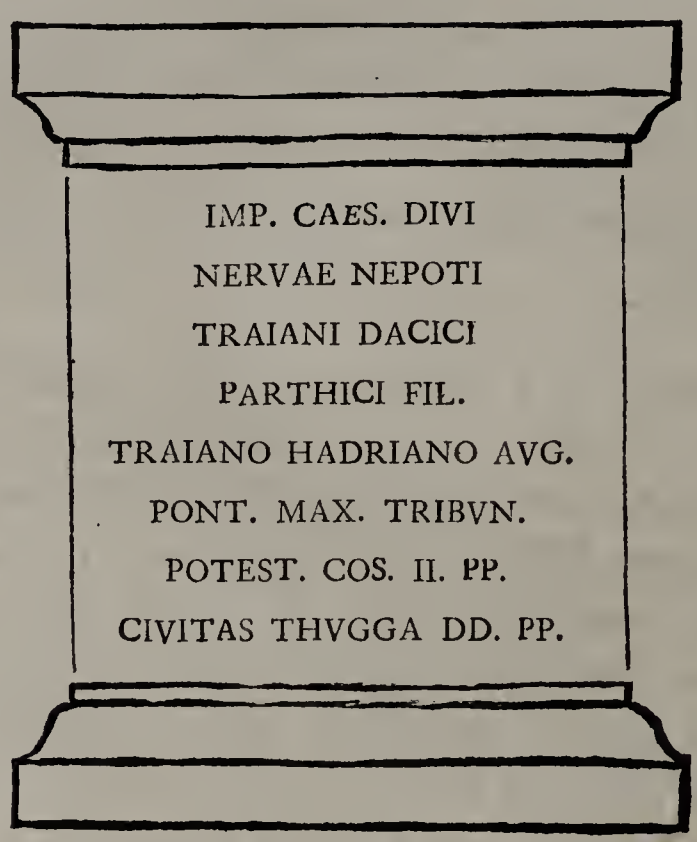
L. MARCIVS SIMPLEX ET L. MAR
CELLVS SIMPLEX REGILIANVS S. P. F.

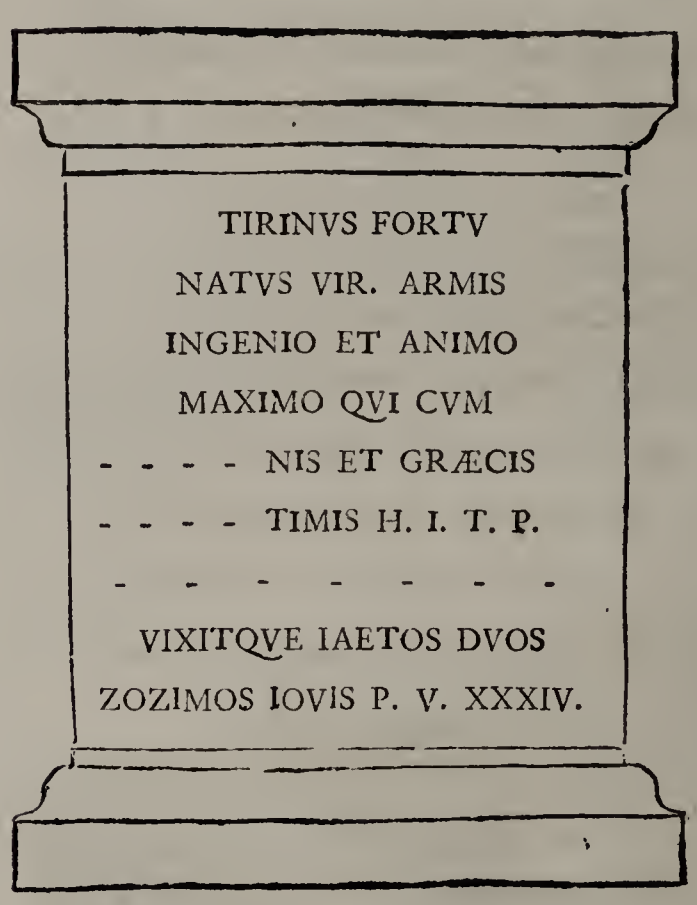
Upon the Frize of the Portico.

IMP. CAES. DIVI ANTONINI - - - -
MARC. AVRELIO SEVERO ALEXANDRO
PONTIFICI MAX. TRIBVNITIA POT.
ET CASTR. ET SENATVS ET PA
- - VM LIBERVM THVGGA.

Upon a Square Stone.

CLAVDIO CAESARI ANG - - - -
MAXIMO TRIBVNITIA POT. - -
R. CRASSVS AEDIL. ORNAM - -
TI VIR AVGVR II VIR QVINQVE
C. FAR. PERPETVVS SACERIVS
PAGI THVGGENSIS NOM. - - - -
ET PERPETVI. - - - - - -





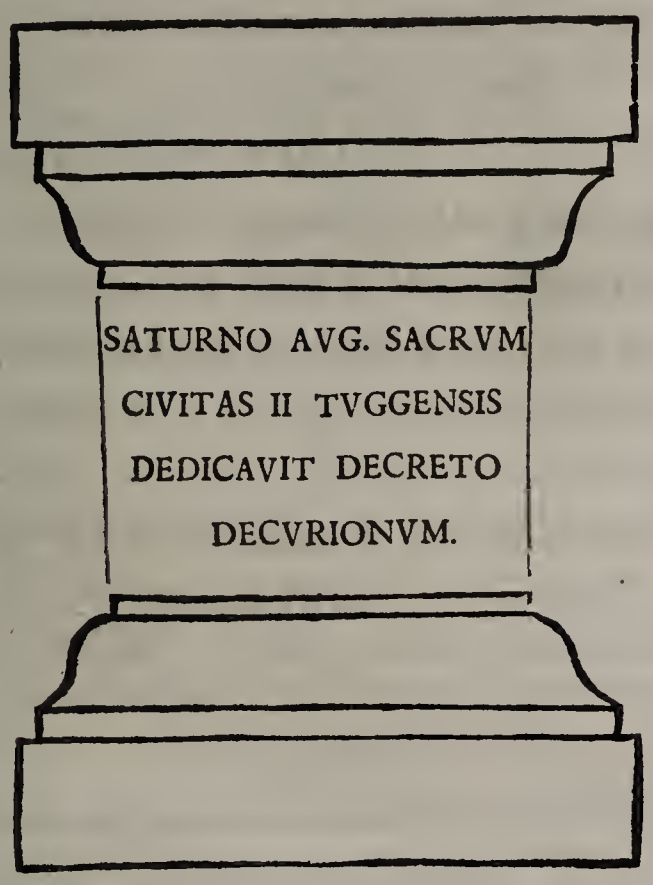
Lorbuſs, *The* LARIBUS *Exc.* p.25. F.

Lorbuſs, the *Laribus Colonia* of the Antients, is remarkable at preſent for little elſe beſides a fine Situation, being built upon an Eminence about five Leagues to the W. S. W. of *Teſtoure*, and at the like Diſtance to the N. E. of *Keff*. *Leo*

and

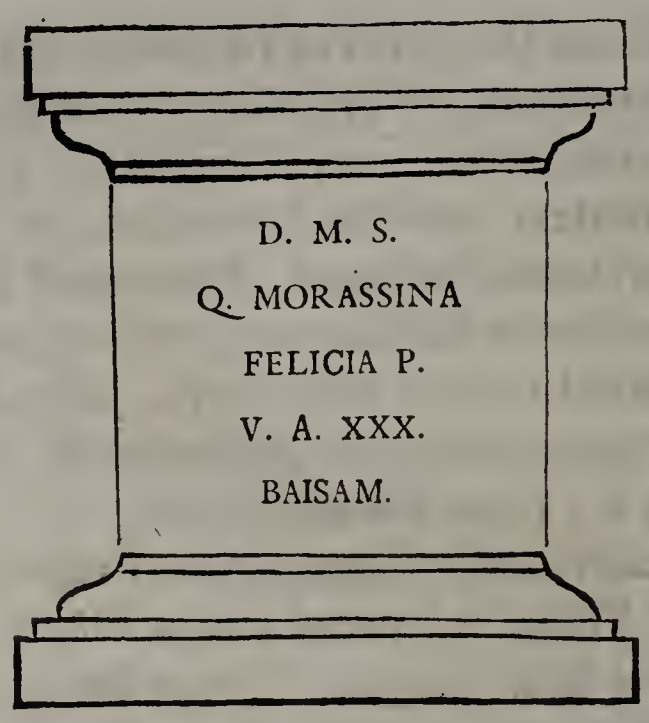
and *Marmol*[1] deduce the River of *Ta-barka* (the antient *Tuſca*) from the Neighbourhood of This City; whereas Theſe Parts of the *Fri-geah*, from their very Situation, muſt either diſcharge Their Rivulets into the *Me-jerdah*, or elſe find other Channels for them to the Eaſtward. There muſt likewiſe be ſome Error or Tranſpoſition in the *Itinerary*, with regard to This Place. For it is there[2] fixed LXXIII Miles only, inſtead of CV (as in a direct Line, without calling at *Altieuros* or *Admedera*, the Diſtance actually is) from *Theveſte*.

Meſ-tura, the *Civitas* II *Tuggenſis*, as *Dugga* above mentioned might be the Firſt, is ſituated in the Plains below *Lorbuſs*, at a ſmall Diſtance from *Dugga*. Upon a Stone, which, by the Faſhion of It, appears to have been the Pedeſtal of ſome Statue, is This Inſcription. Meſ-tura, *The* Civitas II Tuggenſis.



Beiſſons, the *Municipium Agbienſium*, (and *Baiſa* perhaps from the firſt Inſcription,) is built upon a Hill, about one League from *Tuber-ſoke* and at half that Diſtance from *Dugga*. We have here the Traces of two Temples, and of a Caſtle of later Workmanſhip. Among the Ruins are the following Inſcriptions. Beiſſons, *The* Municipium Agbienſium.

1 Vid. Not. 2. p. 99. 2 *Exc.* p. 25. F. p. 26. A.



PRO SALVTE IMP. M. ANTONINI AVG. PII
LIBERORVMQVE EIVS
CINTIVS C.F.R.N. VICTORVM AD TVENDAM
REMPVBLICAM CONSENSV DECVRIO
NVM OMNIVM IAM PRIDEM PATRONVS
FACTVS ET TVTOR CVM - - RERVM VETVS
TATE CONSVM - - - - - - - - - A SOLO
- - - - - - - - - - - - - - - - - -
MVNICIPI CIVILIS AGBIENSIVM ET
VNIVERSIS CVRIIS DD. PP.

MAGNIS ET INVICTIS DDDD. NNNN. DIOCLETIANO
ET MAXIMIANO PERPETVIS AVGG. ET
CONSTANTIO ET MAXIMIANO NOBB. CAESARIBVS
RESPVBLICA MVNICIPII AGBIENSIVM DEDICA - - - - -
M. IVL. - - PROCOS - - MAIESTATIQVE EORVM DIC. - - -

Muſti,

Muſti, called at preſent *Seedy Abdel-abbuſs* from a *Marabbutt* of that Name who is there interred, is ſituated upon a Plain in View of *Dugga* and *Beiſſons*, near the half Way betwixt *Teſtoure* and *Keff*. We have here the Remains of a beautiful triumphal Arch; and upon a Stone that might formerly belong to It, there is This Inſcription. Seedy Abdel-abbuſs *or* Musti. *Exc.* p. 16. B. p. 25. F. &c.

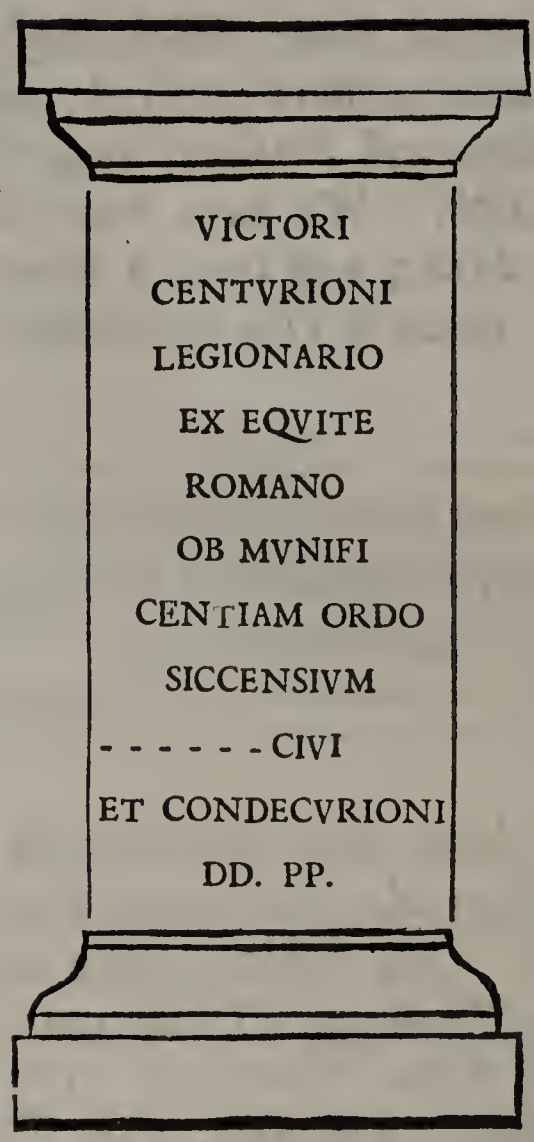
INVICTISSIMO FELICISSIMOQVE IMPERATORI
AVGVSTO CAESARI ORBIS PACATORI
- - - - - MVSTICENSIVM DD.

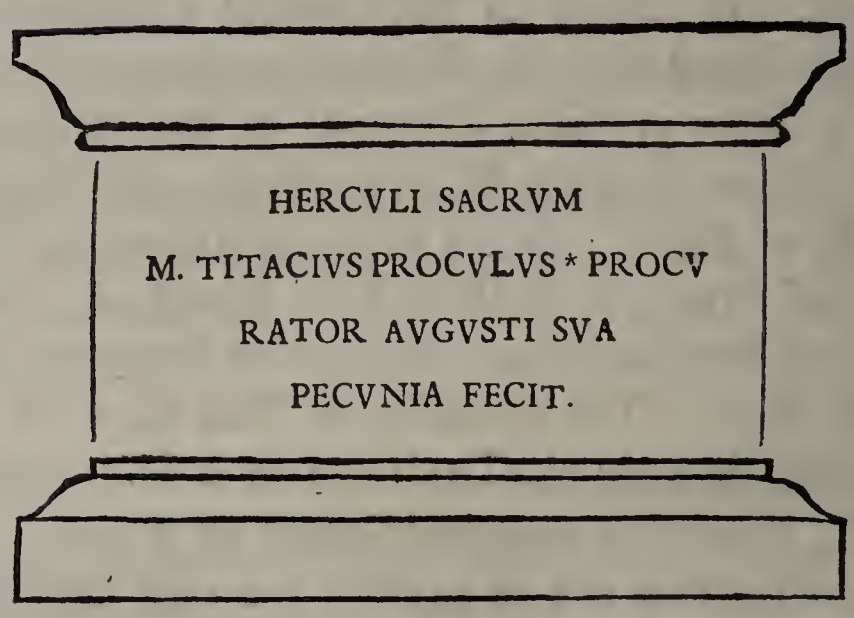
Vibius Sequeſter[1] hath been miſinformed in placing This City near the River *Bagrada*; the neareſt Part of which is four Leagues to the N. E. The Author of the *Itinerary* maketh It XXXIV *Roman* Miles (*Peutinger*'s Tables only XXXII) or an eaſy Days Journey from *Sicca Veneria*[2]; XCII from *Sufetula*[3]; LXXXVI from *Carthage*[4]; and CXCIX (by *Tipaſa*) to *Cirta*[5]: All which Diſtances, conſidering the Roads are frequently indirect, will, by taking in the ſeveral interjacent Places, very well correſpond with the Situation of *Seedy Abdel-abbuſs*.

Keff, the *Sicca* or *Sicca Veneria*[6] of the Antients, lyeth about five Leagues to the S. W. of *Lorbuſs*, and twenty four to the W. S. W. of *Tunis*. It is a Frontier Town, and the Third for Riches and Strength in the whole Kingdom; though the greateſt Part of the Caſtle was, about nine Years ago, blown up in the Civil Wars. The Situation of This City, as the Name [قف] implyeth, is upon the Declivity of a Hill; and near the Centre of It, there is a plentiful Source of Water. The two following Inſcriptions are at preſent the only ſurviving Antiquities of This noted Place. Keff, *The* Sicca *or* Sicca Veneria.

1 *Bagrada Africæ* juxta oppidum *Muſti*, &c. 2 *Exc.* p. 27. A. 3 *Ibid.* E. 4 *Ibid.* A. 5 P. 26. E. 6 Summi viri *Jo. Seldenus* de *Diis Syris* Syntagma II. Cap. VII. & *Ger. Joſſius* Theol. Gentil. l. 2. cap. XXII. nomen *Siccæ Veneriæ* erudite deducunt ex *Aſſyriorum* numine vel Religione *Succot Benot* cujus II Reg. XVII ſit mentio, quaſi Tabernaculæ filiarum ſive mulierum dicantur, ſeu cultus *Veneris Aſſyriæ*, quem *Herodotus* l. 1 cap. CXCIX & *Strabo* l. 16. deſcribunt. *Cellar.* Geogr. Antiq. l. 4. cap. 5. p. 117 7 *Siccæ* enim Fanum eſt *Veneris*, in quod ſe matronæ conferebant; atque inde procedentes ad quæſtum, dotes corporis injuria contrahebant, honeſta nimirum tam inhoneſto vinculo conjugia junctura. *Vall. Max.* l. 2. cap. 6. §. 15.

VICTORI





Bouſha, *The* Turza, *or* Turceta.

We find *Bouſha*, (where there is a ſmall Heap of Ruins,) in the ſame Parallel nearly with *Bazil-bab*, at about ſix Leagues to the S. W. by S. of *Tunis*. The *Ordo Turcetanus* occurring in the following Inſcription, may induce us to believe that This Place was formerly called *Turza*, or *Turceta*.

* Vid. *Tertull.* Lib. ad *Scapulam*. *Baron.* Annal. in Ann. C. 195.

CATIO

CATIO ALCIMO FELICIANO PV. - - - - - - - - - - -
VICE PRAEF. PRET. PRAEF. ANNO - - - - - - - - - -
NAE VICE PRAEF. VIGIIVM MAG. - - - - - - - - - -
SVMMAE PRIVATAE MAGIST. - - - - - - - - - - - -
VM RATIONVM CVRATORI OPER - - - - - - - - - -
TRI. PROC. HEREDITATVM - - - - - - - - - - - -
SACRAE MONETAE PER - - - - - - - - - - - - - -
PROV. NARBONENS. PROC. PRIV. PER SALARIAM - - -
TIBVRTINAM VALERIAM TVSCIAM PROC. PER - - - - -
FLAMINIAM VMBRIAM PICENVM ITEM VICE - - - - -
PROC. QVADRIG. GALLIARVM PROC. ALIMENT. PER - -
TRANSPADVM HISTRIAM TITVRNIAM - - - - - - -
FISCI PROVINCIAR. XI OB EXIMIVM AMOREM IN
PATRIAM SPLENDIDISSIMVS ORDO TVRCET. PATRONO DD.

Meſherga or *Elmeſherka*, is ſituated in a Plain three Leagues to the Eaſtward of *Bouſha*. This was formerly called *Giuf* or the *Municipium Aurelium Alexandrinum Auguſtum Magnum Guifitanum*; where the Word *Magnum* is probably inſerted to diſtinguiſh It from a Leſſer *Giuf*, which I found upon the Mountain of *Zowaan*, called ſtill *Ziuf el Zowaan*. There is nothing conſiderable in this Extent of Ruins beſides the following Inſcriptions. Meſherga, *The* GIUF.

- - - - - - - -
PII. IMP. V. COS. I. -
PROCOS MVNICIPI
VM. GIVF DEVOTVM
NVMINI MAIESTATI
QVE EIVS DD. PP.

AGENTI

AGENTI

APOLLINI AVG. SACR.
DEVNDANIVS PAPRIMIANVS FVNDANI
FELICIS AEDELICI FIL. FVNDANI PRIMI FL. P. NEPOTIS
AEDILIS OB HONOREM ÆDILITATESQVE MET. ORDO
SVVS SVFFRAGIO DECREVIT HANC STATVAM IMITA
TVS PATRIS EXEMPLVM H-S. VIII MILLIBVS N SVA LI
BERALITATE NVMERATA PRIVS A SE REIPVBLICAE
SVMMA HONORARIA POSVIT EANDEMQVE DEDICA
VIT ET OB DEDICATIONEM SIMVL CVM MANNIO MEMI
ANO COLLEGA SVO LVDOS SCAENICOS ET GIMNASI
VM POPVLO AEPVLAS DECVRIONIBVS DEDIT DDD.

LVCINIAE SATVR
NINAE AVRELI
DIONISI PATRO
NI CONIVGI
MVNICIPES
MVNICIPI AVRE
LI ALEXANDRIA
NI AVGVSTI
MAGNI GIVFITANI

PESCENNIA

PESCENNIA QVOD VVLT DEVS
H. M. F. BONIS NATALIBVS
NATA MATRONALITER
NVPTA VXOR CASTA
MATER PIA GENVIT FILIOS
III. ET FILIAS II. VIXIT
ANNIS XXX. VICTORINA
VIXIT ANNIS VII.
SVNNIVS VIXIT ANNIS
III. MARCVS VIXIT
ANNIS II. MARCEL
LVS VIXIT ANNO I.
FORTVNATA VIXIT ANNIS
XIII. M. VIII. MARCELLVS
PROCOS - - CIV.
SED ET FILIIS ET
FILIABVS NOSTRIS ME VI
VO MEMORIAM FECI
OMNIBVS ESSE PEREMNEM

D. M. S.
PALLONIVS FELIX PIVS
VIXIT AN. XLI. D. IIII.
AMORE DVCTVS
PELAGI MERCIB.
INSISTEBAM
SVCCIDIS AETER
NOQVE SILENTIO
MAVRIS SVM.

Tuber-noke, *The* OPPIDUM TUBURNICENSE. *Exc.* p. 22. C.

† *Tuber-noke*, the *Oppidum Tuburnicenſe* of *Pliny*, is ſeven Leagues to the S. S. W. of *Tunis*, and about the half Way betwixt *Solyman* and *Caſſir Aſeite*. It is built in the Form of a Creſcent, between two Ridges of a very verdant Mountain, a Part probably of the *Mons Balbus* of *Livy*[1], which diverſifieth Itſelf, in This Neighbourhood, into the like Variety of Windings and narrow *Defile*'s that are mentioned by that Author. A ſpreading Pair of Stag's Horns, well delineated, in *Baſſo Relievo*, over the Gate of a large Edifice, is the only ſurviving Antiquity of This Place. If *Tuber-noke* anſwers to the *Tuburnicenſis* of the *Notitia*, as I preſume will not be diſputed, it will be difficult to account for the placing of It among the Sees of *Numidia*; the neareſt of which muſt lye at a great Diſtance to the Weſtward.

Jeraado.

Jeraado, is ſituated upon the Declivity of a Hill four Miles to the Northward of *Faradeeſe*, and twelve to the S. W. of *Tuber-noke*. We have here the Ruins of a ſmall Aqueduct, with It's Ciſterns; and upon the Portal of an antient Temple, in the ſame ruinous Condition with the reſt of the City, there is the following Account of the Perſons who contributed to the Building of It.

Upon the right Hand of the Portal.

AVRELIVS RESTITVTVS IICC

IVLIVS TERTIVS IICCCC ET SPATIVM - - -

AVRELIVS SEVERIANVS II D ET CALCIS --- P. XX. M

AVRELIVS QVINTINVS IICCCC

Upon the left Hand.

CALPVRNIVS IICC

MARTIVS VENVSTVS IICC

L. AELIVS LARGVS IICC

AVRELIVS FROTIANVS IICC

Zow-waan.

Zow-aan or *Zag-wan*, a ſmall flouriſhing Town built upon the N. E. Extremity of a conſpicuous Mountain of the ſame Name, is in great Repute for dying of Scarlet Caps and

1 *Maſaniſſa* cum paucis equitibus ex acie in montem (*Balbum* incolæ vocant) perfugit. *Liv.* l. 29. §. 31. *Bocchar**digreſſum jugis *Maſaniſſam* perſecutus in valle arcta, faucibus utrimque obſeſſis, incluſit. *Id.* §. 32.

bleach-

bleaching of Linnen; great Quantities of Both being daily brought hither for that Purpoſe, from all Parts of the Kingdom. It hath been already obſerved that the Stream, employed in this Service at preſent, was formerly conveyed to *Carthage*; and that a Temple, the Ruins of which continue to this Day, was built over the Fountain. Upon an antient Gate of this City, which looks towards the S. E. there is the Device of a Ram's Head, armed, with AUXILIO inſcribed below It; whereby It may be preſumed, that This City was formerly under the immediate Influence and Protection of *Jupiter Ammon*[1].

If we could be aſſured of having the leaſt Traces of *Zeugis* or *Zeugitana* in the preſent Name of This City or Mountain, there would be no ſmall Reaſon to conclude, that the Name of This Province was denominated from It. *Solinus* ſeems to advance ſomething in Favour of This Suppoſition, by acquainting us, that *Africa* commenced (*a pede*[2] *Zeugitano*) from the Foot, as I would interpret It, of the Mountain *Zow-waan*; or, in other Words, that *Africa* was that Space of Ground which lay to the Northward of the Parallel of This Mountain. It is certain, we have a Proſpect of the greateſt Part of the Kingdom from This Eminence; which might, in all probability, be the ſame Place from whence *Agathocles*[3] was entertained with a View both of the Country of the *Adrumetines* and *Carthaginians*. The *Zygantes* likewiſe of *Herodotus* ſeem to have had This Situation.

Zeugitana *probably ſo called from This Mountain.*

Exc. p. 23. F.

Exc. p. 3. A.

CHAP. IV.

Of the moſt remarkable Places upon the Sea-Coaſt of the antient Bizacium, *or Winter Circuit.*

THE ſeveral Parts which I have ſeen of This Province, fall vaſtly ſhort, in Fertility, of the Character, which hath been attributed to It by the Antients. For Thoſe that are adjacent to the Sea Coaſt, are generally of a dry ſandy Nature, with no great Depth of Soil in the very beſt Portion of them. Nei-

The general Deſcription of the Winter Circuit.

1 The Image of *Jupiter Ammon* is called Κριοπρόσωπον by *Herodotus*. l. 2. §. 42. From whence the Poet,

Tortis cornibus Ammon. *Luc.* l. 9. l. 519.

In one of the Coins of *Galienus*, and *Saloninus*, there is a Ram with this Legend, JOVI CONSERVATORI. 2 Πόδας μὲν γὰρ λέγεσθαι ὑπωρείας, κορυφὰς δὲ τὰ ἄκρα τῆς ὀρῶν. *Strab.* Geogr. l. 10. p. 326. 3 Ἀγαθοκλῆς ποτὲ ἐπῆλθεν ὅπῃ πνα τόπον ὀρεινὸν, ὅθεν ὁρᾶσθαι δυνατὸν ἦν αὐτὸν ὑπὸ τ τ Ἀδρυμητινῶν καὶ τῆς Καρχηδονίων τ Τυνητα πολιορκούντων χώρας. *Diod. Sic.* Lib. 20. p. 741.

ther is the Inland Country in a much better State and Condition. For if we except the Plains which are watered by the *Defailah*, *Derb*, and *Hat-taab*, we have Mountains only and woody Tracts all along from *Zung-gar* by *Uſe-let*, *Truzza*, *Spaitla*, *Caſareen*, and ſo forward, in turning to the N. W. by the Sanctuary of *Seedy Boogannim*, as far as *Hydrah*, and the Frontiers of the Kingdom of *Algiers*. The Country round about *Kairwan* is low and marſhy, with Lakes and *Shibkahs* diſperſed all over It, in the Winter Seaſon; whilſt near *Gilma*, *Jemme* and ſo on to the River *Accroude*, there is an Interchange of Hills and Valleys, differing very little in the Quality of Their Soils from That of the Sea Coaſt. Beyond the Mountains of *Caſareen*, 'till we arrive at *Ferre-anah* and the Skirts of the *Sahara*, we travel for ſeveral Miles together over a barren Plain, with a Ridge of Eminences, at ſome Diſtance, on each Side of us. The Country continueth in the ſame loneſome and barren Situation, from hence to *Capſa*, and ſo forward to the *Jereed*; our Proſpect on each hand being all the Way bounded with high Mountains: whereof the S. E. Ridge ſtretcheth towards *Jibbel Hadeffa* and the *Lake of Marks*; the Other, which may be taken for the Contination of the Mountains of *Atlas*, runs in a S.W. Direction, by *Sbekkah*, as far as the Eye can conduct us.

Herkla, *The* ADRUMETUM. *Exc.* p.4. A. p.8. A. p.13. E. p.19. C. p. 22. B. p. 27 &c. *Tab. Peut.* Z.

† HERKLA, the *Heraclea* of the lower Empire, and the *Adrumetum* as I conjecture of the Earlier Ages, was built upon an hemiſpherical Promontory, like *Clypea*, at the Diſtance of two Leagues to the S. E. of the *Moraſs*, the Boundary, as hath been ſuppoſed, betwixt the *Zeugitana* and This Province. It appears to have been little more than a Mile in Circuit: and provided we may be allowed to judge of the former Grandeur by the remaining Ruins, we ſhould be induced to take It rather for a Place of Importance than Extent. That Part of This Promontory, which ſtretched to the Northward and formed the Port, ſeems to have been walled in to the very Brink of the Sea: the reſt, for the Space of a Furlong's Diſtance from the Shore, doth not diſcover the leaſt Traces of Ruins. *Cæſar* then might have all the Conveniency, he could wiſh for, to obſerve the Strength and Situation of This City[1]; eſpecially as the Inhabitants declined all manner of Hoſtilities at that Time.

1 *Cæſar* circum oppidum vectus, natura loci perſpecta, redit ad Caſtra. *Hirt.* de Bell. *Afric.* ¶.3.

To

To the W. and S. W. of this Promontory were the Port and *Cothon*, which we find *Cæſar*[1] could not enter in His Purſuit of *Varus*, but was obliged to lay at Anchor without It, or to the Eaſtward, as we may imagine, of the Promontory. Now it may be preſumed, as *Cæſar* directed His Courſe from *Leptis*, (or *Lempta* as It is called at preſent) that no other than a Southerly or Weſterly Wind could have brought Him thus far to the Northward: it is certain, an eaſterly one, provided It continued, would, from the very Situation of This Port and Promontory, have eaſily conducted Him within Them. And from This Circumſtance, I apprehend, we may draw another Argument, that *Hamam-et*, as was before pretended, could not be the *Adrumetum*; becauſe as That Place lyeth nearly in the like Direction with *Lempta* and *Herkla*, the ſame Wind which brought *Cæſar* to the Promontory upon which That City is built, would have conducted Him within It.

The Port and Cothon.

Beſides *Varus*[2] is reported to have left *Adrumetum* in the ſecond Watch of the Night and to have arrived at *Leptis* early in the Morning. No conſiderable Diſtance therefore could have been betwixt thoſe two Places. But as travelling by Sea is precarious and uncertain, we may with more certainty compute the Diſtance by *Cæſar*'s Marches. Now It appears that *Cæſar* marched with His Army from *Adrumetum* to *Leptis* in two Days, and returned the third to *Ruſpina*[3] where He had lodged the firſt Night. If *Hamam-et* then was the *Adrumetum* and *Ruſpina* the half Way (as may be ſuppoſed) to *Leptis*, Their Marches muſt have been nearly forty *Roman* Miles a Day; a Fatigue even too great for the hardieſt Veterans of *Cæſar*'s Army, much more for ſuch unexperienced[4] Troops as He had then with Him; who were ſcarce recovered from their Sea Sickneſs, and who had likewiſe a Variety of Skirmiſhes and Difficulties to retard their Marches[5]. Neither indeed was This a Seaſon for

Adrumetum *at no great Diſtance from* Leptis.

1 *Varus* celeritate *Cæſaris* audaciaque motus, cum univerſa claſſe, converſis navibus, *Adrumetum* verſus fugere contendit. Quem *Cæſar* in millibus paſſuum IV conſecutus —— triremem hoſtium proximum —— cepit: reliquæ naves hoſtium, Promontorium ſuperârunt, atque *Adrumetum* in *Cothonem* ſe univerſæ contulerunt. *Cæſar* eodem vento Promontorium ſuperare non potuit; atque in Salo in anchoris ea nocte commoratus &c. *Hirt.* Bell. *Afric.* ¶.56. 2 *Varus*, Vigilia ſecundâ *Adrumeto* ex *Cothone* egreſſus, primo mane *Leptim* univerſa claſſe vectus &c. *Id.* ¶.55. 3 Eo die caſtra poſuit ad oppidum *Ruſpinam*, Kalendis Januar. (¶.5.) inde movit & pervenit ad oppidum *Leptin.* (¶.6.) ad III Non. Jan. caſtra movet; *Lepti*que VI cohortium præſidio cum Saſerna relicto ipſe rurſus, unde pridie venerat, *Ruſpinam* cum reliquis copiis convertit. (¶. 8.) 4 Ad oppidum oppugnandum non ſatis copiarum habebat & eas *tironum*. ¶.5. *ibid.* 5 Itaque caſtra quum movere vellet, ſubito ex oppido erupit multitudo —— & ejus agmen extremum inſequi cœperunt —— quod cum ſæpius facerent; & modo inſequerentur, modo rurſus ab equitibus in oppidum repellerentur &c. *Id. ibid.*

long Journies, the Days at This Time conſiſting only of nine or ten Hours. Nay farther, as *Ruſpina* lay within ſix Miles of *Leptis*; the firſt Days March (upon a Suppoſition that *Hamam-et* was the *Adrumetum*,) muſt have been near ſeventy Miles; which ſeems to be impoſſible. There is no Room then to imagine that *Hamam-et* could have been the antient *Adrumetum*.

Monaſteer *too near* Leptis *to be the* Adrumetum.

Monaſteer is indeed built upon a Promontory, and ſo far agreeth with the Situation of *Adrumetum*; but then, beſides ſeveral other Reaſons to the contrary, It is too near *Leptis* and the Station of *Cæſar*'s Navy, to be ſo much as thought of. Upon theſe ſeveral Conſiderations therefore, *Herkla* is the only Place, wherewith the ſeveral geographical Circumſtances, that are recorded of *Adrumetum*, will exactly agree.

Adrumetum *hath often changed It's Name.*

Another Argument, in Favour of This Suppoſition, may be drawn from the Alteration that may be preſumed to have been more than once made in the Name. For as It was uſual, upon ſeveral Occaſions, both with the *Greeks* and *Romans*, to change the old Names of their Cities in Honour of their Emperours or Empreſſes; ſo It was no leſs common for one Emperour, upon doing ſome ſignal good Offices to a favourite City, to have His own Name ſubſtituted in the Place of His Predeceſſor's. Thus *Procopius*[1] telleth us, that *Adrumetum*, in Reſpect to the Emperour *Juſtinian*, was called in His Time *Juſtiniana*; as It might afterwards have been changed into *Heraclea*, out of the like Sentiments of Gratitude to His diſtant Succeſſour *Heraclius*.

The Navigation ſafe in This Gulph.

Herkla, in croſſing the interjacent Gulph, lyeth ſeven Leagues only to the S. by W. of *Hamam-et*, though, in travelling by Land, the Diſtance is upwards of thirty Geographical Miles, or a tedious Day's Journey. The Mariner may traverſe all Parts of this Gulph without the leaſt Danger from Rocks, or Shallows; neither could He fail, even in the greateſt Diſtreſs of Weather, without ſome extraordinary Accident, to reach either the Ports of *Siagul* and *Aphrodiſium*, or the *Cothon* at leaſt of *Adrumetum*. This City then, according to the Conjectures of *Scaliger*[2] and others, could not well be called *The*

Vid. *Procop.* de Ædificiis Dn. *Juſtiniani* Cap. 6. 2 Quod dicit *Solinus* [Exc. p. 24. C.] de *Hadramyto*, id origine verbi confirmatur, quæ plane *Punica* eſt חצר-מות. Sed *Arabice* melius حصر موت apice in ſecunda litera ſuperſcripto, ut ſit *Hadramuth*. Ita etiam vocatus filius *Joctan* de poſteritate *Sem*. Gen. X. 26. Eſt autem Adramyt ἔπαυλις πλέστων. Nam

Mut

[*Hadar* or *Hazar Mout*] *deadly* or *peſtiferous City*, upon Account of the Danger there might be in approaching It.

Neither could the Name have been impoſed from the Unwholeſomeneſs of the Climate. The Country indeed which lyeth behind This Gulph, is low and marſhy in ſeveral Places; yet I could not learn that the Air was remarkable for any ill Temperature. *Herkla* too, at half a Miles Diſtance, is almoſt ſurrounded with Water: which however might have always been drained off, together with the ſuperfluous Moiſture of the adjacent Plains, provided They were attended with any noxious Vapours. The Channel taken Notice of betwixt This Place and *Sel-loome*, appears to have been a Contrivance of This Nature; though perhaps without any View to the Uſe juſt now ſuggeſted. *Bochart*, from the remarkable Fertility of This Province, maketh *Adruma* or *Adrumetum* (the *Metropolis* of It) to denote a *City of a hundred* or *of hundred Folds*. But if we were ſure that *Adruma*, without any farther *Latin* or *Greek* Termination, was the old *Punic* Name; and that it was an appellative and not indebted, like the *Aſiatic Adramyttium*, to a Founder of the ſame Name, we might from the Situation, preſume to term It [חצר מאה] *The City of* (or ſurrounded with) *Water*. *The circumjacent Country ſalubrious.*

Suſa, the next remarkable Place upon the Coaſt, is ſituated about five Leagues to the S. E. of *Herkla*. It is the chief Mart of This Kingdom for Oyl, hath a flouriſhing Trade in Linnens, and may be reckoned one of the moſt conſiderable Cities of the *Tuniſeens*. Here are ſeveral Vaults, Granite Pillars, and other Tokens of It's having been formerly a Place of ſome Repute: probably one of thoſe Towns [1] which ſubmitted to *Cæſar* in His March to *Ruſpina*. Suſa.

Suſa is built upon the northern Extremity of a long Range of Eminences, which, as *Hirtius* [2] hath well deſcribed Them, reach *The Situation of It.*

Mut Pœnis erat *Pluto*. *Philo* Biblienſis. Καὶ μετ' ὀ πολὺ ἕτερον αὐτῶ παῖδα ὑπὸ Ρέας ὀνομαζόμενον Μώθ ὑποθανόντα ἀφιερῶ. θάνατον γὰρ τὸν καὶ Πλούτωνα φοίνικες ὀνομάζουσιν. Ergo *Adramutum* dictum ob peſtilentem tractum oræ *Africanæ*, quomodo apud *Plautum* dictum eſt, *Acherontis oſtium eſt in agro noſtro*. *Scalig*. De Emend. Temp. p. 31. in Fragm. Not. Sed ex Ebræo חצרמות fierent *Adramota* non *Adrumetum*. Ut taceam nihil eſſe cauſæ cur *Adrumetum* appelletur חצרמות, i. e. atrium aut regio mortis. — Quin *frugiferam* vocant veteres inſcriptiones, qualis una eſt apud *Smetium* in inſcriptionum volumine: COLONIA CONCORDIA ULPIA TRAIANA AUG. FRUGIFERA HADRUMETINA. — Porro cum *Syris* מאה *mea* centum, & מאתן *matan* centenos ſonat, Ἀδρύμη vel Ἀδρύμης & Ἀδρύμητον idem videtur eſſe quod חצר מאה vel חצר מאתן regio centum ſeu centenarum, ſupple שערים menſurarum: Regio centum menſurarum, eſt quæ pro una reddit centum. *Boch*. Chan. l. 1. cap. 24. 1 In itinere (ex *Adrumeto*) ex oppidis & caſtellis legationes venire; polliceri frumentum; paratoſque eſſe, quæ imperaſſet, facere. *Hirt*. Bell. *Afric*. ¶. v. 2 Hic campus (pone *Ruſpinam*) mirabili planitie patet millia paſſuum XV; quem jugum ingens à mari ortum, neque ita prælatum, veluti theatri efficit ſpeciem.

as far as *Surſeff*, the antient *Sarſura*. Behind It, all along to *Sahaleel*, we have a View of that extenſive Plain, which is taken Notice of likewiſe by the ſame Author. But as there are no Traces of a Port either at This Place, or for ſeveral Miles on each Side of It: as It is ſituated likewiſe too near the Sea[1] and at too great a Diſtance from *Leptis*, *Suſa* doth not ſeem to agree with the antient *Ruſpina*, to which *Hirtius* hath aſcribed all or moſt of theſe Circumſtances.

Sahaleel, *The* RUSPINA. *Exc.* p.13.E. p.22. B. *Tab. Peut.* Z.

A League and an half from *Suſa*, we paſs over a Valley with a brisk tranſparent Rivulet running through the middle of It. Half a League further, upon a Declivity of the ſame Chain of Eminences with *Suſa*, is *Sahaleel*, where we have likewiſe ſome Remains of Antiquities. This Village is ſituated at a good Miles Diſtance from the Sea, and therefore ſeems to have fairer Pretenſions to *Ruſpina* than *Suſa*; eſpecially as the Sea before It not only formeth Itſelf into a Bay, but hath alſo a Communication with a ſmall Lake, which was probably the Port mentioned by *Hirtius*[2]. *Sahaleel* having no other Water than what is drawn from a few Wells, will very well account for the Neceſſity that *Cæſar* lay under of receiving further Supplies from another Place: which (from the many Difficulties He met with in the Way to It[3], occaſioned by *Scipio*'s Army being poſſeſſed of all this Country to the Northward) ſeems to have been from the Rivulet I have juſt now deſcribed.

Monaſteer.

Five Miles over againſt *Sahaleel*, upon the Extremity of a ſmall *Cape*, is *Monaſteer*, a neat thriving City, walled round like *Suſa*. Large Pieces of Marble, Pillars, and other antient Materials are not commonly met with at this Place; however from It's Situation, and the Command It would have thereby of the two Bays of *Suſa* and *Leptis*, we may ſuſpect It to have been of *Carthaginian* or *Roman* Extraction; though, from the preſent Name, It can lay claim to no extraordinary Antiquity.

In hoc jugo colles ſunt excelſi pauci &c. *Hirt.* Bell. *Afric.* ¶. 34. *Scipio* interim, cognito *Cæſaris* diſceſſu, (à caſtris prope *Ruſpinam*) cum univerſis copiis *per jugum Cæſarem* ſubſequi cæpit —— ¶. 58. *Scipio* confeſtim *Cæſarem* per ſuperiora loca conſecutus, millia paſſuum VIII à *Thapſo* binis caſtris conſedit. ¶. 68. *Labienus* per Jugum ſummum Collis, dextrorſus procul milites ſubſequi non deſiſtit. ¶. 63. 1 Portus (*Ruſpinæ*) abeſt ab oppido millia Paſſuum II. *Id.* ¶. 9. 2 Vid. Not. ut ſupra. 3 *Cæſar*-vallum ab oppido *Ruſpina* uſque ad mare deducere & à caſtris alterum eodem —— Equitatus eorum (*Scipionis* &c.) circum *Cæſaris* munitiones vagari; atque eos qui pabulandi aut *aquandi* gratia extra Vallum progreſſi eſſent, excipere. *Hirt.* Bell. *Afric.* ¶. 19 & 22.

† *Lem-*

† *Lempta*, the *Leptis parva* of the Antients, is ſuppoſed by *Bochart*[1] to denote a Port or Station for Veſſels. It hath been a Mile or more in Circuit, but at preſent there is nothing left of It, beſides a ſmall Part of the Caſtle, with a low Shelf of Rocks that probably made the northern Mound of the *Cothon*. *Buno* telleth us that *Leptis* is what we now call *Aracca:* perhaps He meant *Herkla*, for there is no other Village of the like Sound upon the Sea Coaſt.

Lempta, *The* LEPTIS parva. *Exc.* p. 13. E. p. 19. C. p. 21. B. p. 27. F. *Tab. Peut.* AA.

† A few Miles to the Weſtward of *Lempta* are the Ruins of *Agar*, another of *Cæſar*'s Stations, which *Hirtius* telleth us was ſixteen Miles from *Thapſus*. The rocky Situation of this Place, and the Quantity we have here of Stones and Ruins, might give Occaſion to the *Arabs*, (according to their Facility of Invention) to alter a little the old Name, and call It *Boo Hadjar*, [*The Father of a Stone* i. e.] *The Stony City*.

Boo Hadjar, *or* AGAR.

Between *Boo Hadjar* and *Demaſs*, but within four Miles of the Latter, there is a large Lake of Salt Water, which reacheth within half a League of *To-bulba*. This[2] is the Lake taken Notice of by *Hirtius*; as *To-bulba*, a ſmall maritime Village, may lye near the Place where *Cæſar* erected a Fort to prevent *Scipio*'s ſending in freſh Succours by This narrow Paſſage to *Thapſus*.

A Lake of Salt Water.

To-bulba.

Demaſs, the antient *Thapſus*, is ſituated upon a low Neck of Land three Miles to the E. *by* S. of *To-bulba*. The great Extent of Ruins maketh It the moſt conſiderable City on this Side *Carthage*, though, by the Taxation[3], It ſhould have been much ſmaller than *Adrametum* in the Time of *Cæſar*. From theſe Ruins and thoſe of *Herkla*, *Suſa* and *Monaſteer* received large Contributions in building their Walls, Caſtles and Houſes of better Faſhion.

Demaſs, *The* THAPSUS. *Exc.* p. 13. E. p. 22. B. *Tab. Peut.* A.A.

There is ſtill remaining, in Defiance of Time and the Sea, a great Part of the *Cothon*, which was built in Frames, in the ſame Manner with the Walls of *Tlem-ſan*. The Compoſition likewiſe is made up of ſmall Pebbles and Mortar, which are ſo well cemented and knit together, that a ſolid Rock could not be

The Cothon *of* Thapſus.

1 Viz. à לבח quod *punice* ſtationem ſignificat. *Boch.* Chan. l. 1. cap. 24. Sic *Lucan.* Bell. Civ. L. 9. l. 951.

Proxima *Leptis* erat cujus *Statione* quieta
Exegere hyemem.

2 Erat Stagnum Salinarum, inter quod & mare anguſtiæ quædam non amplius mille & quingentos paſſus intererant; quas *Scipio* intrare, & *Thapſitanis* auxilium ferre, conabatur. §. 62.

3 *Thapſitanis* HS XX millia, conventui eorum XXX millia, *Adrumetanis* HS XXX, conventui eorum HS L millia, mulctæ nomine, imponit. §. 15. *Exc.* p. 8. B.

more hard and durable. This *Cape* and that of *Monaſteer*, form the Bay of *Lempta*, which muſt have afforded a Variety of Ports in former Times. For an Iſland runs parallel with the ſouthern Shore, from *Demaſs* almoſt as far as *To-bulba:* there is likewiſe another which reacheth from *Monaſteer*, the half Way nearly to *Lempta*; whilſt the *Jowries*, the *Tarichiæ* as they ſeem to be of *Strabo*, lye over againſt *Lempta* and *To-bulba*. *Cæſar* was ſo well apprized of the Importance of the Latter, (and there are no other to the Northward) that He thought fit to appoint ſeveral Stationary Veſſels[1] to ſecure Them.

The Jowries *the Inſ.* TARICHIÆ. *Exc.* p. 8. A. B.

El Medea *or* Africa, *The* Turris Hannibalis.

El Medea, called likewiſe *Africa* in the modern Geography, is ſituated upon a *Peninſula* five Miles to the S. of *Demaſs*, and appears to have been formerly a Place of great Strength and Conſideration. The Port, which was an *Area* nearly of a hundred Yards in Square, lyeth within the very Walls of the City, with the Mouth of It opening towards *Cap-oudia*; but is not capable at preſent of receiving the ſmalleſt Veſſel. *Leo*[2] ſays that It was founded, (It might have been poſſibly rebuilt) by *Mahdi* the firſt Patriarch of *Kair-wan*, and therefore aſſumed His Name; but there is ſomething too polite and regular in ſeveral of the remaining Capitals, Entablatures, and other Pieces of the antient Maſonry, (defaced as they are at this Time) to ſuſpect the Founder of Them to have been an *Arabian*. *Thuanus*[3] hath given us a juſt Deſcription of This Place; at the ſame Time he hath miſtaken It for the antient *Aphrodiſium*.

Salecto, *The* SULLECTI. *Exc.* p. 33. p. 35. C. *Tab. Peut.* A.A.

† Five Miles to the S. *by* W. of *El Medea*, is *Salecto* the *Sullecti* or *Sublecte* of the middle Age, where we meet with the Ruins of a very large Caſtle, little inferiour in Extent to the Tower of *London*. It ſeems to have been erected in order to command a ſmall Creek, or Port which lyeth below It to the S. W. This Place or *El Medea*[4] ſhould be the Tower or

1 Claſſe, circum inſulas portuſque diſpoſuit; quo tutius commeatus ſupportari poſſet. §. 20. 2 El *Mahdia* oppidum noſtris fere temporibus à *Mahdi* primo *Cairaoan* Pontifice conditum ad mare mediterraneum exſtructum, muris, turribus atque portis munitiſſimis ornatum, portum habet frequentiſſimum. *J. Leo* p. 222. 3 Ea Urbs (*Aphrodiſium*) in humili ac plano Saxo fundata majorem partem mari alluitur, eoque plerumque vadoſo, ut triremes ad eam commode accedere non poſſent, qua parte terram attingit CCXXX tantum paſſuum ſpatio; valido muro crebris per intervalla turribus & propugnaculis diſtincto: Vallata urbi collis imminet acclivi à Septentrione deſcenſu, ſed à tergo undique præruptus, qui à præſidiariis Turcis tenebatur. *Thuan.* Hiſt. l. 7. 4 Quum equi, quo in loco juſſi erant, præſto fuiſſent, nocte via cita regionem quandam *agri Vocani* tranſgreſſus (*Hannibal*) poſtero die mane inter *Acillam* & *Thapſum ad ſuam Turrim* pervenit. Ibi eum parata inſtructaque remigio excepit Navis. —— Eo die in Circinam inſulam trajecit. *Liv.* l. 33. §. 34. *Hannibal* appropinquante veſpere, equum conſcendit; & Rus Urbanum, quod propter littus maris habebat, ignaris ſervis, juſſitque ad portam revertentem opperiri, contendit. *Juſt.* Hiſt. l. 31.

Coun-

Country Seat of *Hannibal*, from whence He is ſaid to have embarked after his Flight from *Carthage*.

† *Elalia*, a large Extent of Ruins, is ſituated upon the Borders of a fertil Plain, which reacheth from *Salecto*, to within a few Miles of *Sbe-ah*. Beſides ſuch Ruins as It hath in common with other Places, we have here ſeveral Ciſterns, with large *Areas* to receive the Rain Water. But Theſe, from the Workmanſhip and Contrivance, may be ſuſpected to have been built ſince the Invaſions of the *Saracens*. *Elalia* ſeems to be the *Achola* or *Acilla* of the Antients, which *Ptolemy* hath fixed in this Situation, or betwixt *Thapſus* and *Ruſpæ*. In *Peutinger*'s Tables likewiſe we ſee *Anolla*, (corruptly no doubt for *Achola*) placed to the Southward of *Sullecti* and ſix Miles to the N. of *Ruſpæ*. Now as *Sbe-ah*, from the Name and Situation, appears to be the antient *Ruſpæ*, *Achola*, by lying at ſix Miles Diſtance to the Northward of It, may with the greateſt Exactneſs be fixed at this Place. The Ruins of *Sbe-ah* reach as far as *Shebbah*, where there are at preſent a few miſerable Cottages and Inhabitants.

Elalia, *The* ACHOLA. *Exc.* p.13.E. p.19. C. p. 32. *Tab.Peut.* AA.

Sbe-ah, *or* RUSPÆ. *Exc.* p.13.E. *Tab. Peut.* AA.

Shebbah.

A little farther is *Ca-poudia*, the *Caput Vada* of *Procopius*, the *Ammonis Promontorium* of *Strabo*, and the *Promontorium Brachodes* of *Ptolemy*. It is a low narrow Strip of Land, which ſtretcheth Itſelf a great Way into the Sea: and upon the Point of It, there is a high Watch Tower, with the Traces of ſeveral Ruins, that might formerly belong to the City built here by *Juſtinian*[1].

Ca-poudia, *The* CAPUT VADA. AMMONIS Prom. *Exc.* p.8. B. BRACHODES Prom. *Exc.* p.13. E.

Paſſing by *Melounuſh*, a ſmall Village three Leagues to the S. W. of *Ca-poudia*, and *Butt-rah*, a demoliſhed Fort a little farther to the S. S.W. we continue to travel near three Leagues in the ſame Direction and arrive at *Inſhilla*. This is the *Uſilla* of the Antients, where we have a ſmall Bay with a Heap of Ruins hard by It; and upon the adjacent Promontory, there is a watch Tower, like that at *Ca-poudia*. There is likewiſe another Building of the ſame Kind a little to the Northward of *Sfax*; All of them very proper Guides to the Mariner in approaching this dangerous Coaſt.

Melounuſh.

Butt-rah.

Inſhilla, *The* USILLA. *Exc.* p.13.E. p.35. C. *Tab. Peut.* BB.

The two flat and contiguous Iſlands of the *Querkyneſs* are ſituated to the Eaſtward of *Inſhilla*, at the Diſtance of five Leagues. Theſe are the *Cercina* and *Circinitis* of the old Geo-

The Iſlands Querkyneſs, *The* CIRCINA *and* CIRCINITIS. *Exc.* p. 8. B. p.17. C p. 22. E. p. 28. B.

1 Vid. *Procop.* de Ædificiis Dn. *Juſtiniani* Cap. 6.

graphy, which are wrong placed by *Agathemer*[1] over againſt *Thena*, from whence they lye at a great Diſtance towards the N. E.

The Limits of the Leſſer Syrtis. *Exc.* p. 3. D. p. 8. D. p. 19. C.

Agathemer, *Strabo* and others fix the Beginning of the *Leſſer Syrtis* at theſe Iſlands, though, from the following Circumſtances, It may be ſuppoſed to extend as far as *Ca-poudia*; ſince from This *Cape*, all along to the Iſland of *Jerba*, we have a Succeſſion of little flat Iſlands, Banks of Sand, oozy Bottoms or ſmall Depths of Water. The Inhabitants make no ſmall Advantage of theſe Shallows, by wading a Mile or two from the Shore, and fixing, as They go along, in various Windings and Directions, ſeveral Hurdles of Reeds, frequently encloſe a great Number of Fiſhes. Something like This hath been taken Notice of by *Strabo*[2].

The Flux and Reflux.

The eaſterly Winds were too violent whilſt I travelled along the Coaſt of the *Leſſer Syrtis*, to obſerve the Flux and Reflux[3] of It, from whence ſome Authors have derived the Name[4]. However I was very credibly informed, that, frequently at *Jerba*, the Sea roſe twice a day a Fathom or more above It's uſual Height.

Sfax.

Sfax, *Asfax*, or *El Sfakuſs*, is a neat thriving City ten Miles to the S. S.W. of *Inſhilla*, and about twenty to the S.W. of the *Querkyneſs*. It is walled round like *Suſa* and *Monaſteer*: where likewiſe, by the ſame extraordinary Indulgence of their *Kaide*, the Inhabitants enjoy the Fruits of their Induſtry, carry on a good Trade in Oyl and Linnen-Manufactures, and know little of that Oppreſſion, which is ſeverely practiced in moſt other Places of *Barbary*. *Buno*[5] maketh *Sfax* to be the *Taphræ* of *Cluver*; but It is more probably of modern Extraction, taking It's Name from the Quantity of [فقوس *Fakouſe*] Cucumbers, that grow in the Neighbourhood.

Thainee, *The* THENA *or* THENÆ. *Exc.* p. 8. B. p. 13. E. p. 22. B. p. 27. G.

Thainee, the *Thena*, or *Thenæ* of the Antients, is ten Miles

1 Κέρκινα νῆσος μῆκος ἔχει σταδία ō. πλάτος δ' ὅπου στενοτάτη σταδία μ̄. ὑπέρκειται δὲ πόλεως ἠπειρωτικῆς Θιώνης, ἡ κεῖται τῆ μικρᾶς Σύρτεως ὅπῃ τὴ ἀρχῆς. Τῇ δὲ Κερκίνῃ παράκειται νῆσος Κερκινίτις γεφύρᾳ ζευχθεῖσα, μῆκος στάδια μ̄. πλάτος δὲ στάδια κ̄ε̄. Ἀπὸ Κερκίνης ὅπῃ νῆσον Μιδίγγα τὴ Λωτοφαγιτίδος ὁ Αἰγίλιψ στάδια χ̄, ὅσον τὸ μικρᾶς Σύρτεως λέγεται τὸ στόμα. *Agathem.* Geogr. l. 1. Cap. 5. 2 *Exc.* p. 8. D. 3 *Exc.* ibid. p. 22. C. p. 23. F.

Ἐξείης δ' ὅπῃ Σύρτις ἀγάρροον ὁλκὸν ἐλίσσει
Βαιοτέρη. μετὰ τὴν δὲ πρὸς αὐγὰς ἔρχεται ἄλλη
Ἀσσιτος, εὐρυτέρῃσι βαρυνομένη πρόχοῇσιν·
Ἔνθα κορυνοφόρης Τυρσηνίδος ἀμφιπέτης,
Ἄλλοτε μὲν πλημμυρὶς ἐγείρεται, ἄλλοτε δ' αὖτε
Ἀμπωτὶς ξηρῇσιν ὀπιζομένη φαμάθοισι. *Dion.* Perieg. l. 198.

4 Viz. à σύρω *traho*, quod in acceſſu & receſſu arenam & cænum ad ſe trahit & congerit. Vid. *Euſtath.* Comm. 5 *Cluv.* Geogr. cum Notis *Bun.* &c. p. 394.

to

to the S. W. of *Sfax*, and nearly at the half Way to *Maha-reſs*. It hath been built upon a low and rocky Piece of Ground, near two Miles in Circuit; but as the antient Materials, have been employed in the building of *Sfax*; there is ſcarce one Piece of Hewn-Stone to be met with. This maritime City, ſo famous in the old Geography, is not only badly ſituated, but ſeems never to have had either a Port or *Cothon*. The adjacent Country likewiſe is dry and barren, without either Fountain or Rivulet to refreſh It.

Five Miles to the S. W. of *Thainee*, we croſs a pretty large Brook, the only running Water I remember to have met with on this Side *To-bulba*. This, if I miſtake not, They call *The* [*Wed el Thainee*] *River of Thainee:* and provided *Marius* in His Expedition againſt *Capſa*, continued his Marches along the Coaſt of *Bizacium*, This or the *Tarff*, a few Leagues further to the S. ſhould be the River *Tanais*, where (as *Salluſt*[1] informeth us) the *Romans* took in Their Proviſion of Water.

Wed el Thainee *The* TANAIS *of* Salluſt.

† *Maha-reſs*, the *Macodama* perhaps of the Antients, is a little Village four Leagues to the S. W. of *Thainee*. Here are the Ruins of a large Caſtle, and the like Conveniences, which have been mentioned at *Elalia*, for collecting of Rain Water. The Inhabitants inform us, that the Latter were built by *Sultan ben Eglib*, whom the People of this Kingdom have in the greateſt Eſteem and Veneration; and who hath been the like generous Benefactor at ſeveral other Places in this Circuit.

Maha-reſs, *The* MACODAMA, *or* MACOMADIBUS. *Exc.* p.13. F. p.27. D.G.

† A little Way from *Maha-reſs* we croſs the River *Tarff*, which riſeth near the Ruins of *Tarfowah*, four Leagues to the Weſtward of *Maha-reſs*. There is a great Affinity in Sound, betwixt This Village and the *Taphrura* of *Ptolemy* or the *Taparura* of *Peutinger*'s Tables. The ſmall Gulph likewiſe into which This River diſchargeth Itſelf, might, for the ſame Reaſon, be received for the Port of *Tafra* taken Notice of by *Thuanus*[2], were it not at a greater Diſtance from the River *Triton*, than ſeems to be ſuggeſted by that Author.

The River Tarff.

Tarfowah, *The* TAPHRURA. *Exc.* p.13. E. *Tab. Peut.* BB.

The Caſtle of *Ungha*, two good Leagues to the S. W. of *Maha-reſs*, was built, according to the Tradition of the Inha-

Ungha.

1 Cum ad flumen [*Tanam* al. *Tanaim*] ventum eſt; maxima vis utrium effecta. Ibi —— jubet omnibus ſarcinis abjectis, aqua modo ſeque & jumenta onerare. Dein —— noctem totam itinere facto conſedit: idem proxuma facit. Dein tertia multo ante lucis adventum pervenit in locum tumuloſum, ab *Capſa* non amplius duum millium intervallo. *Sall.* Bell. Jug. ¶. 96. 2 *Tafræ* portum juxta *Tritonis* fluvium tenuit. l. 7.

bitants, by *Sultan ben Eglib*; but It doth not appear for what Intent He made choice of This Situation, unleſs It was to ſecure ſome Wells of good Water that are near It. For it is immediately ſurrounded with a Moraſs, all the Way from the S.W. to the N.W. whilſt the adjacent Country is either entirely barren, or made uſe of only for Paſturage. Neither is there any Road or Station for Veſſels before It. If This therefore, or That at *Maha-reſs* ſhould be the Caſtle taken Notice of by *Leo*[1], It could be of little or no Service, either in the Defence of the Country or of the Sea Coaſt.

Ellamaite. At *Ellamaite*, four Leagues further to the W.S.W. there are a great Number of Sepulchres, as the Name, taken probably from (موت) *mout*, may import. Theſe are all without either Beauty or Inſcriptions: and after Them we meet with nothing remarkable, 'till leaving *Seedy Med-dub*, a *Mooriſh* Sanctuary, on the right Hand, and paſſing over the dry Channel of the River *Accroude*, we come to *Woodriff* and other contiguous Date-Villages of leſſer Note. Theſe are each of Them watered by a Rivulet, and lye about three Leagues to the N.W. of *Gabs*, and nine, in travelling along the Sea Shore, to the S. *by* W. of *Ellamaite*.

Woodriff.

Gabs, *The* EPICHUS. *Exc.* p.3. C. TACAPE. p. 13. F. p. 22. B. p.27. G. H. *Tab.Peut.* CC.

At *Gabs*, the *Epichus* probably of *Scylax* and the *Tacape* of other antient Geographers, we have a Heap of Ruins, that are chiefly remarkable for ſome beautiful Square Pillars of *Granate* Marble, ſuch as I have met with in no other Part of *Africa*. The old City, where we ſee theſe Ruins, was built upon a riſing Ground at half a Miles Diſtance from the New, having been formerly waſhed by the Sea, which formed Itſelf here into a Bay of near half a Mile in Diameter. But at preſent the greateſt Part of It is filled up and gained from the Sea; which, from the great Shallowneſs of It, and the daily Diſcharge of Mud, Roots &c. into It by the River, will eaſily ſubmit to ſuch Encroachments.

The Trade. They have here ſeveral large Plantations of Palm Trees; though the Dates are much inferiour both in Size and Delicacy of Taſte to Thoſe of the *Jireed*. But the chief Branch of Trade, for which This *Emporium*, as *Strabo*[2] calls It, is famous

1 *Machres* caſtellum noſtris temporibus ab *Afris* eam ob cauſam ad fretum *Capes* conditum ut regionem illam ab hoſtium incurſionibus tutam ſervarent. Diſtat à *Lotophagitis* Inſula quinquaginta fere paſſuum millia. *J. Leo.* p.225. 2 *Exc.* p. 8. D.

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at preſent, ariſeth from the great Number of *Alhenna* Plants, that are cultivated in Their Gardens; whoſe Leaves, after being dryed and powdered, are diſpoſed of to good Advantage in all the Markets of This Kingdom. This Tree, no leſs than the Palm, requires to be frequently watered; for which Purpoſe the *Triton* is canton'd out into a Number of artificial Channels, as It ſeems to have been in the Time of *Pliny*.[1]

The River of *Gabs*, the *Triton* of the Antients, falls into the Sea to the Northward of the old City, and forms the Ground, upon which It was ſituated, into a *Peninſula*. It hath It's Sources three or four Leagues only to the S. S. W. of *Gabs*, (where perhaps we are to look for the *Aquas Tacapitanas*) and becomes at once (as is uſual with ſeveral other Rivers in theſe hotter Climates) a conſiderable Stream, near as big as the *Cherwell*. Two long Chains of Mountains, which reach from *El Hammah* to *Maggs*, and are continued from thence to the Sea-Coaſt over againſt the Iſland *Jerba*, will neither admit of the Length nor of that Succeſſion of Lakes which have been attributed to This River by antient as well as modern Geographers. It is impoſſible likewiſe, that, according to *Ptolemy*, It ſhould have It's Origine in the Mountain of *Vaſaletus*. For if This be the ſame, as the Name ſeems to inſinuate, with the preſent *Uſe-let*, It will lye at too great a Diſtance to be taken for it. And indeed if we except that ſmall Space of Ground which is refreſhed by the Springs of *El Hammah*, (for the River *Accroude* is only a periodical Stream) all the reſt of the Country in This Direction is parched up for Want of Water. If This therefore be the River *Triton*, as will not I preſume be diſputed, Geographers have been greatly miſtaken in their Deſcriptions of It.

The River TRITON. *Exc.* p. 2. D. p. 3. D. E. p. 13. F. p. 19. A. p. 22. A. p. 24. C. *Exc.* p. 28. A. *Exc.* p. 14. D.

Three Miles from *Gabs* to the S. E. *by* E. is the little Village *To-bulba*; and ten Leagues farther, in the ſame Direction, we have the Iſland *Gerba*, or *Jerba* as the *Tuniſeens* pronounce It, the moſt ſouthern Territory of This Kingdom. *Jerba* appears to be the *Brachion* of *Scylax*, and the *Meninx*[2] of *Strabo* and others; though *Ptolemy* maketh the latter a City only of the *Lotophagitis*, as He calleth This Iſland.

To-bulba. Jerba, p. 28. *Tab. Peut.* DD. *The* BRACHION. *Exc.* p. 3. C. *and* MENINX. p. 8. C. p. 24. A. *and* LOTOPHAGITIS *Inſ.* p. 17. C.

1 *Tacape*, felici ſuper omne miraculum riguo ſolo: ternis fere mill. paſſ. in omnem partem fons abundat, largus quidem, ſed certis horarum ſpatiis diſpenſatur inter incolas. l. 18. cap. 22. *Tacape* à טחב, locus humidus & irriguus. *Boch. Chan.* l. 1. cap. 25. 2 Fallor an *meninx punice* ſcribebatur מי נקץ *me-niks*, quaſi dixeris aquas defectus, i. e. deficentes vel מי נכץ *me-nics*, quaſi dixeris aquas receſſus, i. e. recedentes? *Id. ibid.*

CHAP. V.

Of the moſt remarkable Places in the Inland Country of the antient Bizacium, *or Winter Circuit.*

Zung-gar, *The* Zuccara.

ACCORDING to the Boundary that hath been laid down betwixt the *Zeugitana* and *Bizacium*, *Zung-gar*, the antient *Zucchara*, will be the moſt northern City of this Circuit. The whole Extent of Ruins, and particularly the Temple, that hath been already deſcribed [1], are at preſent ſo thickly ſhaded with Ever-green-Oaks and Locuſt Trees, that there is no ſmall Difficulty to come near Them.

Youſeph. *The River* Scilliana.

Five Leagues to the S.W. of *Zung-gar*, are the Ruins of *Youſeph*; where the *Scilliana* hath It's Fountains. This River traverſeth ſeveral fertil Plains and Valleys; and leaving *Beiſſons*, *Tugga* and *Tuber-ſoke* at a ſmall Diſtance to the Weſtward, falls into the *Mejerdah* not far from *Teſtoure*.

Kiſſer, *The* Assurus. *Exc.* p.15. C. Assuras. p.27. E.

Three Leagues to the S. W. of *Youſeph* are the Ruins of *Kiſſer*, the *Aſſurus* or *Aſſuras* probably of the Antients. *Cellarius* [2] maketh Theſe to be two different Cities, at a great Diſtance from each other: whereas *Ptolemy*, in placing His *Aſſurus* 20′. to the E. and at the like Diſtance to the S. of *Sicca Veneria*; the Author likewiſe of the *Itinerary* by fixing His *Aſſuras* xxx Miles from *Muſti*, in the Way to *Sufetula*; point out to us the very ſame Situation, where we find at preſent the Ruins of *Kiſſer*.

Hydrah,

Hydrah lyeth in the ſame Latitude nearly with *Kiſſer*, at about forty Miles Diſtance to the W. S. W. of *Keff*. It is ſituated in a narrow Valley, with a Rivulet running by It, and appears to be one of the moſt conſiderable Places of This Country for Extent of Ruins. For we have here the Walls of ſeveral Houſes, the Pavement of a whole Street, with a Variety likewiſe of Altars and *Mauſolea* ſtill remaining. A great Num-

1 P. 153. 2 *Aſſuræ**Ptolemæo* eſt *Aßurus* in *Numidia nova*, ut ait, apud *Siccam Veneriam*, longo intervallo à loco, quem Auctor *Itinerarii* deſignat. An eadem, per errorem in *Numidiam* tranſducta ſit, non habeo dicere. Invitus multiplico loca ejuſdem nominis; neque vero conciliari hæc, rationibus utriuſque ſalvis poſſunt. *Geogr. Antiq.* l. 4. Cap. 4. p.106. Inter *Siccam* & *Naraggaram Ptolemæo* eſt Ασσυρος, *Aßurus*, alia ab *Aſſuris Zeugitanæ*, quæ in recto *Aſſuræ* ſunt. *Id.* cap.v. p.118.

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ber of the Latter are very well preſerved, being ſome of them round, or in the Figure of an Octogon, ſupported by four, ſix or eight Columns: whilſt others again are ſquare and compact Buildings, with a Nich in one of the *Faſcades*, or elſe a wide open Place, like a Balcony, upon the Tops of Them. But the Inſcriptions which belonged as well to Theſe as to other Antiquities, are either defaced by Time or the Malice of the *Arabs*. Upon a triumphal Arch, more remarkable for It's Largeneſs than Beauty, we have the following Inſcription in Letters nearly of a Foot long: but there is not the leaſt Notice taken, as uſual, of the City or People that erected It.

IMP. CAES. L. SEPTIMIO SEVERO PERTINACI AVG.
P. M. TRIB. POT. III. IMP. V. COS. II. PP. PARTHICO ARABICO
ET PARTHICO ADIABENICO. DD. PP.

Provided we could be ſure that the leaſt Tradition of the former Name was preſerved, we might ſuſpect It to be the *Tynidrum* or *Thunudronum* of the Antients, which, being placed by *Ptolemy* more than two Degrees to the Weſtward of *Sicca*, will not be far diſtant from This Situation.

The THUNUDRONUM Col. *Exc.* p. 15. B.

For Want of ſufficient Geographical Circumſtances and Inſtructions, we ſhall meet with the like Difficulties and Uncertainties in fixing the antient Name of *Zowareen*, ſix Leagues to the E. S. E. of *Keff*; of *Manſouſe*, three Leagues to the Southward of *Touſeph*; of *Sbeebah*, ſeven Leagues to the S. S. E. of *Keff*: of *Nab-hanah*, eight Leagues to the Weſtward of *Herkla*: of *Jelloulah*, five Leagues to the S. W. *by* S. of *Nab-hanah*; and of *Fuſ-ſanah*, eight Leagues to the S. E. of *Hydrah*; at all which Places there are conſiderable Heaps of Ruins. However *Sbeebah*, from the Extent of Ruins and the Situation of It with Reſpect to *Kiſſer*, may probably have been the *Tucca Terebinthina*; as *Jelloulah*, from lying below the Mountains of *Uſe-let*, may lay in the like Claim to the *Oppidum Uſalitanum* of the Antients. The following Epitaph is among the Ruins of *Manſouſe*.

Zowareen.

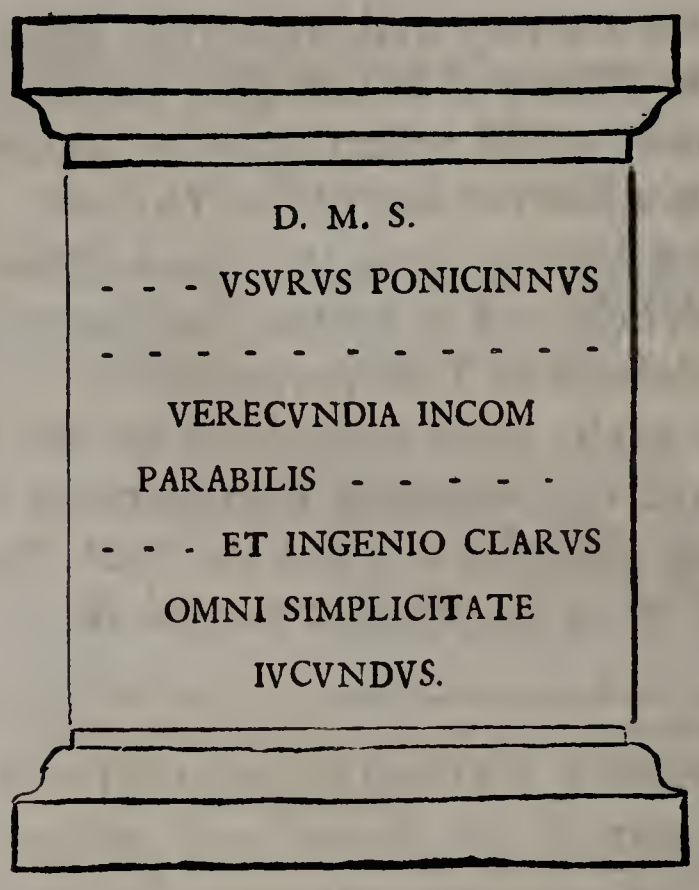
Manſouſe.

Sbeebah, *The* TUCCA TEREBINTHINA. *Exc.* p. 27. C. E. F.

Nab-hanah.

Jelloulah, *The* Opp. USALITANUM. *Exc.* p. 22. C.

Fuſ-ſanah.



Kair-wan, *The* Vico Augusti. *Exc.* p.26.G. p.27. A. *Tab. Peut.* T.

Kair-wan, a walled City and the ſecond in this Kingdom for Trade and Number of Inhabitants, is ſituated in a barren Plain, eight Leagues to the Weſtward of *Suſa*, and about the ſame Diſtance to the S. W. of *Herkla*. There is, at half a Furlong's Diſtance from the City, a capacious Pond and Ciſtern, built for the Reception of Rain Water: but the Pond, which is the chief Proviſion for their Cattle and ordinary Uſes, as the other, the *Elmawahel* of *Abulfeda*[1], is for their own drinking, being either dried up, or elſe beginning to putrify about the middle of the Summer Seaſon, occaſioneth a Variety of Agues and other Diſtempers.

The Antiquities of It.

We have ſeveral Fragments of the antient Architecture at this Place; and the great *Moſque*, accounted to be the moſt magnificent as well as the moſt ſacred in *Barbary*, is ſupported by an almoſt incredible Number of *Granate* Pillars. The Inhabitants told me (for a *Chriſtian* is not permitted to enter the *Moſques* of the *Mahometans*) that there were no fewer than five Hundred. Yet among the great Variety of Columns, and other antient Materials employed in this large and beautiful Structure, I could not be informed of one ſingle Inſcription; the Inſcriptions likewiſe which I found in other Places of the City, were either filled up with Cement, or elſe defaced by the

1 Incolæ Urbis *Kairwan* bibunt aquam pluvialem quæ hyemali tempore colligitur in piſcina magna dicta *Elmawahel* الصواهل i. e. *Ciſterna*. *Abulf.* ut ſupra.

Chiffel;

Chiffel; ſo that we cannot collect the antient Name of This City from any of the Antiquities that have been hitherto diſcovered. However as It is ſituated betwixt *Tiſdrus* and *Adrumetum*, though nearer the Latter; by the due Diſtance of It likewiſe from the River *Mergaleel*, the *Aquis Regiis* of the Antients, It muſt have been, I preſume, the *Vico Auguſti* of the *Itinerary*. *Thuanus*[1] muſt certainly be miſtaken in making It the antient *Curubis*, which hath been already taken Notice of, as a maritime City, ſixty Miles diſtant to the N. E. It may be queſtioned likewiſe whether It be the ſame Name with *Cairo* or *Kahiro* in *Egypt*, denoting a *Victory*. For *Kair-wan* ſeems to be the ſame Appellation with, what we call, *Caravan*, originally ſignifying, as *Leo* and *Marmol* ſuppoſe, the Place where the *Arabs* had their *Rendezvous*[2] in their Conqueſts of this Part of *Africa*.

† *Spaitla*, the antient *Sufetula*, lyeth about twelve Leagues to the Southward of *Keff*, being one of the moſt remarkable Places in *Barbary* for the Extent and Magnificence of It's Ruins. For at a Furlong's Diſtance to the Eaſtward, there is a ſumptuous triumphal Arch of the *Corinthian* Order, conſiſting of one large Arch, with a leſſer one on each Side of It: but this Part only of the Dedication remaineth.

Spaitla, *The* SUFETULA. *Exc.* p. 27. paſſim. p. 28.

IMP. CAESAR AVG. - - - -
- - - - ONIN - - - -
- - - - - - - - - - - -
- - - - - - - - - - - -
- - SVFFETVLENTIVM - -
- - HANC EDIFICAVERVNT
ET DD. PP.

1 *Calipha* Africæ *Caruani* ſive *Curubi*, urbe ab *Occuba Nafici* F. ante CC annos in *Cyrenaica* condita, poſt unam & alteram de *Chriſtianis* reportatam ab Arabibus *Victoriam, id enim nomen ſonat*, ſedem habuit: cumque urbs confluentis ad habitandum multitudinis capax non eſſet, juxta eam & altera civitas exſtructa eſt, *Raqueda* dicta. *Thuan.* l. 7. *Curubis* quæ & *Carvenna*. ibid. 2 *Cairaoan* Conditorem habuit *Hucba*, qui univerſi exercitus dux ex *Arabia* deſerta ab *Hutmeno* Pontifice tertio miſſus fuerat; —neque aliam ob cauſam conditum fuiſſe dicunt, quam ut in eo exercitus cum omni præda *Barbaris* atque *Numidis* adempta, ſecure ſe continere poſſent. — Eo tempore quo *Elagleb* Regno potitus eſt, tam incolis quam ædificiis auctum. *J. Leo.* p. 223. *Marmol.* Hiſt. *Afr.* c. 34.

The Antiquities and Situation of It.

From This Arch, all along to the City, there is a Pavement of large black Stones, guarded on each Side with a Parapet Wall, for the more commodious Entry, as we may ſuppoſe, of the Triumpher into the City. At a little Diſtance from the End of This Pavement, we paſs through a beautiful *Portico*, which is built in the ſame Manner with the triumphal Arch. This conducts us into a ſpacious Court, where we have the Ruins of three contiguous Temples, whoſe ſeveral Roofs, *Portico*s and *Façades* are broken down; but all the other Walls, with their proper Pediments and Entablatures, remain perfect and entire. There is in each of Them a Nich, which fronteth the *Portico*; and behind That in the middle Temple, we have a ſmall Chamber, which ſerved formerly perhaps for a Veſtry. *Spaitla* is pleaſantly ſituated upon a riſing Ground, that is ſhaded all over with Juniper Trees. A little Brook glideth along the N. E. Side of It, which loſeth Itſelf in the Sand, as it directeth It's Courſe afterwards towards *Gelma*.

Truzza, *The* Turzo. *Exc.* p.16. E.

Eight Leagues to the Weſtward of *Kair-wan*, are the Ruins of *Truzza*, the *Turzo* of *Ptolemy*, where we have ſome Natural-Stews or ſweating Places, that are much frequented by the *Arabs*. They are commonly called *Hammam Truzza*, (i. e. *the Hot Baths* of *Truzza*;) whereas they are only ſo many vaulted Chambers, perpetually full of ſulphureous Steams, like the *Grottos* of *Tritoli* &c. near *Naples*.

The Aquis Regiis (*Exc.* p.27.) *upon the Banks of the* Mergaleel.

† A few Miles to the Southward of *Truzza*, we ſee the Traces of a large City, very well watered by the River *Mergaleel*. As there is a great Scarcity of Water for ſeveral Leagues to the Eaſtward of theſe Ruins; as theſe Ruins lye at a proper Diſtance likewiſe from *Spaitla* and in the Road from thence to *Adrumetum* and *Tiſdrus*, It may in all probability be taken for the *Aquis Regiis* of the Antients. † For the ſame Reaſons likewiſe, *Maſclianis* may be fixed at the Ruins upon the Banks of the *Defailah*, four Leagues to the Weſtward. This River iſſueth from *Jibbel Me-gala*, a long Chain of Mountains which reach from *Truzza* to *Spaitla*; and as this Part of the Country is ſeldom refreſhed with Rain, the *Arabs* keep It conſtantly emploied in overflowing the extenſive Plains which ſpread themſelves along the Banks of It.

Masclianis (*Exc.* p. 27. A. H.) *upon the* Defailah.

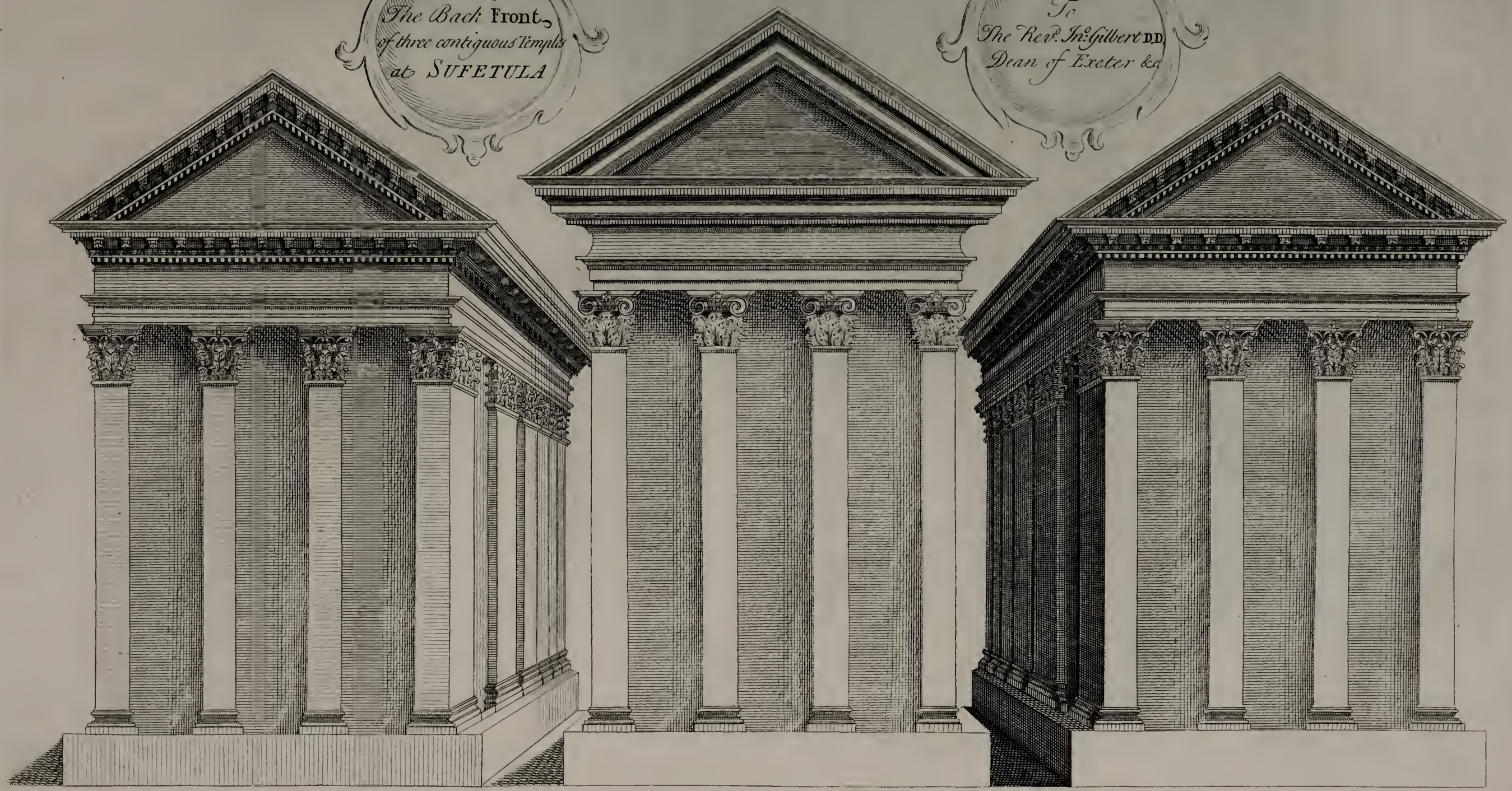
Caſſareen, *The* Col. Scillitana.

Caſſareen is ſituated upon an Eminence, ſix Leagues to the W. S.W. of *Spaitla*. The River *Derb* runs winding below It; and upon

Obs. pag. 202.

The Back Front
of three contiguous Temples
at SUFETULA

To
The Revd. Jn.o Gilbert D.D.
Dean of Exeter &c.



5 10 20 Scale of twenty Feet.



upon a Precipice that hangs immediately over this River, and faceth the N. E. there is a triumphal Arch, which is more remarkable for the Quantity and Goodneſs of the Materials, than for the Beauty and Elegance of the Deſign. It conſiſteth of one large Arch with an *Attick* Structure above It, having ſome *Corinthian*-like Ornaments beſtowed upon the Entablature, though the Pillaſters are entirely *Gothick*. Yet notwithſtanding the Rudeneſs of the Workmanſhip and the Odneſs of the Situation, we find the Founder of It very gratefully commemorated in the following Inſcription.

COLONIAE *SCILL*ITANAE
Q. MANLIVS FELIX C. FILIVS PAPERIA RECEP
TVS POST ALIA ARCVM QVOQVE CVM INSIGNIBVS
COLONIAE SOLITA IN PATRIAM LIBERALITATE
EREXIT OB CUIUS DEDICATIONEM
DECVRIONIBVS SPORTVLAS CVRIIS EPVLAS - - - -

Below This Inſcription, juſt above the Key-Stone of the Arch, there is another in leſſer Characters; but the only Words I could trace out, were

INSIGNIA CVRANTE M. CELIO AN. CV.

In the Plains below the City we are entertained with the like Variety of *Mauſolea* that have been deſcribed at *Hydrah*; where we have likewiſe the following Inſcriptions. *Several* Mauſolea *at this Place.*

Upon the Façade *of a Tower-like* Mauſoleum *with a Balcony on the Top of It.*

M. FLAVIVS SE
CVNDVS FILIVS
FECIT.
I. FLAVIO SECVN
DO PATRITIO
VIXIT ANN. CXII. H. S. E.
FLAVIÆ URBANÆ
MATRI PIÆ. VIX.
ANN. CV. H. S. E.

Upon the lower Part of the ſame *Mauſoleum*, in ſmaller Characters, we have an Elegy, which begins with *Hexameter* Verſe, and concludeth alternately with Them and *Pentameters*. The following *Specimen*, ſhort as It is, may convince us, that as the Inſcription contains in It nothing material in point of Hiſtory, ſo It has no Title to be inſerted on account of any poetical Excellence.

SINT LICET EXIGVAE FVGIENTIA TEMPORA VITAE
PARVAQVE RAPTORVM CITO TRANSIAT HORA DIERVM
MERGAT ET ELISIIS MORTALIA CORPORA TERRIS
ASSIDVE RAPTO LACHESIS MALE CONSCIA PENSO &c.

Upon the Façade *of a Square* Mauſoleum *with* Corinthian *Pillaſters.*

- - - - - - - - - - - - - -
MILITAVIT L. ANNIS IV. IN LEG. II. - - - - -
LIB. - - - TESSER. OPTIO. SIGNIFER. - - - -
FACTVS EX SVFFRAGIO LEG. E. - - - - - -
7 LEG. I. M. 7 LEG. X. GEM. - - - - - - -
7. LEG. III. AVG. - - - 7. LEG. XXX. VIP.
7. LEG. VI. VIC. 7. LEG. III. CyR. 7.LEG.XV. APOL.
7. LEG. II. PAR. 7. LEG. I. ADIVTRICIS
CONSECVTVS OB VIRTVTEM IN EXPEDITIONEM
PARTHICAM CORONAM MVRALEM VALLAREM
TORQVES ET PHALARES EGIT IN
DIEM OPERIS PERFECTI ANNOS LXXX.
SIBI ET
CLAVDIAE MARCIAE CAPITOLINAE
KONIUGI KARISSIMAE QVAE EGIT
IN DIEM OPERIS PERFECTI
ANNOS LXV ET
M. PETRONIO FORTVNATO FILIO - - - - -
MILITAVIT ANNIS VI. 7. LEG. XVIII. PRIMIG -
LEG. II. AVG. - - - - VIXIT ANN. XXXV - - -
CVI FORTVNATVS ET MARCIA PARENTES
CARISSIMO MEMORIAM FECERVNT.

This

This Place ſeems to have received It's preſent Name from the *Mauſolea*, which, at a Diſtance, have the Appearance of ſo many [قصور *Caſſareen*] Towers or Fortreſſes. I could not make out, in the Inſcription over the Triumphal Arch, the firſt Letters in the Word after *Coloniæ*, upon which the antient Name dependeth. But *Padre Ximenes*, the *Spaniſh Adminiſtrador* at *Tunis*, was more ſucceſsful in viſiting theſe Ruins: for by drawing up His Interpreter as high as the *Frize*, He found It to be *Scillitanæ*: the ſame Place probably that is ſo memorable for the Martyrdom[1] ſuffered by It's Citizens. Caſſareen, *or Towers.*

Gilma, the antient *Cilma*, or *Oppidum Chilmanenſe*, is ſix Leagues to the E. S. E. of *Spaitla*. We have here the Remains of a large City, with the *Area* of a Temple, and ſome other Fragments of large Buildings. According to a Tradition of the *Arabs*, this Place received It's Name in Conſequence of a Miracle, pretended to have been wrought by one of Their *Marabbutts*, in bringing hither the River of *Spaitla*, after It was loſt under Ground, as hath been before taken Notice of. For *Ja Elma* [جا الما] ſignifieth in their Language *The Water comes!* an Expreſſion, we are to imagine, of Surpriſe, at the Arrival of the Stream. Gilma, *The* CILMA. *Exc.* p.16.D. p.22. C.

Menzil and *Menzil Heire* are two little Villages ſix Miles to the Weſtward of *Sahaleel*. Theſe may poſſibly be the *Zeta*[2] and *Vacca* mentioned by *Hirtius*[3], as they lye at the like Diſtance, and in the ſame Situation from *Agar*, that are given to them by that Author. *Jimmel* likewiſe, ſix Miles to the Southward of *Menzil Heire*, ſhould, from the Poſition of It below, or, as we may conjecture, to the S. W. of the Camp of *Scipio*, be the *Tegæa*[4] of the ſame Hiſtorian. All Theſe Villages lye in an open champain Country, diverſified in ſeveral Places with Olive Trees. Menzil, *The* ZETA; Menzil Heire, *The* VACCA; Jimmel, *The* TEGÆA *of* Salluſt.

1 His adde *Speratum*, alioſque Martyres, ſub *Scillitanorum* nomine celeberrimos apud *Carthaginem* Proconſuli oblatos, ac ab eo damnatos Martyrium compleviſſe ut ex eorum actis patet, quæ inter *Acta Martyrum Sincera* edidimus. p. 85. &c. Vid. *T. Ruinarti* Not. in Notit. *Afric.* p. 275. 2 *Uzita* (*Zeta* Sall.) quam deſcribit *Ptolemæus* ſub *Adrumeto* & parva *Lepti* (*Exc.* p.16. E.) nomen *habet* à זית *Zaith* i. e. oliva vel oliveto. *Hirtius* enim prope *Uzitam* oliveti meminit. *Prius*, inquit, *neceſſe Vallem olivetumque tranſgredi. Boch.* Chan l. 1. cap. 24. 3 *Cæſar* interim * caſtris incenſis * pervenit ad oppidum *Agar* * *Scipio* interim, cognito *Cæſaris* diſceſſu, cum univerſis copiis per jugum *Cæſarem* ſubſequi cæpit; atque ab ejus caſtris millia paſſuum VI longe, trinis caſtris diſpartitis copiis, conſedit. *Hirt.* Bell. *Afric.* §. 58. Oppidum erat *Zeta*; quod aberat à *Scipione* millia paſſuum XI ad ejus regionem & partem caſtrorum collocatum; à *Cæſare* autem diverſum ac remotum, quod erat ab eo longe millia paſſuum XVIII. *Id.* §. 59. Oppidum *Vacca* quod finitimum fuit *Zetæ*. *Id.* §. 62. 4 Erat oppidum infra caſtra *Scipionis*, nomine *Tegæa*. *Id.* §. 67.

Surſeff, *The* SARSURA.

Surſeff (the *Sarſura of Hirtius*[1]) and *Areejis*, are two contiguous Villages, ſix Miles to the Weſtward of *El Medea*. They are ſituated below a Ridge of Hills, which, reaching with few Intermiſſions from *Jimmel* to *Salecto*, ſeems to be the ſame that is taken Notice of by *Hirtius*; particulary when He deſcribeth the Oppoſition that *Cæſar* met with from *Labienus* in the taking of *Sarſura*.

Jemme, *The* TISDRA, TUSDRO, *or* THYSDRUS. *Exc.* p. 17. A. p. 22. C. p. 27. C.F.

From *Sarſura* we find that *Cæſar*[2] continued His Marches the next Day to *Tiſdra* or *Jemme* as It is called at preſent. This Village lyeth about ſix Leagues to the S. S. W. of *Surſeff*, and five to the S. *by* W. of *Elalia*, which is the Situation that *Ptolemy* hath given to *Thyſdrus* with Regard to *Achola*.

The Antiquities of Jemme.

At *Jemme* there are ſeveral Antiquities; as Altars with defaced Inſcriptions; a Variety of Columns; a great many Trunks and Arms of marble Statues; one of which is of the *Coloſs* Kind, in Armour; another is of a naked *Venus*, in the Poſture and Dimenſions of the *Medicean*; both of Them by good Maſters, but without Heads. But this Place is the moſt remarkably diſtinguiſhed by the beautiful Remains we have here of a ſpacious Amphitheatre, conſiſting originally of ſixty four Arches and four Orders of Columns. The upper Order, which was perhaps no more than an *Attick*, hath ſuffered by the *Arabs*: *Mahamet Bey* likewiſe blew up four of the Arches from Top to Bottom, in a late Revolt of the *Arabs*, who made uſe of It as a Fortreſs: otherwiſe, as to the Outſide at leaſt, nothing could be more entire and beautiful. Within, the Plat Form of the Seats, with the Galleries and *Vomitoria* leading up to Them, are ſtill remaining. The *Arena* is nearly circular: and in the Centre of It, there is a deep Well of hewn Stone, where the Pillar, that ſupported the *Velum* or Awning, may be ſuppoſed to have been fixed.

The Amphitheatre,

probably built by the Emp. Gordian.

By comparing This with other Structures at *Spaitla*, *Hydrah* &c. It ſeems to have been built about the Time of the *Antonines*, agreeing exactly in Proportion, and Workmanſhip with the Buildings of that Age. And as the elder *Gordian* was proclaimed Emperor at this City, it is not improbable, but that in Gratitude to the Place where He received the

1 *Cæſar* * ad oppidum *Sarſuram* ire contendit ** *Labienus* per jugum ſummum collis dextrorſus procul milites ſubſequi non deſiſtit. *Hirt.* ut ſupra. §. 63. 2 *Cæſar* ad oppidum *Sarſuram* venit * poſtero die ad oppidum *Tiſdram* pervenit. *Id.* §. 64.

Purple,

Purple, He might have been the Founder of It. Upon one of the Medals of the younger *Gordian* we have an Amphitheatre, not hitherto accounted for by the Medaliſts: but it may be too peremptory perhaps to fix it at *Tiſdra*.

Rugga, the antient *Caraga* is about two Leagues to the S. S. E. of *Jemme*, and nearly of the ſame Extent. It is famous for a capacious *Damuſs*, as They call a Ciſtern, whoſe Roof is ſupported by ſeveral Rows of maſſy Pillars, and which formerly ſupplyed the whole City with Water. Rugga, *The* CARAGA. *Exc.* p. 17. B.

In the ſame Parallel with *Rugga*, ſeven Leagues to the S. S. W. of *Caſſareen*, is *Ferre-anah*, which appears to have been the largeſt City of *Bizacium*; though all the Remains of It's antient Grandeur, conſiſt in a few *Granate* and other Pillars, which, by ſome extraordinary Chance or Benevolence of the *Arabs*, are left ſtanding upon their Pedeſtals. It hath been exceedingly well watered; for beſides a plentiful Brook, that runs under the Walls, there have been ſeveral Wells within the City, each of Them ſurrounded with a *Corridore*, and vaulted over with a *Cupola*. This, and a good Air, are the only Benefits and Conveniencies that *Ferre-anah* can urge in Favour of It's Situation; for, if we except a ſmall Extent of Ground to the Southward, which the Inhabitants cultivate, by refreſhing It at proper Times with the Rivulet; all the reſt of the circumjacent Country is dry, barren and inhoſpitable. The Proſpect likewiſe (which is the only one It enjoys) to the Weſtward, terminateth upon ſome naked Precipices; or elſe, where the Eye hath Liberty to wander through ſome narrow Cliff or Valley, we are entertained with no other View, than of a Deſert ſcorched up with perpetual Drought, and glowing with the Sun Beams. Ferre-anah,

This loneſome Situation, and the great ſcarcity of Water in the adjacent Country, may induce us to take this Place for the *Thala* of the Antients. For we are informed that *Thala* was of great Extent, ſituated like *Capſa*[1] in the midſt of Mountains and Deſerts, and that there were ſome Fountains without the City: all which Particulars agree with the Situation of *The* THALA *of* Salluſt,

1 Erat inter ingentes Solitudines oppidum magnum, atque valens, nomine *Capſa*: cujus Conditor *Hercules Libys* memorabatur, ** *Metellus Thalam* magna gloria ceperat, haud diſſimiliter ſitum, munitumque: niſi quod apud *Thalam* non longe a mœnibus aliquot fontes erant. *Sall. Bell. Jug.* §. 94.

Ferre-anah. It is recorded likewiſe that *Jugurtha*[1], after He was defeated by *Metellus*, fled to the Deſert, and from thence directed His Flight (all the Way as it may be preſumed to the Eaſtward) to *Thala.* For had *Thala* been placed in the weſtern Part of the Deſerts of *Numidia*, *Jugurtha*[2], as it is related in another Place, would not have had that exceeding long Journey, through a Succeſſion of Deſerts, to the *Gætuli*; inaſmuch as Their Country lay immediately behind the *Mauritaniæ.* *Salluſt* acquainteth us further that the neareſt River to *Thala* was at fifty Miles Diſtance[3], and that *Metellus*, in His Purſuit of *Jugurtha*, took in there a Proviſion of Water for His Journey over the interjacent Deſert. Now whether (according to the Situation of the late Field of Battle at *Cirta* or *Vacca*,) *Metellus* directed His March to *Thala* by *Tipaſa* or *Sufetula*, (for an Army cannot paſs conveniently through *Caſſareen*, by Reaſon of ſeveral impenetrable Mountains and narrow *Defilees*) we have either the *Wed el Hataab*, or elſe the River of *Spaitla*, which very well agreeth with this Geographical Circumſtance. Whereas had *Thala* been ſituated in the *Sahara*, (to the Weſtward of *Numidia*,) there would have been no Neceſſity for making this Proviſion of Water, inaſmuch as, in none of thoſe Parts of *Gætulia*, there is any Intermiſſion of Fountains or Rivulets, for half that Diſtance. Neither indeed could *Thala* be ſuppoſed to have been a City of the *Beni Mezzab*, or of the Country of *Wadreag*, inaſmuch as the neareſt River to any of thoſe Places, is at much more than fifty Miles Diſtance; beſides the Want there will ſtill be of other Geographical Circumſtances, which correſpond exactly with *Ferre-anah.*

and TELEPTE. *Exc.* p. 32.

Ferre-anah differs very little in Sound from *Feraditana*, of which Name there were two Sees in the Middle Age. Though it may be further obſerved, that what is related of the Situation of *Telepte*, agrees likewiſe with this Place. And as *Thala* (I preſume) is not mentioned in Hiſtory later than by *Tacitus*[4], (for *Florus*[5] ſeems to ſpeak of It as in the Time of *Metellus*,)

1 Ea fuga *Jugurtha* impenſius modo rebus ſuis diffidens, cum perfugis & parte equitatus in ſolitudines, dein *Thalam* pervenit. *Id.* §. 78. 2 *Jugurtha* poſtquam, amiſſa *Thala*, nihil ſatis firmum contra *Metellum* putat, per magnas ſolitudines, cum paucis profectus, pervenit ad *Gætulos.* Id. §. 82. 3 Inter *Thalam* flumenque proxumum, in ſpatio millium quinquaginta, loca arida atque vaſta eſſe cognoverat (*Metellus*) igitur omnia jumenta ſarcinis levari jubet, niſi frumento dierum decem: ceterum utres modo & alia aquæ idonea portari &c. §. 78. 4 Præſidium, cui *Thala* nomen. *Tacit.* Annal. l. 3. c. 31. 5 *Thalam*, gravem armis, Theſauroque regis, deripuit (*Metellus*). *L. Flor.* l. 3. cap. 1.

or

or *Telepte* earlier than by St. *Cyprian*[1], there may be ſome Room perhaps to conjecture that they were one and the ſame City. *Procopius* moreover deſcribeth *Telepte*, as a Frontier Town[2] of this Province; ſuch as we find *Ferre-anah*. The Author likewiſe of the *Itinerary*[3], according to the Annotations of *Cellarius*[4], placeth *Tacape*, *Capſe* (or *Gafsa* as it is now called) and *Telepte* in the ſame Direction and at equal Diſtances from each other. Now the firſt of theſe Circumſtances accordeth well enough with *Ferre-anah*, as It lyeth in a N.W. and S.E. Direction nearly with *Gabs* and *Gafsa*, but the latter can be only admitted with ſome Reſtriction: inaſmuch as *Gafsa* is removed as much too far from *Gabs*, as *Ferre-anah* is placed too near *Gafsa*; though the whole Diſtance, which is CL *Roman* Miles, will anſwer well enough to the Space which lyeth actually betwixt *Gabs*, by Way of *Gafsa*, to *Ferre-anah*.

Twelve Leagues to the S.E. by E. of *Ferre-anah*, is *Gafsa*, the antient *Capſa*, another of the ſtrong Cities of *Jugurtha*. It is built upon a riſing Ground, that is encloſed[5], almoſt in every Direction, with Mountains; and hath the like melancholy Situation with *Ferre-anah*, only with this Difference, that the Landskip here is ſomewhat more gay and verdant by the Proſpect we have from It of the Palm, Olive, *Piſtachio*, and other Fruit Trees. But this agreable Scene is of ſmall Extent, ſerving only to refreſh the Eye in the View it is to have afterwards of an Interchange of barren Hills and Valleys. The Water which refreſheth theſe Trees is collected from two Fountains; whereof the one ariſeth within the Citadel, the other in the Centre of the City. The latter, which is probably the Fountain mentioned by *Salluſt*[6], and the *Tarmid*[7] of *Edriſi*; was formerly covered with a *Cupola*. It is ſtill walled round, and diſchargeth Itſelf afterwards into a large Baſon, deſigned, as we may conjecture, to bathe in. This and the Other Fountain uniting before they leave the City, form a pretty large Brook, which from the Quan-

Gafsa; CAPSE *or* CAPSA. *Exc.* p.17. A. p. 22. D. p. 28. A.

It's Fountains and Rivulet.

1 In Concil. *Carthag.* 2 Ἐν ἐχαπῇ τ χώρᾳ. De Ædif. Cap. 6. 3 *Exc.* p.27. H. p.28. A. 4 Ex medijs ** ſola *Capſe* nota eſt ex *Ptolemæo*, per quam ſi a *Tacapis* ducas lineam & ſimul milliaria attendas, quæ inter *Capſen* ſunt & *Telepten*, in plagam & locum ubi *Telepte* fuit, linea perducet. *Cell. Geogr.* Antiq. l.4. c.4. 5 *Ebræi* enim קפצ eſt conſtingere. Hinc merito קפצרה *Capſa* dicitur, quam undique premebant & in arctum cogebant vaſtæ ſolitudines, *ut & montes. Boch.* Chan. l.1. c. 24. 6 *Capſenſes* una modo, atque ea intra oppidum *jugi aqua*, cætera pluvia utebantur. *Sall. Bell. Jug.* ¶. 94. 7 Urbs *Caſsa* pulchra eſt, habet mænia, & fluvium excurrentem, cujus aqua præſtantior eſt aqua *Caſtiliæ:* habet etiam intra ſe fontem, qui vocatur *Al Tarmid.* Geogr. Nub. p.86.

tity of the Water and the Rapidity of the Stream, might continue It's Courſe to a great Diſtance, were It not conſtantly employed by the Inhabitants in refreſhing Their Plantations. And as this was the *Jugis Aqua* of *Salluſt*, ſo It need not be diſputed that the *Capſa* of *Salluſt* and *Ptolemy* were the ſame, notwithſtanding what *Bochart*[1] and *Cellarius*[2] have ſuppoſed to the contrary.

The Antiquities. In the Walls of ſome private Houſes, and particularly of the Citadel, (a weak modern Building, that faceth the *Jereed*,) there is a great Confuſion of Altars, *Granate* Pillars, Entablatures &c. which when entire and in their proper Situations, muſt have been great Ornaments to the City. The Inſcriptions that fell in my Way were either unfortunately defaced, or imperfect; of which Number are the two following.

Upon a ſquare Stone.

- - - - - ORTVM NOSTORVM - - - - -
- - - - - MAGISTRVM MILIT - - - - -
- - - - - TINIANE CAPSE. - - - - - -

Upon a Pillar.

IMPERATOR M. AVRELIVS ANTONINVS PIVS
AVGVSTVS PART. MAX. BRIT. MAX. TRIB. POT.
COS. - - - - FEST. - - - - - - - - -

Gor-bata, *the* ORBITA. *Exc.* p.16. E. *Gor-bata* lyeth four Leagues to the S. S. W. of *Gafsa*, having a Brook of brackiſh Water gliding by It to the S. This Village is ſituated upon an hemiſpherical Hillock, that is ſurrounded with a great many more of the like Faſhion; affording, all together, a Proſpect, which appears particular enough at a Diſtance. If *Gor-bata* ſhould be the *Orbita* of *Ptolemy*, the Figure perhaps of theſe little Eminences might give occaſion to the Name.

The general Deſcription of The Jereed. We enter now more immediately upon that Part of the *Sahara*, which belongs to the *Tuniſeens*, and is called *Al Jeridde* or *El Jereed* i.e. *The Dry Country*[3]. It is exactly of the ſame Nature and Qua-

1 *Chan.* l. 1. cap. 24. 2 *Geogr.* Antiq. l. 4. cap. 4. p. 91. 3 Vid. p. 5.

lity

lity with ſome other Parts of It, that have been already deſcribed in the Kingdom of *Algiers*: the Villages likewiſe are built in the ſame manner with Mud Walls and Rafters of Palm Trees. Very little therefore will be required in the Deſcription of this Part of the Country, beſides an Account of the *Lake of Marks*; and the Enumeration of the principal Cities and Villages, formerly the Seats of the *Cinethij*[1], *Machlyes*[2], *Auſes*[3], and *Maxyes*[4] of the old Geography.

There are few or no Antiquities (or indeed any thing worthy of our Obſervation,) to be met with at *Sbekkah*, the *Cerbica* probably of *Ptolemy*, eighteen Leagues to the S. W. *by* W. of *Gafsa*; at *Te-gewſe*, the *Tichaſa*, twelve Leagues to the S.W. *by* S. at *Ebba*, the *Thabba*, in the Neighbourhood of *Te-gewſe*; at *Tozer*, the *Tiſurus*, four Leagues to the S. W. of *Te-gewſe*; at *Nefta*, the *Negeta*, five Leagues to the S. W. of *Tozer*. The like Remark (in croſſing the *Lake of Marks* into the Diſtrict of *Nif-zowah*) may be made at *Telemeen*, the *Almæna*, ten Leagues to the E. S. E. of *Te-gewſe*; at *Ebillee*, the *Vepillium*, two Leagues to the S.E. of *Telemeen*; and at the many other Villages of the *Jereed*. Though by ſeveral Pieces of *Granate* and other Marble; by a Word or two likewiſe, that we ſometimes meet with, of an antient Inſcription, the *Romans* may be traced out through moſt of theſe Cities and Villages.

Sbekkah, *The* CERBICA. *Exc.* p.16.C.
Te-gewſe, *The* TICHASA. D.
Ebba, *The* THABBA. D.
Tozer, *The* TISURUS. p.17. A.
Nefte, *The* NEGETA. p.16. D.
Telemeen, *The* ALMÆNA. D.
Ebillee, *The* VEPILLIUM. D.

The Trade and Intereſt of Them all lyeth altogether in Dates, which They exchange for Wheat, Barley, Linnen Cloth, and other Commodities, brought to Them from all Parts of This and the neighbouring Kingdoms. At *Tozer* particularly, (whoſe Dates are the moſt eſteemed, and which is become thereby the principal Mart;) there is a great Traffick carried on by ſeveral Merchants, who travel once a Year into the Country of the *Ethiopians*, and bring with Them from thence, a Number of *Blacks*, whom They uſually exchange for Dates, at the Rate of one *Black* for two or three Quintals.

Their Trade.

The *Shibkah El Low-deah*, or *Lake of Marks*, divideth the Villages in the Neighbourhood of *Tozer* from *Telemeen*, *Fat-naſſa* and others of the Province of *Nif-zowah*[5]. It is ſo called from a Number of Trunks of Palm-Trees, that are placed

The Shibkah El Low-deah, *or* Lake of Marks.

Why ſo called.

1 *Exc.* p.14. E. 2 *Exc.* p. 2. C. 3 *Ibid.* D. 4 *Exc.* p.3. A. 5 *Marmol* deriveth this Name from the antient *Naſamones*. "*Biludulgerid* c'eſt l'eſtat de *Carthaginois* qui l'on "appelle *Nazamoniens* dont une de Places garde encore le Nom *Nafzowah*. Cap. 53.

at proper Diſtances, to direct the *Caravans* in their Marches over It. Without ſuch Aſſiſtances, travelling would be here both dangerous and difficult, as well from the Variety of Pits and Quickſands, that could not otherwiſe be avoided; as becauſe the oppoſite Shore, (as we may call It,) either in paſſing from *Te-gewſe* to the Province of *Nif-zowah*, or from hence to *Te-gewſe*, have no other Tokens to be known by, but their Date Trees. And as Theſe are rarely ſeen at above ſixteen Miles Diſtance; great Miſtakes might be committed in paſſing over a Plain of this Extent, (where the Horizon is as proper for Aſtronomical Obſervations, as at Sea;) without ſuch convenient Marks and Directions.

The Extent of It. This Lake reacheth near twenty Leagues from E. to W. and the Breadth, where I paſſed It, was about ſix. Yet it may be obſerved, that it is not all of It a Collection of Water; there being ſeveral dry Places, which, like ſo many Iſlands, are interſperſed all over It. To the Eaſtward eſpecially, in the ſame Meridian with *Telemeen*, there is One, which, though uninhabited, is very large and well ſtocked with Date Trees. The *Arabs* tell us that the *Egyptians*, in one of their Invaſions of this Country, halted ſome Time at this Place; and that theſe Trees originally ſprung from the Stones of thoſe Dates, which the Army brought along with them for their Proviſions.

The PALUS PALLAS, *or* TRITONIS. *Exc.* p. 2. D. p. 3. D. E. p. 14. D. p. 19. Cap. 7. p. 22. A. B. PHLA Inſ. *Exc.* p. 2. D.

The Situation of this Lake with regard to the Sea, the *Syrtes*, and the River *Triton*, ſhould induce us to take It for the *Palus Tritonis* of the Antients; and that the Iſland I have mentioned is the *Phla*, which is deſcribed by *Herodotus*, and the *Cherſoneſus*[1] of the *Sicilian* Hiſtorian. *Pallas*[2] likewiſe, who, with the *Lybian* Women, attended *Seſoſtris* in His *Aſiatic* Expedition and is ſuppoſed to owe Her Origine to this Lake, might have had Her chief Reſidence in This Situation. *Mela* placeth the *Palus Tritonis* near or upon the Sea-Coaſt; and *Callimachus*, (as He is quoted by *Pliny*[3]) on This, (i. e. as I take it, on the *Cyrenaic*) Side of the leſſer *Syrtis*; both which Circumſtances agree with the preſent Geography of this Lake.

The Triple Diviſion of It. Exc. p. 14. D.

We may likewiſe account for the triple Diviſion that *Ptolemy* maketh of this Lake, by taking that Part of It, which reacheth

1 Τὰς δ' ἐν Αμαζόνας ** κτίσαι πόλιν μεγάλην ἐντὸς τῆ τριτωνίδος λίμνης ἣν ἀπὸ τ χήματος ὀνομάσαι χερρόνησον. *Diod.* Sic. Hiſt. l. 3. p. 130. 2 Τὴν Αθηνᾶν μικρὸν πρὸ τούτων τῆς χερόνων γηγῶν [γεγωνημένην] φανεῖσαν ὅτι τοῦ Τρίτωνος ποταμοῦ, δι' ὃν ἡ Τριτωνίδα προσηγορεύθη. *Id.* ibid. l. 3. p. 142. 3 *Exc.* p. 22. A. B.

from

from *Nefta* to the *Marks*, to be the *Palus Libya*; and That, which lyeth betwixt the *Marks*, (where the Ground is generally dry) and the Iſland, for the *Palus Pallas*; whilſt the Eaſtern Portion of It might have been the *Lacus Tritonis*. Yet we ſhall ſtill be at a Loſs to account for the River *Triton*, which, according to *Ptolemy* and other antient Geographers, is made to paſs through This Lake, in It's Courſe to the Sea. I have already deſcribed this River, and obſerved that It hath no ſuch Situation; though, from It's falling into the Sea at *Gabs*, the antient *Tacape*, This, without doubt, muſt be the *Triton* of the Antients.

The Water of It Salt.

Beſides; the Water, both of the River *Triton* and of the Brook of *El Hammah*, is very ſweet and wholeſome, but That of this Lake (and indeed of moſt others that I have taſted in *Africa*,) hath a Saltneſs not inferiour to That of the Sea; a Circumſtance, which alone may be a ſufficient Proof, that there could be no open Communication at leaſt betwixt them.

It hath no communication with the River Triton.

To account therefore for this Difficulty, and to reconcile It, as far as poſſible, with What hath been already taken Notice of, it may be added, that the Vicinity of the moſt eaſtern Parts of This Lake to the Rivulet of *ElHammah*; and the Nearneſs again of *ElHammah* to the Sources of the *Triton*, (though the ſeveral intervening Hills admit of no Communication, yet theſe Circumſtances I ſay) might have induced the Antients, (who ſeem to have deſcribed this Part of *Bizacium* from Tradition only or ſome uncertain Accounts,) to have imagined It to lye in ſuch a Poſition.

Maggs.

Leaving *Maggs*, one of the leſſer Villages of *Nif-zowah* three Leagues to the E. N. E. of *E-billee*, we travel near thirty Miles through an uncomfortable Deſert, without either Herbage or Water, 'till we arrive within a few Miles of *El Hammah*.

El Hammah.

ElHammah lyeth four Leagues to the Weſtward of *Gabs*, being one of the Frontier Towns of the *Tuniſeens*, where they have a ſmall Caſtle and Garriſon. The old City is at a little Diſtance, ſtill preſerving ſome Tokens of Antiquity, though nothing conſiderable. The Inſcriptions, in particular, that are mentioned by *Dapper*[1] and *Leo*, no longer ſubſiſt, having undergone the like Fate with the other antient Monuments and Structures of this Place.

El Hammah, *or* The Hot Bath.

El Hammah is ſo named from one or other of the hot Baths, which are reſorted to from all Parts of the Kingdom. It is gene-

1 *Atl. Geogr.* Vol. IV. p. 164. Reperias & hodie in marmoribus quibuſdam inſculpta quædam antiquitatis monumenta. *J. Leo.* p. 225.

rally called *El Hammah of Gabs*, to diſtinguiſh it from another Town of the ſame Name, a few Miles to the Northward of *Tozer*. The Baths are each of them ſheltred from the Weather by having a miſerable thatched Hovel built over It; whilſt their Baſons, which are about twelve foot Square and four Deep, have, a little below the Surface of the Water, ſome maſſy Benches of Stone for the Bathers to ſit upon. One of theſe Baths is called the *Bath of the Lepers:* and below It, the Water ſtagnates and forms a Pool, which perhaps may be the ſame with the *Lake of Lepers*, mentioned by *Leo*[1]. The Water of theſe Fountains, when collected together, formeth a ſmall Rivulet, which, after being conducted in a Number of Subdiviſions through the Gardens and united again, directeth It's Courſe towards the eaſtern Extremity of the *Lake of Marks* and loſeth Itſelf, at a few Miles Diſtance, in the Sand.

The Lake of Lepers.

The Bedoweens *of this Circuit.*

The principal *Arabs* of the Winter Circuit, are the various Subdiviſions of the *Fara-ſheeſe*, and *Welled Seide*. The Latter extend themſelves all along the *Sahul*[2], as they call the eaſtern Part of this Province from *Herkla* to *Sfax:* the Former poſſeſs the greateſt Part of the Midland Country; but are more frequently met with near *Spaitla* and *Fuſ-ſanah*. *Welled Seedy Boogannim*, with Their Sanctuary, lye to the Northward of the Plains of *Fuſ-ſanah*, as far as the Mountains of *Ellou-leejah* and *Hydrah:* and to the Eaſtward of Them, near *Sbeebah* and the Mountain *Megala*, are the *Douwars* of the *Welled Omran*. The *Welled Matthie* cultivate the rich Country near *Youſef* and *Zowareen*; whilſt the *Welled Ya-goube* enjoy as fertil a Situation near the Walls of *Keff*. The *Bedoweens* upon the Frontiers, are the *Welled Booguff*, who frequently diſpute the Paſſage of the River *Serratt*, with the *Woorgah*, a formidable Clan under the Juriſdiction of the *Algerines*.

1 In ſeſquimiliario meridiem verſus ab hoc oppido *El Hamina* [*ut male ſcribitur*] originem habet fluvius quidam aquæ calidiſſimæ *** tandem hæc aqua non procul ab eo oppido lacum efficit qui leproſorum appellari conſuevit: habet enim ſanandi hujuſmodi morbum atque vulnera ſolidandi miram naturam. *J. Leo* ut ſupra. 2 *So called perhaps from* ساحل, Litus maris, *quaſi pro* مسحول; *quod atteritur aut perfunditur aqua.* Gi. apud Gol. 1149. *or from* سهل, Planities.

Phyſical

Physical and *Miscellaneous*

OBSERVATIONS &c.

OR AN

ESSAY

TOWARDS THE

NATURAL HISTORY &c.

OF THE KINGDOMS OF

ALGIERS and *TUNIS.*

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Phyſical



Physical and *Miscellaneous*

OBSERVATIONS

RELATING TO THE KINGDOMS OF

ALGIERS and *TUNIS* &c.

CHAP. I.

Of the Air, Products, Soil, Fossils *&c. of these Kingdoms.*



THE cultivated Parts of These Kingdoms lying betwixt 34°. and 37°. N. Lat. enjoy a very wholesome and temperate Air, neither too hot and sultry in Summer, nor too sharp and cold in Winter. During the space of twelve Years that I attended the Factory of *Algiers*, I found the *Thermometer*, twice only, contracted to the freezing Point, and then the whole Country was covered with Snow: nor ever did it rise to that of sultry Weather, but when we had the hot Winds from the *Sahara*. The Seasons of

The Temperature of the Air.

the Year inſenſibly fall into each other; and the great Equability in the Temperature of This Climate, appears from this Circumſtance, that the *Barometer* ſheweth us all the Revolutions of the Weather in the Space of 1 Inch and $\frac{3}{10}$, or from 29 Inches and $\frac{1}{10}$ to 30 $\frac{4}{10}$.

The Winds. The Winds are generally from the Sea; i. e. from the W. (by the N.) to the E. Thoſe from the Eaſt are common at *Algiers* from *May* to *September*; at which Time the weſterly Winds take place and become the moſt frequent. Sometimes alſo, particularly about the *Æquinoxes*, we very ſenſibly experience that Force and Impetuoſity which the Antients have aſcribed to the *Africus*[1], or S. W. Wind, called *La-betch* by the Mariners of theſe Seas. The Southerly Winds, which are uſually hot and violent, are not frequent at *Algiers*. They blow ſometimes for five or ſix Days together in *July* and *Auguſt*, rendering the Air ſo exceſſively ſuffocating, that, during their Continuance, the Inhabitants are obliged to ſprinkle the Floors of their Houſes with Water. In the latter End of *January* 1730-31, a violent hot ſoutherly Wind immediately followed the thawing of the Snow, which, for the ſpace of two Months, had been lodged upon the neighbouring Plains and Mountains. But this was looked upon as a very ſurprizing and unuſual *Phenomenon* by the Inhabitants.

Rain, with weſterly Winds. The Winds from the W. the N. W. and the N. are attended with Fair Weather in Summer, and Rain in Winter. But the eaſterly Winds, no leſs than the ſoutherly, are for the moſt Part dry, though accompanied with a thick and cloudy Atmoſphere in moſt Seaſons. It is particular enough, that the Mountains of *Barbary* and Thoſe upon the S. Coaſt of *Europe*, ſhould be differently affected with the ſame Wind. For I have obſerved the Former to be conſtantly clear in eaſterly Winds, but clouded with weſterly; particularly a little before and during the Time of Rain; the contrary to which, if I am rightly informed, falls out in *Spain* and *Italy*.

The Barometer *differently affected by theſe Winds.* The *Barometer* riſeth to 30 Inches $\frac{2}{10}$ or $\frac{3}{10}$ with a northerly Wind, though attended with the greateſt Rains and Tempeſts.

1 Africus *furibundus* ac ruens ab Occidente hyberno. *Sen.* Nat. Quæſt. 5.
Una Euruſque Notuſque ruunt, *creberque procellis*
Africus. *Virg.* Æn. 1. l. 89.
Luctantem Icarijs fluctibus Africum
Mercator metuens. *Hor.* Car. l. 1 Od. 1.

There

There is nothing conſtant and regular in eaſterly or weſterly Winds; though for three or four Months together in the Summer, whether the Winds are from one or the other Quarter, the Quickſilver ſtands at about thirty Inches without the leaſt Variation. But, with the hot ſoutherly Winds, I have rarely found It higher than 29 Inches, $\frac{2}{10}$, which is alſo the ordinary Height in ſtormy wet Weather from the Weſt.

A TABLE *ſhewing the Quantity of Rain that fell at* Algiers *in the*

Autumn / Spring		Inches	
Several drizling Showers in *Septem.* and *Octob.*		0,	73.
Octob.	29, 30	1,	80.
	31	0,	35.
Nov.	2	0,	20.
	11	0,	45.
	28	1,	00.
	29	0,	45.
	30	1,	53.
Dec.	1	2,	15.
	17	1,	60.
	24	0,	63.
	27	1,	15.
	30	0,	65.
Jan.	2	1,	10.
	4	0,	26.
	5	0,	90.
	6	1,	00.
	7	1,	43.
	9	0,	70.
	11	1,	10.
	12	0,	80.
	13	1,	20.
	18	1,	16.
	21	0,	35.
	30	0,	35.
Feb.	1	0,	85.
	17	0,	80.
	19	0,	25.
	22	0,	33.
	25	0,	60.
	26	0,	80.
	28	0,	20.
March	1	0,	20.
	29	0,	25.
Apr.	1	0,	80.
	10	0,	25.
	13	0,	15.
	15	2,	03.
	24	0,	13.
		30,	68.

Autumn / Spring		Inches	
Octob.	7	1,	35.
	11	0,	33.
	15	4,	25.
	20	0,	25.
	26	1,	35.
	28	1,	00.
Nov.	1	1,	75.
	6	2,	60.
	11	3,	30.
	15	0,	20.
	18	2,	00.
	29	0,	35.
Dec.	2	0,	53.
	6	0,	90.
	7	1,	43.
	8	0,	10.
	11	0,	45.
	20	0,	50.
	24	1,	33.
	26	0,	55.
	28	1,	00.
	30	0,	10.
Jan.	13	0,	15.
	16	1,	30.
	19	0,	30.
Feb.	7	0,	20.
	10	0,	90.
	11	1,	10.
	13	0,	90.
	19	0,	40.
March	5	2,	30.
	6	0,	95.
	7	1,	00.
	8	0,	30.
	12	0,	90.
	13	0,	90.
	14	1,	85.
	15	0,	65.
	19	0,	30.
Apr.	1	0,	80.
	4	0,	55.
	9	0,	75.
	16	1,	00.
	17	0,	35.
	30	0,	30.
May	2	0,	50.
		44,	27.

The Quantity of Rain Water that falls every Year.

The ordinary Quantity of Water which falls at *Algiers* in Rain, is, at a *Medium*, one Year with another, twenty ſeven or twenty eight Inches. In the Years 1723-4 and 1724-5 (which were looked upon as dry Years) there only fell about twenty four Inches; whereas in 1730-1 (which may be placed among the wet Years) the Quantity was upwards of thirty. The Rains were ſtill more copious *An.* 1732-3, amounting to more than forty four Inches: but this was ſuch an extraordinary Year for Rain, that the like had been rarely known in This Climate. The Showers, particularly *Octob.* 15. and *Nov.* 11. were ſo remarkably heavy and frequent, that the Pipes, contrived to convey the rain Water from the *Terraces*, were not wide enough to receive It. In *February* and *March* 1727-8 it rained forty Days ſucceſſively at *Tunis*; but I have not known the like Inſtance at *Algiers*; where the ordinary Time ſeldom exceeds two or three Days, after which we have uſually a Week, a Fortnight or more of fair and good Weather.

The Winter the only rainy Seaſon.

It is ſeldom known to rain in this Climate during the Summer Seaſon; and in moſt Parts of the *Sahara*, particularly in the *Jereed*, They have rarely any Rain at all. When I was at

Tozer in *December* (A.D. 1727) we had a ſmall drizling Shower that continued for the ſpace of two Hours; and ſo little Proviſion was made againſt Accidents of this Kind, that ſeveral of the Houſes, (built only, as uſual, with Palm Branches, and Tiles baked in the Sun) fell down by imbibing the Moiſture. Nay, provided the Drops had been either larger or the Shower of a longer Continuance, the whole City would have undoubtedly diſolved and dropt to Pieces.

The Firſt, The firſt Rains fall ſome Years in *September*, in others a Month later; after which the *Arabs* break up Their Ground, and begin to ſow Wheat and plant Beans. This commonly falls out about the middle of *October:* but the ſowing of Barley, and the planting of Lentils and Garvancos, is a Fortnight or three Weeks later, or not 'till the End of *November*.

and Latter Rains. If the latter Rains fall in the Middle of *April,* (as they uſually do) the Crop is reckoned ſecure; the Harveſt following in the latter End of *May* or in the Beginning of *June*, according to the preceeding Quality of the Seaſons.

The Quantity of their Crops. Two Buſhels and an half of Wheat or Barley, are judged here to be ſufficient to ſow as much Ground, as a pair of Oxen will plow in one Day, which I have always found to be a little more or leſs equal to one of our Acres. I could never learn that any Part of *Barbary* afforded yearly more than one Crop; one Buſhel yielding ordinarily from eight to twelve; though ſome Diſtricts, I have been informed, afford a much greater Increaſe. For it is common to ſee ten or fifteen Stalks ariſing from one Grain. Even ſome Grains of the *Murwaany* Wheat, which I brought with me to *Oxford*, threw out fifty. But *Muzeratty*, the late *Kaleefa* of the weſtern Province, brought once with Him to *Algiers*, a Root that yielded fourſcore; telling us, that (in Conſequence of a Diſpute concerning the reſpective Fruitfulneſs of *Egypt* and *Barbary*) the *Emeer Hadge* or Prince of the (weſtern) Pilgrims, ſent once, to the *Baſhaw* of *Cairo*, one that yielded ſix ſcore. *Pliny*[1] mentions ſome that bore three or four hundred. It likewiſe happeneth that one of theſe Stalks ſometimes bears two Ears: whilſt

1 Tritico nihil eſt fertilius: hoc ei natura tribuit, quoniam eo maxime alat hominem: utpote cum e modio, ſi ſit aptum ſolum, quale in *Byzacio Africæ* campo, centeni quinquageni (*centum ſolum memorantur Exc.* p. 22. B.) modii reddantur. Miſit ex eo loco *Divo Auguſto* Procurator ejus ex uno grano (vix credibile dictu) quadringenta paucis minus germina, extantque de ea re Epiſtolæ. Miſit & *Neroni* ſimiliter CCCXL ſtipulas ex uno grano. *Plin.* l. 18. cap. 10.

the

the Ears as often ſhoot out into a Number of leſſer ones, thereby affording a conſiderable Increaſe; though never, as far as I could be informed, a hundred Fold, according to what hath been reported of This Country by the Antients.

There is one Kind only of Wheat and Barley, which is generally cultivated in this Country: for Rye, and a large pointed Wheat, called [*Jinnah Neſſer* جناح نسر] *The Vulturs Wing*, is ſown in too ſmall Quantities to deſerve our Notice. However both theſe ſorts of Grain differ in their Quality according to the Nature of the Ground wherein they are ſown. For That which is produced in the Plains of *Buſdeerah*, is accounted to be the beſt in the Kingdom of *Tunis:* whilſt at *Algiers*, the Corn of *Teſſailah* and *Zeidoure*, but eſpecially the *Murwaany*, (as they call a larger Kind of Wheat at *Medea*,) keep up the greateſt Reputation. In ſome Diſtricts, where they have a Command of Water during the Summer Seaſon, as near the *Sikke* and *Habrah*, in the *Mettijiah*, at the River *Hammah* below *Conſtantina*, and in ſeveral of the Plains along the Banks of the *Mejerdah*, the Inhabitants cultivate Rice, *Indian* Corn, and particularly a white ſort of Millet, which the *Arabs* call *Drah*, and prefer to Barley for the fat'ning of their Cattle. Oats are not cultivated at all by the *Arabs*; (the Horſes of this Country feeding altogether upon Barley;) neither is Bigg (or Winter Wheat) ſo much as known in this Climate.

Their different Kinds of Grain.

Vulturs Wing.

Murwaany.

Rice.

Indian Corn.

Drah.

No Oats, or Winter Wheat.

The *Moors* and *Arabs* continue to tread out their Corn after the Primitive Cuſtom of the Eaſt. It is a much quicker Method than Ours, but leſs cleanly. For as It is performed upon any level Plat of Ground, daubed over only with Cows Dung; a great Quantity of Earth and Gravel muſt unavoidably be gathered up with the Grain: not to mention that the Straw, which is the only Fodder of theſe Climates, is hereby ſhattered to Pieces. After the Grain is troden out, They winnow It, by throwing It up into the Wind with Shovels, lodging It afterwards in *Mattamores*[1] or ſubterraneous Magazines, as the Cuſtom was formerly (according to *Pliny*[2],) of other Nations. I have ſometimes ſeen two or three hundred of them together, the ſmalleſt of which would contain four hundred Buſhels.

The treading out the Corn.

The winnowing of It.

The lodging of It in Mattamores.

1 Vid. Not. p. 25. 2 Utiliſſimè ſervantur (frumenta) in ſcrobibus, quos *Siros* vocant, ut in *Cappadocia* & in *Thracia*. In *Hiſpania* & *Africa*, ante omnia, ut ſicco ſolo fiant, curant: mox ut palea ſubſternatur. Præterea cum ſpica ſua conduntur, [*non ita hodie mos Africæ eſt*] Ita frumenta ſi nullus ſpiritus penetret, certum eſt nihil maleficum naſci. *Plin.* l. 18. eap. 30.

Hirtius[1] acquainteth us that the *Africans* made uſe of theſe Pits for the greater Security of their Proviſions from an Enemy: but it is more probable, that they were contrived in thoſe earlier Ages, as They continue to be to this Day, for the greater Eaſe and Convenience of the Inhabitants. For it cannot be ſuppoſed that the antient *Nomades*, any more than the preſent *Arabs*, would be at the Expence of erecting Storehouſes of Stone, when they might, at a much cheaper Rate, be ſerved with Theſe, at every Station, where they encamped to gather in their Harveſt.

The ſorts of Pulſe. Beans, Lentils, and *Garvanços*, (the latter of which is the *Cicer* or *Chich Pea*) are the chief *Species* of Pulſe that are cultivated in theſe Kingdoms.

Peaſe. Peaſe, 'till of late, were known in the Gardens only of the ſeveral *Chriſtian* Merchants. They are ſown with the firſt Rains, and bloſſom in the latter End of

Beans. *February*, or the beginning of *March*. Beans are uſually full podded at that Time; and being boyled up with Oyl and Garlick, are the principal Food, of Perſons of all Diſtinctions,

Lentils. during the Spring. After them, Lentils, and *Garvanços*, begin to be gathered. The firſt are prepared for eating in the ſame Manner with Beans, diſſolving eaſily into a Maſs, and making a Pottage of the Colour of *Chocolate*. This we find was the Red Pottage which *Eſau* exchanged for His Birth-right[2],

Garvanços, and from whence He was called *Edom*. *Garvanços* are dreſſed and prepared in a different manner. They never ſoften into a Pulp, like the other Kinds of Pulſe, by boyling; and are not therefore ſerved up alone, but are ſtrawed only over *Cuſcaſowe*, *Pillowe* and other Diſhes. For they are in the greateſt Repute and Demand, when Parched; being then a favourite Morſel to Perſons of all Ages and Diſtinctions. There are in every Street of the Eaſtern Cities, ſeveral Copper Panns and Ovens contrived for this Purpoſe: the *Garvanços* loſing hereby their

Leb-lebby, old Name, and aſſuming That of *Leb-lebby* This Method of Parching them, ſeems to be of the greateſt Antiquity. *Plautus*[3] ſpeaks of it as a Thing very common in His Time; the like Obſervation we meet with in *Ariſtophanes:* neither is there any

1 Eſt in *Africa* conſuetudo incolarum, ut in agris & in omnibus fere villis, ſub terra ſpecus, condendi frumenti gratia, clam habeant; atque id propter bella maxime, hoſtiumque ſubitum adventum, præparent. *Hirt. Bell. Afric.* §. 57. 2 *Gen.* 25. 30. and 34. 3 Tam frictum ego illum reddam, quam frictum eſt Cicer. *Plaut.* in Bacch. 4. 5. v. 7. Ἀνθρακίτων τρῳβίνδε. *Ariſtoph.* in Pace.

other

other ſort of Pulſe, as far as I am informed, that is prepared in this Manner. The *Leb-lebby* therefore of theſe Times, may probably be the [קלי *Kali*] *parched* Pulſe[1], of the H. Scriptures; as *Caſſianus* ſuppoſeth them to be the Τραγάλια of the *Greek* Authors[2]. They have likewiſe been taken by ſome Writers[3] for the *Pigeons Dung*, that is mentioned at the Siege of *Samaria*. It is very certain, that this Pulſe is pointed at one End and acquireth an Aſh Colour in the parching. Now as the firſt Circumſtance anſwereth to the uſual Figure, the other, to the uſual Colour of *Pigeons Dung*, the Suppoſition, I preſume, is by no means to be diſregarded.

The parched Pulſe, *and*

The Pigeons Dung *of the* H. Scriptures.

After the Corn and Pulſe, we are to take Notice of the Roots, Potherbs, and Fruit of this Country; of which there is not only a great Plenty and Variety, but a Continuance or Succeſſion at leaſt of one Kind or other throughout the whole Year. To give therefore a ſmall Specimen of the Kitchen and Fruit Gardens of *Barbary*; we are to obſerve that Turneps, Carrots, and Cabbages, are equally good and common in moſt Seaſons. The *Liſt el Haſhoure*, a ſmall Parſnip like Turnep with fibrous Roots, hath a Taſte ſo agreeably pungent, that it is held in the higheſt Eſteem, and ſold by Weight. Lettice, [*Choſs* خس] Endive, Creſs, Chervil, Spinage, all ſorts of Beets, with the young Shoots of the Wild and Garden Artichoak, are in Seaſon from *October* to *June*: and then follow, during the reſt of the Summer, *Calabaſhas*, *Mellou-keahs*, *Bedin-janns*, and *Tomatas*; each of Them, in it's Turn, giving a Reliſh to their Soups and *Ragoûts*. Neither ſhould [*Cazbar* كزبر] *Coriander* be omitted, as it hath always a principal Share in the *Mooriſh* Cookery. Sellery and Colliflowers arrive to great Perfection in this Climate. They are ſown in *July*, yet are not fit for gathering 'till the *February* or *March* following. I have ſeen ſeveral of the latter, that were very white, ſolid and compact, meaſuring a Yard or more in Circumference. About the latter End of *June* likewiſe, is the firſt appearance of *Musk* and *Water Melons*; the firſt of which are little Superiour to Ours in the Richneſs of their Taſte; but the latter, for the want of a due Heat, have never been raiſed to Perfection in the Nor-

The Produce of the Kitchen Garden.

Calabaſhas, &c.

Sellery, &c.

Melons.

1 2 *Sam.* 17. 28. Vid. *Hieronym.* Verſ. 2 Superintulit caniſtrum habens *cicer frictum*, quod illi Τραγάλια (i. e. Bullaria) vocant. *Caſſian.* Collat. 8. 3 Vid. *Boch.* Hieroz. Part. Poſt. l. 1. c. 7.

thern Climates. Doubtleſs the *Water Melon* (or *Dillah* as they call It) is providentially calculated for the ſouthern Countries, as It affordeth a cool refreſhing Juice, aſſwageth Thirſt, mitigateth feavouriſh Diſorders, and thereby compenſateth, in no ſmall Degree, for the exceſſive Heats of theſe Climates.

The Fruit Garden. In ſpeaking of the Fruit Garden, we are to begin with the Palm Tree, of which there are great Numbers in the Maritime as well as Inland Parts of this Country; though ſuch only, *The* Palm Tree, as grow in the *Sahara*, bring their Fruit to Perfection. They are propagated chiefly from young Shoots, taken from the Roots of full grown Trees; which, if well tranſplanted and taken Care of, will yield their Fruit ſix or ſeven Years after: whereas thoſe that are raiſed immediately from the Stone, will not bear 'till about their ſixteenth Year.

Male and Female. It is well known that theſe Trees are Male and Female; and that the Fruit will be dry and inſipid without a previous Communication with the Male. In the Month of *March* or *April* therefore, when the Sheaths that encloſe the young Cluſters of the Flowers and Fruit, i. e. of the Male and Female, begin to open; (at which Time the Dates are formed, and the Flowers are mealy;) They take a Sprig or two of the Male *How the Female is fœcundated.* Cluſter, and inſert It into the Sheath of the Female: or elſe They take a whole Cluſter of the Male Tree, and ſprinkle the *Farina* of It over ſeveral Cluſters of the Female. The Latter Practice is common in *Egypt*, where They have a Number of Males: but the Trees of this Country are impregnated by the Former Method, where one Male, is ſufficient to impregnate four or five hundred Females.

Dthuckar, *or* The *Africans* call this Operation *Dthuckar*, [ذكر] which we may render the Fœcundating, or the Admiſſion of the Male. The ſame Word is likewiſe uſed, (inſtead of the antient *Capri-*Caprificatio. *ficatio*[1],) for the ſuſpending a few Figs of the Male or wild Fig Tree upon the Females, that their Fruit may not drop off or degenerate.

The Age of the Palm Tree. I was informed that the Palm Tree is in It's greateſt Vigour about thirty Years after Tranſplantation, and that It continu-

1 Vid. *Plin.* Hiſt. Nat. l. 15. cap. 19. Menſe Junio, circa ſolſtitium caprificandæ ſunt arbores Fici, id eſt ſuſpendendi Groſſi ex Caprifico, lino, velut ſerra, pertugi. *Pallad.* de re Ruſtic. Caprificari (inquit *Sipontinus*) eſt adhibita Caprifico, ne fructus propinquæ Ficus ante maturitatem decidant, providere. Vid. *Steph.* Theſ. in voce.

eth

eth in full Vigour ſeventy Years longer, bearing yearly, all this Time, fifteen or twenty Cluſters of Dates, each of them fifteen or twenty Pounds Weight. After this Period they begin gradually to moulder and pine away, uſually falling about the latter End of their ſecond Century. They require no other Culture and Attendance, than to be well watered once in four or five Days, and to have the lower Boughs plucked off, whenever they begin to droop and wither.

The Honey of the Palm Tree.

It is uſual with Perſons of better Faſhion in this Country, to entertain their Gueſts upon a Marriage, at the Birth of a Child, or upon other extraordinary Occaſions, with the Honey (as they call It) of the Date Tree. This they procure by cutting off the Head of one of the more vigorous Kinds and ſcouping the Top of the Trunk into the Shape of a Baſon. When the Sap aſcends, it lodgeth in this Cavity, during the firſt Week or Fortnight, at the Rate of three Quarts or a Gallon a Day; after which the Quantity daily diminiſheth, and, at the End of ſix Weeks or two Months, the Juices are entirely conſumed, the Tree becomes dry, ſerving only for Firewood or Timber. This Liquor, which hath a more luſcious Sweetneſs than Honey, is of the Conſiſtence of a thin Syrop, but quickly groweth tart and ropy, acquiring an intoxicating Quality, and giving by Diſtillation an agreeable Spirit, Steam, or *Arâky*, according to the general Name of theſe People for all hot and ſtrong Liquors, extracted by the *Alembick*.

The Lotus *and* Lotophagi.

We ſhould not leave the *Sahara* without ſaying ſomething alſo of the *Lotus*, becauſe the Fruit of It is frequently mentioned in Hiſtory, and the *Lotophagi* [1], a conſiderable People of theſe and the adjacent Deſerts, received their Name from It. *Herodotus* [2] informs us, that the Fruit was ſweet like the Date; *Pliny* [3], that it was of the Bigneſs of a Bean, and of a Saffron Colour; and *Theophraſtus* [4], that it grew (thick) like the Fruit of the Myrtle Tree. From which Circumſtances, the *Lotus Arbor* of the Antients appears to be the ſame Plant with the

1 *Exc.* p. 2. C. p. 3. C. p. 8. C. p. 14. E. &c. 2 *Exc.* p. 2. C. *Africa* inſignem Arborem *Loton* gignit ** magnitudo quæ pyro, quanquam *Nepos Cornelius* brevem tradat. ** Magnitudo huic Fabæ, color croci, ſed ante maturitatem alius atque alius, ſicut in uvis. Naſcitur denſus in ramis myrti modo, non ut in Italia, ceraſi: tam dulci ibi cibo, ut nomen etiam genti terræque dederit, nimis hoſpitali advenarum oblivione patriæ, &c. *Plin.* l. 13. c. 17. 4. Ὁ δὲ καρπὸς ἡλίκος κύαμος. πεπαίνει δὲ ὥσπερ οἱ βότρυες, μεταβάλλων τὰς χροιάς. Φύεται δὲ καθάπερ τὰ μύρτα σφαιρικὰ, πυκνὸς δὲ καὶ βλαστῶν. ἐσθίουσι δὲ ἐν τοῖς Λωτοφάγοις καλουμένοις· γλυκὺς· ἡδὺς· καὶ ἀσινής. *Theoph.* Hiſt. Plant. l. 4. cap. 4.

[*Seedra* سدر] of the *Arabs*; a Shrub, which is very common in theſe Deſerts and other Parts of *Barbary*; having the Leaves, Prickles, Flower, and Fruit of the [*Ziziphus*] *Jujeb*; only with this Difference, that the Fruit is round, ſmaller and more luſcious, at the ſame Time the Branches are not ſo joynted or crooked, growing much like Thoſe of the *Paliurus*. This Fruit is ſtill in great Repute and ſold in the Markets all over the ſouthern Diſtricts of theſe Kingdoms. The *Arabs* call It *Aneb enta El Seedra*, or the *Jujeb* of the *Seedra*.

The Almond Tree. Moſt of the other Fruit Trees of this Country are common in *Europe*: of which the Almond, the moſt early Bearer, flowers in *January*, and giveth It's Fruit in the Beginning of *April*.

The Apricot, *and* Saſhee. Apricots are fit to gather in *May*, but the *Saſhee*, a Species of them, uſually of the Shape and Size of a Nectarine, with the like Property alſo of not parting from the Stone, is ſomewhat later. The eating of the latter is never attended with a Surfeit; whereas the common Apricot is very dangerous, occaſioneth a variety of Fevers, and Dyſenteries, and goeth in the *Frank* Language by the Name of [*Matza Franka*] the *Killer* of *Chriſtians*. In *June* They have two or three *Species* of

The Plum, *and* Cherry. Plums and Cherries, yet none of them are either in plenty or delicious. However the Cherry hath been formerly in ſo much Eſteem, that It continueth to be called [حب الملك *Hab El Mellek*] *The Berry of the King*. About this Time likewiſe

The Mulberry Tree. *The* Pear *and* Apple. they have Mulberries, and ſome Pears and Apples, though the Height of the Seaſon for the Latter is in *July* and *Auguſt*, when both of them are in Plenty and Variety enough, though vaſtly inferiour, in all Reſpects, to the more ordinary Kinds of our Climate. The black and white *Boccôre*[1] or early Figg, (the ſame we have in *England*,) is a Fruit likewiſe of this Month; though the (*Kermez*) Fig, properly ſo called, (which they preſerve and make up in Cakes[2],) is rarely ripe before *Auguſt*. I have alſo ſeen a lank dark coloured Fig, that hath ſometimes hung upon the Trees all the Winter. Nectarines

Nectarines, *and* Peaches. and Peaches appear towards the middle of *July*. The former are much larger than ours and of a better Taſte; and the latter, beſides their excellent Flavour, will commonly weigh ten Ounces. *Auguſt* produceth the firſt Pomegranates; ſome of

1 باكورة *Hebr.* בכורה, Primus fructus & præcox. *Gol.* Significat ficum præcocem, prodromum, ſive prothericam. *Schind.* Lex. *Jerem.* 24. 2. *Hoſ.* 9. 10. 2 1 *Sam.* 25. 18.

which

which are three or four Inches in Diameter, and of a Pound Weight: neither ought we to omit the Prickly-Pear, or the Fruit of the *Opuntia*, called, perhaps from being originally brought from *Europe*, [*Kermez Naſſarah*,] *The Fig of the Chriſtians*. Several Families live upon little elſe during this Month and *September*; though it is never known to tinge the Urine of a bloody Colour, as it is ſaid to do in *America*. The Wall Nut, and Olive (which bears copiouſly every other Year only,) are propagated all over *Barbary*. In ſome Places alſo they have the Cheſnut, which is ſmaller, though of as good a Reliſh as thoſe that are brought from *France* or *Spain*. But the Haſel[1], the Filbert, the Goosberry and Currant Tree are not, as far as I know, the Productions of this Climate. The Grape ripens towards the latter End of *July*, and is cut for the Vintage in *September*. The Wine of *Algiers*, before the Locuſts, in the Years 1723-24. made ſuch vaſt Deſtruction of the Vineyards, was not inferiour to the beſt *Hermitage*, either in Briskneſs of Taſte or Flavour. But ſince that Time, it is much degenerated, having not hitherto recovered It's uſual Qualities; though perhaps It may ſtill diſpute the Preference with the Wine of *Spain* or *Portugal*. The Lemon (and ſometimes the *Sevil* Orange) Tree is always in a Succeſſion of Fruit and Bloſſoms; but the *China*, as It is commonly called, is a Foreigner, and beareth only towards the latter End of Autumn. I need not mention the Quince, the Medlar, the *Jujeb* and Service Tree, becauſe their Fruit is no where in great Repute; at the ſame Time the Trees themſelves are the leaſt Ornaments of the Fruit Garden. The Plants likewiſe which would more immediately concern the Flower or Phyſick Garden, are in ſo ſmall a Number, that they may conveniently enough be referred to the general Catalogue of the more curious Plants of *Barbary*.

Pomegranates.

Prickly Pears.

Wall Nut *and* Olive.

No Haſel, Filbert, Gooſberry *nor* Currant *Trees*.

The Vintage.

Lemon *and* Orange *Trees*.

The Quince Medlar, &c.

I am further to add with Relation to theſe Gardens, that there is nothing laid out with Method, Beauty or Deſign; the whole being only a Medly and Confuſion of Trees, with Beds of Cabbages, Turneps, Beans, *Garvanços*, &c. nay ſometimes of Wheat and Barley diſperſed among them. Fine Walks, Parterres, and Flower Plats, would be to theſe People the Loſs of ſo much profitable Soil; as planting in Order and

No Regularity in their Gardens.

1 לוז Heb. لوز Arab. [*Luz.*] is interpreted (*Gen.* 30. 37.) the *Haſel* Tree, inſtead of the *Almond* Tree, according to the true Signification.

Regularity, the ſtudy of Soil and Compoſts, or the aiming at any new Improvements and Diſcoveries, would be ſo many Deviations from the Practice of their Anceſtors, whoſe Foot-ſteps they follow with the utmoſt Reverence and Devotion.

The Quality of the Soil. The Soil which ſupports all theſe Vegetables, is, for the moſt Part, of ſuch a looſe and yielding Contexture, that an ordinary Pair of Oxen is ſufficient, in one Day, to plow an Acre of the ſtiffeſt Sort of It. The Colour of It is not always the ſame; for in the Plains of *Zeidoure* &c. it is blackiſh; whilſt in thoſe of *Elmildegah* &c. it inclineth to be red; though both of them are equally fruitful, and impregnated alike with great Quantities of Salt and Nitre.

Salt Petre *Earth.* In the *Salt Petre* Works of *Tlemſan* they extract about ſix Ounces of Nitre from every Quintal of the common Mould, which is there of a dark Colour; and at *Douſan*, *Kairwan* and ſome other Places, they have the like Quantity from a loamy Earth, of a Colour betwixt red and yellow. The Banks of ſeveral Rivers, to the Depth ſometimes of two or three Fathom, are ſtudded, in Summer Time, with nitrous and ſaline Knobbs and Exudations; which, beſides the Depth of the Soil, ſhew us likewiſe how well it is ſaturated with theſe Minerals. For to this grand and inexhauſtible Fund of Salts, we may in a great Meaſure attribute the great Fertility, for which this Country hath always been remarkable [1], and ſtill continueth to be ſo, without any other Manuring, than the burning, in ſome few Places, of the Stubble. Though it is ſomewhat extraordinary that the Province of *Bizacium* [2], which was formerly held in ſo much Repute for It's Fertility, ſhould be at preſent the moſt barren and unprofitable Part of Theſe Kingdoms.

Salt *the prevailing* Mineral. It appears farther, that Salt is the chief and prevailing Mineral of theſe Kingdoms, as well from the ſeveral Salt Springs and Mountains of Salt, as from the great Number of *Salinas* and *Shibkas*, that are one or other to be met with in every Diſtrict. The *Wed el Mailah* near the weſtern Frontiers of the Kingdom of *Algiers*, and the *Serratt* upon the eaſtern; the *Hammam Mellwan*, nine Leagues to the S.S.E. of *Algiers*; the Salt River of the *Beni Abbeſs*, which runneth through the *Beeban*; that of the *Urbyah*,

1 Non quicquid *Libyces* terit
Fervens area meſſibus. *Senec.* in Thyeſt.
Frumenti, quantum metit *Africa*. *Hor.* Sat. l. 2. Sat. 3.
Poſſideat *Lybicas* meſſes. *Mart.* Epigr. l. 6. 86.

2 Vid. Not. 1. p. 220.

near

near the *Tittery Doſh*; that from *Jibbel Wooſgar*, in the Neighbourhood of *Conſtantina*; the *Mailah*, that falls into the *Shott* over againſt *Meſſeelah*; the *Bareekah*, as It paſſes by *Nickowſe*; and the River of *Gor-bata*, upon the Confines of the *Jereed*; theſe, I ſay, beſides ſeveral leſſer Rills and Fountains, are all of them either very ſalt or brackiſh. The Water of the River of *Gor-bata* is made very palatable, by ſtraining, for a little Way, through ſome contiguous Banks of Sand, into little Pits, occaſionally dug for that Purpoſe; but the other Rivers, having deeper Channels and running through a richer Mould, are not capable of the like Filtration. However by long Uſe and Cuſtom, the *Arabs* are very much reconciled to the Taſte; which indeed is not ſo extraordinary as the Practice, I am told they have, of eating Cakes of Salt, in the Valley of *Aoſt* in *Piedmont*.

The Salt Pits of *Arzew* lye ſurrounded with Mountains, taking up an *Area* of about ſix Miles in Compaſs. They appear like a large Lake in Winter, but are dry in Summer, the Water being then exhaled, and the Salts, left behind, chriſtalized. In digging, they paſs through different Layers of this Salt; whereof ſome are an Inch, others more in Thickneſs; in Proportion, I preſume, to the Quantity of ſaline Particles, the Water was impregnated with, before their reſpective Concretions. This whole *Area* is made up of a Succeſſion of ſuch Similar *Strata*, heaped one upon another: and in the ſame Manner are the *Salinæ* betwixt *Carthage* and the *Guletta*, thoſe of the *Shott*, and of other Places either bordering upon or lying within the *Sahara*. *The* Salinæ.

Jibbel Had-deffa is an entire Mountain of Salt, ſituated near the eaſtern Extremity of the Lake of *Marks*. The Salt of it is of a quite different Quality and Appearance from That of the *Salinæ*, being as hard and ſolid as Stone, and of a reddiſh or purple Colour. Yet what is waſhed down from theſe Precipices by the Dews, attaineth another Colour, becoming as white as Snow, and loſing that ſhare of Bitterneſs, which is in the Parent-Rock-Salt. The Salt of the Mountains near *Lwotaiah* and *Jibbel Miniſs*, is of a grey or blewiſh Colour; and, without ſubmitting to the like accidental Purification, as at *Had-deffa*, is very agreeable to the Palate; the firſt, eſpecially, being ſold, at *Algiers*, for a penny an Ounce. *The Mountains of Salt.*

The Salt of the Shibkas. Of the like Quality and Flavour is the Salt of the Lake of *Marks*, (called likewiſe *Bahirah Pharaoune*,) and of other leſſer Plains of the ſame Nature. Theſe are uſually called *Sibkah* or *Shibkah* [سبخة, سباخ] i. e. *Saltiſh Plats of Ground*; being commonly overflowed in Winter, (at which Time they appear like ſo many extenſive Lakes) but are dry all Summer, (when they may be taken for the like Number of Bowling Greens prepared for the Turf.) Some of theſe *Shibkas* have a hard and ſolid Bottom, without the leaſt Mixture of gritty Mould, retaining the Salt that lyeth chriſtalized upon Them after Rain. But others are of a more owzy abſorbent Nature, ſeldom preſerving any ſaline Incruſtations upon the Surface. The chief *Subſtratum* of the *Shibkah El Low-deah* is like a teſſellated Pavement, made up of various little Cubes of common Salt; but in thoſe *Shibkas*, that are of a ſoft and owzy Compoſition, as near *Warran* and *Kairwan*, I could never obſerve any Salt that was concreted, though the Earth of them all is very pungent to the Tongue, and, by a proper Solution, would yield, no doubt, a copious Portion of It.

The Method of preparing Salt Petre. I have ſeen ſome large Pieces of *Sal Gem* brought from the Country of the *Beni Mezzab*; but *Salt Petre* called (*Mailah* [ملح] *haij*) *Live Salt* by the *Arabs*, is never, that I know, found in Subſtance or concreted, being always extracted by Art. For which Purpoſe, They erect ſeveral Troughs of Brick or Stone, with wooden Grates for their Bottoms; and after having covered the Inſides all over with Mats of *Palmeta* or *Spartum*, They fill them with Salt Petre Earth; ſprinkling It every ſix or eight Hours, for five or ſix Days together, with Water. The Water, by ſoaking through the Earth, engageth all the nitrous Particles lodged in It's Way, and, draining afterwards through the Mats, falls into ſmall Cavities, made on Purpoſe below to receive It. When they have by this Means obtained a ſufficient Quantity of Brine, they pour It into Caldrons, boyl it up and refine it. There are ſeveral Works of this Kind in *Tlem-ſan*, *Biſcara* and *Kairwan*, beſides others that are carried on privately among the *Kabyles* and *Arabs*. The principal Uſe that is made of Salt Petre thus prepared, is in the Compoſition of *Ba-route*; (as theſe People call Gunpowder:) the Sulphur being moſtly from *Europe*, and the Aſhes of the [*Burwak*] *Kings Spear*, being rather choſen than Charcoal.

Their Gunpowder.

They

They are well enough inſtructed in the Art of graining It; though ſomething is ſtill wanting, either in the Ingredients themſelves, or in the Proportions of them; one Ounce, from our Powder Mills, being equivalent to more than a Quarter of a Pound of that which is made in this Country.

Their Hot, Sulphurous &c. Springs and Rivulets.

Beſides the ſeveral Springs and Rivulets, I have here enumerated, of Salt Water, theſe Countries abound likewiſe with Thoſe that partake of Sulphur and other Minerals. In which Claſs (beſides the *Ain Kidran*, that hath been already mentioned [1]; and the *Hamdh*, a rich Spaw Water or *Acidula* near the River *Biſhbeſh*;) we may place the ſeveral *Hammams* [2], as They call the *Thermæ* of This Country. The *Ain el Houte*, and the greateſt Number of the Springs of the *Jereed*, are little more than lukewarm; but Thoſe of *Seedy Ebly*, *Warran*, *Hammaite*, *Mellwan*, *Agreeſe*, *Elelma*, *El Hammah*, and the lower Bath at *Mereega*, are of a more intenſe Heat, and very proper to bathe in; whilſt the *Hammam Meskouteen*, and the upper Bath at *Mereega*, are much too hot for that Intention; the former boyling a large Piece of Mutton very tender in a Quarter of an Hour.

The Quality of theſe Waters.

The *Ain el Houte*, and the Springs of *Gafsa* and *Tozer* nouriſh a Number of ſmall Fiſhes, of the Mullet and Perch Kind, and are of an eaſy Digeſtion: of the like Quality are the other Waters of the *Jereed*; all of them, after they become cold, being the common Drink of the Inhabitants. That particularly of *El Hammah* is perfectly clear and tranſparent, being withal as ſoft to the Palate as Rain Water: unleſs therefore the ſulphureous or other *Effluvia*, that It is ſuppoſed to be charged with, do eaſily fly off, all the great Virtues aſcribed to the bathing in It, can conſiſt only in their genial Heat, and in the Promotion that is thereby occaſioned of a copious Perſpiration.

Of the Hammam Meſkouteen;

Beſides the ſtrong ſulphureous Steams of the *Hammam Meskouteen* [3], we are to obſerve farther of them, that their Water is of ſo intenſe a Heat, that the rocky Ground it runs over, to the Diſtance ſometimes of a hundred Foot, is diſſolved or rather calcined by it. When the Subſtance of theſe Rocks is ſoft and uniform, then the Water by making every

1 *Viz.* p. 84. 2 From whence our *Humums*. 3 Vid. p. 122. perhaps from سكن *ſilere*.

Way equal Impreſſions, leaveth Them in the Shape of Cones, or Hemiſpheres; which, (being ſix Foot high and a little more or leſs of the ſame Diameter,) the *Arabs* maintain to be ſo many Tents of their Predeceſſors, turned into Stone. But when theſe Rocks, beſides their uſual ſoft chalky Subſtance, contain likewiſe ſomeLayers of harder Matter, not ſo eaſy to be diſſolved, then, in Proportion to the Reſiſtance the Water is thereby to meet with, we are entertained with a Confuſion of Traces and Channels, diſtinguiſhed by the *Arabs* into Sheep, Camels, Horſes; nay, into Men, Women and Children, whom they ſuppoſe to have undergone the like Fate with their Habitations. I obſerved, that the Fountains which afforded this Water, had been frequently ſtopped up: or rather, ceaſing to run at one Place, broke out immediately in another: which Circumſtance ſeems not only to account for the Number of Cones, but for that Variety likewiſe of Traces, that are continued from one or other of theſe Cones or Fountains, quite down to the River *Zenati*.

Supposed to be a petrifyed Douwar, *&c.*

This Place, in riding over It, giveth back ſuch a hollow Sound, that we were affraid every Moment of ſinking through It. It is probable therefore that the Ground below us was hollow: and may not the Air then, which is pent up within theſe Caverns, afford, (as we may ſuppoſe, in eſcaping continually through theſe Fountains,) that Mixture of ſhrill, murmuring and deep Sounds, which, according to the direction of the Winds and the Motion of the external Air, iſſue out along with the Water? The *Arabs* (to quote their Strength of Imagination once more) affirm theſe Sounds to be the Muſick of the [*Jenoune*] Fairies, who are ſuppoſed, in a particular Manner, to make their Abodes at this Place, and to be the grand Agents in all theſe extraordinary Appearances.

The Ground below theſe Fountains hollow.

There are other natural Curioſities likewiſe at this Place. For the chalky Stone, being diſſolved into a fine impalpable Powder and carried down afterwards with the Stream, lodgeth Itſelf upon the Sides of the Channel, nay ſometimes upon the Lips of the Fountains themſelves; or elſe, embracing Twigs, Straws and other Bodies in It's Way, immediately hardeneth and ſhoots into a bright fibrous Subſtance, like the *Aſbeſtos*, forming Itſelf, at the ſame Time, into a Variety of glittering Figures and beautiful Chriſtalizations.

The incruſtating Quality of theſe Waters.

The

The Water of the *Hammam Mellwan*, is not only remarkable for being very brackiſh and highly diſagreeable to the Palate, but alſo for being vaſtly ponderous. The Water of the lower Bath at *Mereega*, is of an inſipid Taſte when cold, and would not evaporate, by an ordinary ſand Heat. The upper one, which is rarely cleanſed, beſides tinging with a ruſty Colour the Walls and whatever elſe It reſteth upon, is full of a tawny ochre-like Sediment, and may paſs therefore for a Bath of the *Chalybeat* Kind, though the Water, a Week only after I took It from the Fountain, (for I had no Inſtrument to examine It upon the Spot) would not anſwer to the Experiment of the Galls. However, whether the Baths of *Mereega*, *El Hammah* and *Leef*, (the three principal ones of this Kingdom) contain any or no latent mineral Qualities and *Effluvia*, yet they are reſorted to from all Parts, keeping up the Credit and Reputation at leaſt, of being very beneficial in removing the Rheumatiſm, Jaundice, and Diſtempers of all Complexions.

Of the Hammam Mellwan,

Mereega,

El Hammah *and* Leef.

The Rivulet of *El Hammah* and others in the *Jereed*, have their Sources in large extenſive Plains, far removed from any conſiderable Chain of Mountains: and as little or no Rain falls in theſe Diſtricts, This Circumſtance ſeems to be no ſmall Teſtimony in Favour of that Syſtem, which deduceth the Origine of Fountains from the great Abyſs. The Wells, which I have taken Notice of, in *Wadreag*[1], ſeem likewiſe further to confirm It. The Situation of *Capſa* to the Weſtward, is under the Shade of very high Mountains, though the Springs are in the eaſtern Part of the City, at ſome Furlongs Diſtance. The Baths of *Leef*, *Gurbos*, *Hammaite*, *Warran*, and *Mellwan*, are each of them at the Bottom of a high Mountain; thoſe of *Mereega* and *Ain el Houte* are about the Middle; whilſt the Situation of the *Hammam Meskouteen*, of the Baths of *Elelma*, and *Seedy Ebly*, is in uneven Ground, neither plain nor mountainous, though inclining rather to the latter.

The Situation of theſe Baths.

The Weight of the Water of the *Hammam Mereega* is to That of Rain Water, as 836 is to 830; that of *Warran* as 837: that of *Meskouteen* as 850; and that of *Mellwan* as 910. I had no Convenience or Opportunity of weighing the reſt.

The Hydroſtatical *weight of their Water.*

Beſides the hot mineral *Effluvia* that are continually diſcharged by the *Thermæ*, there ſtill remain below the Surface ſome vaſt and inexhauſtible Funds of Sulphur, Nitre, and other

Of the Earthquakes, &c. of this Country.

1 Vid. p. 135.

inflammable Bodies; of which, the Frequency and Violence of the Earthquakes of this Country, may be a ſufficient Proof. The Earthquakes *Ann.* 1723 and 1724, ſhook down a Number of Houſes, and cloſed up the Courſe of ſeveral Fountains: but by one of theſe violent Concuſſions *An.* 1716, a large Patch of Ground at *Wamre*, lying in an eaſy Deſcent, with a Well, a few Trees and a Farm-Houſe upon It, glided down, all together, for the Space of a Furlong, 'till they were one or other of them ſtopped by the Channel of the *Harbeene*. Several of the Breaches, together with ſome Pieces of the Houſe turned upſide down and lying at a Diſtance from each other, are, to this Day, ſtanding Monuments of This *Cataſtrophe*. I was alſo informed, that the like Accident happned, at the ſame Time, in ſome of the mountainous Diſtricts near *Boujeiah* and *El Khadarah*. The great Shock in *Ann.* 1724, was perceived from *Miliana* to *Bona*; the Air being then very clear and temperate, and the Quickſilver ſtanding at the greateſt Height; whilſt, upon Enquiry, other Concuſſions were only found to be local or of ſmall Extent, the Quickſilver in theſe Caſes obſerving no certain Period, and the Air being, as at other Times, either calm or windy, hazy or ſerene.

Earthquakes at Sea.

Earthquakes have been alſo felt ſometimes at Sea. *An.* 1724. when I was aboard the *Gazella*, (an *Algerine* Cruiſer of fifty Guns, bound to *Bona* to renew the Garriſon) we felt three prodigious Shocks, one after another, as if a Weight, at each Time, of twenty or thirty Ton, had fallen, from a great Height, upon the Ballaſt. This happened when we were five Leagues to the N.N.W. of the *Sebba Rous*, and could not reach Ground with a Line of two hundred Fathom. The Captain, *Haſſan Rice*, told me, that a few Years before, he felt a much greater, at the Diſtance of forty Leagues to the Weſtward of the Rock of *Lisbon*.

The uſual Time of the Earthquakes.

The Earthquakes, during my ſtay at *Algiers*, fell out generally, a Day or two after a great Rain[1], at the End of the Summer or in the Autumn. The Cauſe perhaps may ariſe from the extraordinary Conſtipation or Cloſeneſs of the Surface at ſuch Times, whereby the ſubterraneous Steams will be either

1 The Inhabitants of *Jamaica* expect an Earthquake every Year; and ſome of them think they follow their great Rains. Sir *Hans Sloane*'s Introd. to the Hiſt. of *Jamaica*. p. 44. Phil. Tranſ. 209. p. 77.

ſent

ſent back or confined; whereas in Summer, the whole Country being full of deep Chinks and Chaſms, the inflammable Particles have an eaſier Eſcape.

We cannot trace any of the preceeding *Phenomena*, (or ſcarce any other Branch of the Natural Hiſtory) much lower than the Surface. Thoſe Quarries of Marble [1] which are taken Notice of by the Antients, are not known at preſent; and indeed the ſmall Quantity of Marble that appears to have been made uſe of in the moſt ſumptuous Buildings of this Country, would induce us to believe, that either there never were ſuch Quarries, or that the Marble was ſent away to other Places. For the Materials that are made uſe of in all the antient Edifices of this Country, at *Jol Cæſarea*, *Sitifi*, *Cirta*, *Carthage* &c. are not much different, either in their Colour or Texture, from the ſoft and harder Kinds of the *Heddington* Stone near *Oxford*.

No Quarries of Marble.

The Quality of the Stone made uſe of in antient Buildings.

The Wells (except in *Wadreag* and ſome other Parts of the *Sahara*) are rarely of any great Depth; and, in digging them, I have often obſerved, that after the Soil is removed, they paſs through ſeveral different Layers of Gravel, and ſometimes, though rarely, of Clay, 'till they arrive at a ſoft fleaky Kind of Stone, the ſure Indication of Water. When there is neither Soil nor Gravel, as in ſeveral Places near *Algiers* and *Bona*, this ſort of Stone lyeth immediately upon the Surface, being frequently very beautifully guilded all over with Gold-like-Spangles; as the Sparry Matter, which filleth up the Fiſſures, glittereth with Thoſe that imitate Silver. I could not learn that either Agates or Stones of the like Beauty and Conſiſtence, were Natives of this Country. Even the common Flint Stone, which moſt other Nations have in Plenty, occurreth ſo very ſeldom in ſome Parts of *Barbary*, that our Merchant Veſſels have received ſome of them in the *Downs* for Ballaſt, and diſpoſed of them at *Algiers* for ſeven Shillings the Quintal.

The Layers of Gravel, Clay, Fleaky Stone,

Gold and Silver-like Spangles, &c.

The *Selenites*, which ſometimes ſpreads Itſelf over whole Acres of the woody and mountainous Diſtricts; a tranſparent, ſtriated, yellow and fleſh coloured *Talk* or *Gypſum*, that lyeth often expanded, in thin Cakes, over the rocky Parts of the *Sahara*; ſome chriſtal-like *Irides* or *Briſtol*-Stones, found in the Mountains of *Boujeiah*; the dark-coloured double-coned Chryſtals from *Zibbaſs* and *Ellou-leejah*; with a Variety of

The Selenites,

Talk *and* Gypſum.

Irides.

Double-coned Chryſtals.

1 *Exc.* p. 21. cap. 3. p. 23. cap. 26. &c.

Spars. Cawk and figured Spars; are the neareſt Approaches, that the mineral Juices of this Climate can make, towards the *Topaz* and the Diamond.

The Earths. Neither have I had the good Fortune to meet with a Number or Variety of the Foſſils of other Claſſes. Thoſe that are not primitively ſuch, but owe their Origine to the Deluge, (ſuch as are Foſſil Shells, Sea Urchins, Corals &c.) will be enumerated in a particular Catalogue. Of the proper Foſſils therefore; beſides the common Mould or Soil that hath been already treated of, there are two or three Kinds of Pipe and Potters Clay, the former of which generally burns red. *Cimolia* likewiſe or Fuller's Earth, is dug in great Abundance; whereunto we may joyn the *Steatites*, or Soap Earth, that is in great Eſteem in the *Bagnios* for the cleanſing[1] and ſoftning of the Skin. *Steinomarga* or *Lac Lunæ*, which the *Arabs* ſometimes make uſe of in the ſtaunching of Blood, lyeth uſually in the Sutures of ſome laminous Rocks in the *Sahara:* whilſt a coarſe Sort of *Umbre* and *Ochre*, with a hard *Species* of *Almagra* or *Spaniſh* Bole, more frequently occur in the *Tell.*

Pipe *and* Potter's Clay.

Fuller's Farth.

Soap Earth.

Lac Lunæ.

Umbre, Ochre, Almagra *&c.*

The Minerals. The Minerals that I have diſcovered, are ſtill fewer in Number than the Earths; among which we may reckon a few *Species* of *Talk*, and the Gold and Silver-like *Micæ* abovementioned. Some of the latter are found in great Quantities: and when they occur without any Mixture or Alloy of *Talky* or *Selenitical* Subſtance, they are uſed, inſtead of Sand, for the abſorbing of Ink, by the *Hojias* or Writers of this Country. In pounding the *Gypſum*, we often meet with a Number of ſmall Gold-like *Nodules*, not unlike, in Figure, the Regular Bodies (as they are called) of the Mathematicians. But the Gold and Silver-like *Marcaſites* or *Pyrites* of *Zibbaſs*, *Ellou-leejah* and *Medea*, are in no regular Form, being ſometimes globular; ſometimes in the Shape of the Meſentery, Kidney or ſuch like Figures, as they uſually aſſume in other Places. I have a good *Specimen* of the *Nigrica Fabrilis* or Black Lead, which was taken up under the Walls of *Gibraltar*, and ſuppoſed to have been brought thither, from the *Barbary* Coaſt, by the Current. Lead and Iron are the only Metals that have been hitherto diſcovered. The latter is white and good, though in no great Quantity, being dug and forged by the *Kabyles* of the mountainous

Talk.
Micæ.

Pyrites.

Black Lead.

The Oars *and* Metals.
Iron.

1 Of this Kind probably and for this Uſe, were the *two Mules Burthen of Earth.* 2 *Kings* 5. 15.

tainous Diſtricts of *Bou-jeiah*; and brought, in ſhort Bars, to the Markets of that Place, and *Algiers*. They have a great Plenty of the Oar upon the Mountains *Dwee* and *Zikkar*. That of the latter is rich and ponderous, with a Mixture ſometimes of *Cinnaber*; though no Works have been carried on, as far as I could be informed, at either of theſe Places. The Lead Oars at *Jibbel Riſ-ſaſs* near *Hammam Leef*, at *Wannaſhreeſe*, and among the *Beni Bootaleb*, are all of them very rich; and might certainly be obtained in great Quantities, provided their Mines were under a better Regulation. The Method they have to refine It, is by putting Layers of Wood and Oar alternately upon each other; and ſetting the Pile afterwards on Fire, they will frequently extract, by theſe Means, eighty Pounds of Metal from one Quintal of the Oar.

Lead.

The Silver and Copper Mines of the *Tingitanians* are looked upon with an envious Eye by the Regencies of *Algiers* and *Tunis*; though poſſibly their own Mountains, by further Searches and Experiments, may be found to contain the like Materials. About thirty Years ago, the *Deys* of *Algiers* were encouraged, by ſome *Spaniſh Renegadoes*, to ſearch for Silver Oar in the Mountain of *Fernan*. They would probably have met with better Succeſs in trying for Copper, as they have here ſeveral large *Strata* of ponderous Stones, tinged all over with green Efflorescences. One of the *Specimens*, that I brought with me from that Place, ſeems alſo to ſhoot into no ſmall Quantity of Tin Grains. The Mountain likewiſe of *Tmolga* abounds with Stones of the ſame Quality with the former; being, in all Appearance, very ſtrongly impregnated with Copper. But as none of theſe Oars (if they be really ſuch) have been put to the Teſt, a ſmall Share only of ſuch Riches, as may be called ſubterraneous, can be claimed by theſe Regencies. For the Story, they are pleaſed to tell, of *Mahomet Bey*'s Plowſhares, is applicable enough to This Branch of the Natural Hiſtory I am now explaining. This Perſon, (whom I have had Occaſion, more than once, to mention in the Kingdom of *Tunis*,) had the Misfortune to be dethroned by his Subjects; but having the Reputation of being acquainted with the [⊶] *Kymia*, (as theſe People call the Philoſopher's Stone,) *Ibrahim Hojiah*, then *Dey* of *Algiers*, engaged to reſtore Him to His former Dignity, upon Promiſe of being let into the

No Copper *Mines hitherto diſcovered.*

Some Copper-like Stones at Mount Fernan, *and* Tmolga.

A good Crop the Philoſopher's Stone *of this Country.*

Secret. The Matter was accordingly agreed upon, and *Mahomet* was reſtored; who to fulfill His Covenant with the *Dey* of *Algiers*, forthwith ſent Him, with great Pomp and Ceremony, a Number of Mattocks and Plowſhares; thereby emblematically inſtructing the *Algerine*, that the Wealth of His Kingdom was to ariſe from a diligent Attendance upon Agriculture and Husbandry; and that the only Philoſophers Stone He could acquaint Him with, was the Art of converting a good Crop into Gold.

CHAP. II.

Of the Quadrupeds, Birds, Inſects, Fiſhes *&c.*

Cattle, the chief Riches of this Country.

AS the principal Riches of the *Bedoween Arabs*, no leſs than of the Patriarchs and Princes of old, continue to be eſtimated from the Number[1] and Quality of their Cattle, I ſhall begin the Hiſtory of the Animals of this Country, with the Deſcriptions of ſuch of them, as are domeſticated, and therefore of more general Uſe to Mankind.

The Horſe. The Horſe formerly the Glory and diſtinguiſhing Badge of *Numidia*, hath of late Years very much degenerated in theſe Kingdoms; or rather the *Arabs* have been diſcouraged from keeping up a fine Race, which the *Turkiſh* Officers were ſure at one Time or other to be the Maſters of. At preſent therefore the *Tingitanians* and *Egyptians* have juſtly the Reputation of preſerving the beſt Breed, which no longer than a Century ago, they had only in common with their Neighbours. A valuable and well taught *Barbary* Horſe (beſides the ſuppoſed Quality of never lying down, and of ſtanding quiet, when the Rider quits him, by dropping the Bridle,) is to have a long Pace, and to ſtop ſhort, if required, in a full Carreer: the firſt Quality ſhewing the Goodneſs and Perfection of the Horſe, and a proper Management of the latter, the whole Dexterity and Addreſs of the Rider. No other Motions are either

1 *And* Abraham *was very rich in Cattle.* Gen. 13. 2. and 5. *And* Lot *alſo which went with* Abraham, *had Flocks and Herds.* Job's *Subſtance was ſeven thouſand Sheep, and three thouſand Camels, and five hundred yoke of Oxen, and five hundred ſhe Aſſes* &c. Job 1. 3. and 42. 12. Familiæ aliquot cum mapalibus pecoribuſque ſuis (ea pecunia illis eſt) perſecuti ſunt Regem (Maſaniſſam) cætera Maſſyliorum multitudo in ditionem Syphacis conceſſit. *Liv.* l. 29. §. 31.

practiſed

practiſed or admired in this Country; it being accounted very impolite among the *Arabs* to trott and amble. But the *Egyptian* Horſes have deſervedly the Preference of all others for Size and Beauty; the ſmalleſt of which are uſually ſixteen Hands high, and all of them ſhaped, according to their Phraſe, [*Kiff el Gazel* كف الغزال] *like the Antilope.*

The Aſs and the Mule are the moſt hardy Creatures of *Barbary*, not requiring half ſo much Attendance as the Horſe. The firſt is not ſo generally trained up for the Saddle at *Algiers* as at *Tunis*, where they are frequently of a large Size; but the Mule is in general Demand at both Places, and preferred to the Horſe for common Uſe and Fatigue. It is certainly ſurer footed and vaſtly ſtronger in Proportion. I could never learn that the Mule was prolific; which Notion *Pliny*[1] and ſome other Authors ſeem to give into. *The* Aſs *and the* Mule.

To the Mule we may joyn the *Kumrah*, as, I think, theſe People call a little ſerviceable Beaſt of Burthen, begot betwixt an Aſs and a Cow. That which I ſaw was ſingle hoofed like the Aſs, but diſtinguiſhed from It in all other Reſpects, having a ſleeker Skin, and the Tail and Head (excepting the Horns) in Faſhion of the Dam's. *The* Kumrah.

Yet all theſe are vaſtly inferiour to the Camel for Labour and Fatigue. For this Creature will travel four[2] or five Days together without Water; and half a Gallon of Beans and Barley, or elſe a few Balls made of the Flower, will nouriſh It for a whole Day. This I ſaw often experienced in our Way to Mount *Sinai*; notwithſtanding the Burthen of each Beaſt was at leaſt ſeven Quintals, and our Days Journey conſiſted ſometimes of ten, ſometimes of fifteen Hours, at the Rate of two Miles and an half an Hour. Theſe extraordinary Qualities, are, without Doubt, ſufficient Encouragements for the *Arabs* of all Places to keep up and multiply the Breed: which, I have been *The* Camel.

1 Eſt in annalibus noſtris, peperiſſe ſæpe (mulam) verum prodigii loco habitum. *Theophraſtus* vulgo parere in *Cappadocia* tradit: ſed eſſe id animal ibi ſui generis. *Plin.* l. 8. cap. 44. 2 Sitim & quatriduo tolerant (*Cameli*) implenturque, cum bibendi occaſio eſt, & in præteritum & *futurum*, obturbata proculcatione prius aqua: aliter potu non gaudent. *Plin.* Nat. Hiſt. l. 8. cap. 18. *At the Top of the ſecond Ventricle (of the* Dromedary) *there were ſeveral ſquare Holes, which were the Orifices of about twenty Cavities, made like Sacks placed between the two Membranes which compoſe the Subſtance of this Venticle. The View of theſe Sacks made us think that they might well be the Reſervatory's where* Pliny *ſays that Camels do a long time keep the Water, which they do drink in great Abundance when they meet with it, to ſupply the Wants which they may have thereof in the dry Deſerts, where they are uſed to travel.* Memoirs for the Natural Hiſtory of Animals *&c.* by the Academy at *Paris.*

informed, is equal at leaſt, if not ſuperiour in Number to the other Beaſts of Burthen already mentioned.

The Maihary, Dromas, *or* Dromedary.

That Species of the Camel-kind, which is known to us by the Name of the *Dromas* or Dromedary, is here called *Maihāry* [1]; though it is much rarer in *Barbary* than in the *Levant*. It is chiefly remarkable for It's prodigious Swiftneſs; the *Arabs* affirming, that It will run over as much Ground in one Day, as one of their beſt Horſes will perform in eight or ten. The *Shekh* who conducted us to Mount *Sinai* rode upon a Camel of this Kind, and would frequently divert us with an Inſtance of It's great Abilities. For He would depart from our *Caravan, reconnoitre* another juſt in View, and return to us again in leſs than a quarter of an Hour. It differeth from the common Camel in being of a finer and rounder Shape, and in having upon It's Back a leſſer Bunch or Protuberance.

The Camel *beareth in the Spring.*

The Males of the Camel-Kind, from being tame and harmleſs in all the other Seaſons, become unruly in the Spring, the uſual Time when they ſollicit the Females. Their Familiarity is generally in the Night, in the ſame Manner with Creatures of the Cat-Kind: the Sheath of the *Penis* (in theſe, no leſs than in other Animals that reſt a long time together upon their lower Belly) being then brought forwards, which, at other Times, Nature hath thrown backwards for the more convenient Diſcharge of the Urine. The Females are pregnant near a whole Year, or from one Spring to the other; and the young Dromedaries, I am told, are blind, like Kittens or Puppies, ſeveral Days after their Birth.

The Black Cattle.

After the Beaſts of Burthen, we are to deſcribe the Black Cattle of this Country, which are generally very ſmall and ſlender; the fatteſt of them, when brought from the Stall, rarely weighing above five or ſix Quintals. Neither is their Milk in Proportion to their Size: for notwithſtanding the rich Herbage of this Country from *December* to *July*, the Butter hath never the Subſtance or Richneſs of Taſte with what our *Engliſh* Dairies afford us in the Depth of Winter. *Abdy Baſhaw*, the late *Dey* of *Algiers*, was no leſs ſurprized than His Miniſters,

1 *Aſahah* rapporte que le Chameau dit *Almahares* ou de *Mahrah* eſt ainſi nommé a cauſe de *Mahrah*, fils de *Hamdan*, Fundateur d'une Tribu. *Abulf.* de l' *Arabie*. 2 Αἱ δὲ κάμηλοι ὀχεύονῃ, ἢ θηλείας καθημένης· πεπλεγμένοις ἢ ὁ ἄρρην ὀχεύει ὐκ ἀντίπυγος, ἀλλὰ καθάπερ κὴ τὰ ἄλλα τετράποδα. *Ariſt.* Hiſt. Animal. l. 5. cap. 2. *Aliter ſed male ſcribit Plinius* l. 10. cap. 63. Coitus (inquit) averſus elephantis, camelis, tigridibus, &c. quibus averſa genitalia. *Idem dicit* Solinus. Cap. 40.

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when *Admiral Cavendiſh*, a few Years ago, acquainted Him, that He had a *Hampſhire* Cow aboard the *Canterbury*, (then in the Road of *Algiers*,) which gave a Gallon of Milk a Day: a Quantity equal to what half a dozen of the beſt *Barbary* Cows would yield in the ſame Time. The *Barbary* Cattle likewiſe have another Imperfection, that they always loſe their Calves and their Milk together.

The Sheep and Goats.

The Sheep and the Goats contribute alſo to the Dairies of this Country; it being chiefly of their Milk, that the *Moors* and *Arabs* make Cheeſe. Inſtead of Runnet, they make uſe, (in the Summer Seaſon particularly,) of the Flowers of the great headed Thiſtle or wild Artichoak, to turn the Milk; putting the Curds, thus made, into ſmall Baskets of Ruſhes or *Palmeta*, and binding them afterwards and preſſing them. I have rarely ſeen any of theſe Cheeſes above two or three Pound Weight, being uſually of the Shape and Size of a Penny Loaf; ſuch perhaps, as we may ſuppoſe thoſe ten to have been, which *David*[1] carried, with other Proviſions, to the Camp of *Saul*. They have no other Method of making Butter than by putting their Milk or Cream into a Goat's Skin; which, being ſuſpended from one Side of the Tent to the other and preſſed to and frô in one uniform Direction, quickly occaſioneth that Separation which is required of the unctuous and whayie Parts.

Their Cheeſe, and Butter.

The broad-tailed Sheep.

The Goat is the ſame with that of other Countries; but They have two Sorts of Sheep, which are not known in *Europe*. One of them, which is common all over the *Levant*, as well as the Kingdom of *Tunis*, is noted for a broad Tail, which endeth in ſome of Them in a Point, but, in others, continueth broad quite down to the Bottom. The Mutton of this *Species* taſteth generally of the Wool: neither hath It the tender Fibres of the ſmaller tailed Sheep: yet the Tail itſelf is greatly eſteemed in their *Cuſcaſowes* and *Pilloes*, conſiſting of a hard ſolid Fat, not inferiour in Taſte to Marrow. The other *Species*, which is bred in the Neighbourhood of *Gaddemz*, *Wurglah*, and other Places of the *Sahara*, is near as tall as our Fallow Deer; and, excepting the Head, not much different in Shape. The Heat of the Climate, the Scarcity of Water, with the Coarſneſs of the Herbs they feed upon, may be the Occaſion perhaps, why their Fleſh is dry to the Palate, and their Fleeces are as coarſe and hairy as the Goats.

The Sheep of the Sahara.

[1] 1 *Sam.* 17. 18.

No Geldings &c. A Gelding among the Horſes, or a Weather among the Sheep, is rarely if ever known in this Country. For ſuch Males of Sheep or of the Black Cattle, as are more than ſufficient for the Preſervation of the *Species*, have, when they are about three Months old, their Teſticles only ſqueezed or diſcompoſed; the *Mahometans* accounting it an Act of great Cruelty, to caſtrate any other Creatures, except thoſe of their own Species.

The Number of their Flocks. Beſides the great Variety of the Cattle of this Country, we may obſerve further, that each *Species* is very numerous and prolifick. Several *Arabian* Tribes can bring into the Field only three or four hundred Horſes, at the ſame Time they are poſſeſſed of more than ſo many thouſand Camels, and triple again that Number of Sheep and Black Cattle. The *Arabs* rarely kill any of their Flocks, living chiefly upon their Milk and Butter, or elſe upon what they get in Exchange for their Wool. Such Cattle likewiſe, as are brought to the neighbouring Towns and Villages, are a very inconſiderable Number, when compared with the yearly Breed and Increaſe. By proper Care therefore and Attendance; nay if theſe numerous Flocks and Herds had Shelter only, during the Winter Seaſon, from the Inclemency of the Weather, this whole Country, in a few Years, would even teem and be over-run with Cattle.

The Bekker el Waſh, *or wild Cattle.* Of Cattle that are not naturally tame and domeſticated, theſe Kingdoms afford large Herds of the Neat Kind, called *Bekker el Waſh* [1] by the *Arabs*. This *Species* is remarkable for having a rounder Turn of Body, a flatter Face, with Horns bending more towards each other than in the tame Kind. It is therefore, in all Probability, the *Bos Africanus* of *Bellonius* [2], which He ſeems juſtly to take for the *Bubalus* of the Antients; though, what He deſcribeth, is little bigger than the *Caprea* or Roe Buck, whereas ours is nearly of the ſame Size with the Red-Deer, with which alſo It agreeth in Colour. The young Calves of this *Species* quickly grow tame, and herd with other Cattle.

1 بقر الوحش i. e. Bos Silveſtris. وحشي (wâſhy) enim Ferum, Sylveſtre animal ſignificat. *Gol.* 2 Vid. *Pet. Bellon.* Obſervat. l. 2. cap. 50. Inſignia Boum ferorum genera, jubatos *Biſontes* excellentique & vi & velocitate *Uros*, quibus imperitum vulgus *Bubalorum* nomen imponit, cum *id* gignat *Africa*, vituli potius *Cervive* quadam ſimilitudine. *Plin.* l. 8. cap. 15. *Uros* imperitum vulgus vocat *Bubalos*, cum *Bubali* pene ad *cervinam faciem* in *Africa* procreentur. *J. Solin.* Polyhiſt. cap. 32.

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The *Arabs* place likewiſe among the *Bekker el Waſh*, a *Species* of the Deer-Kind, which hath the Horns exactly in the Faſhion of the Stags, but is in Size only betwixt the Red and Fallow Deer. Thoſe, which I have ſeen, were caught in the Mountains near *Skigata*, and appeared to be of the ſame mild and tractable Nature with the *Bekker el Waſh*. The Female, having no Horns, is called in Deriſion, [*Fortaſs* فرطاس] *The Broad Scalp*, or *Scall'd Head*. *Their* Deer.

The *Fiſhtâll* or *Lerwee*, is the moſt timorous *Species* of the Goat-Kind, plunging Itſelf, when purſued, down Rocks and Precipices. It is of the Bigneſs of an Heifer of a Year old; but hath a rounder turn of Body; with a Tuft of ſhagged Hair upon the Knees and Neck; this near a Foot, the other only about five Inches long. It agreeth in Colour with the *Bekker el Waſh*; but the Horns are wrinkled and turned back like the Goats; from which likewiſe they differ in being more than a Foot long, and divided only, upon their iſſuing out of the Forehead, by a ſmall Strip of Hair as in the Sheep-Kind. The *Fiſhtâll*, from It's Size, Shape, and other Circumſtances, ſeems to be the *Tragelaphus*[1] of the Antients; an Animal, we are to ſuppoſe, ſuch as this is, betwixt a Goat and a Deer. *Pliny* indeed obſerveth that It was peculiar to the Banks of the *Phaſis*; a Miſtake probably of the ſame Kind with what immediately follows, that the Stag was not an Animal of *Africa*. *The* Fiſhtâll *or* Lerwee. *The* Tragelaphus.

Beſides the common *Gazell* or *Antilope*, (which is well known in *Europe*,) this Country likewiſe produceth another *Species*, of the ſame Shape and Colour, though of the Bigneſs of our Roe-Buck, and with Horns ſometimes of two foot long. This the *Africans* call *Lidmee*, and may, I preſume, be the *Strepſiceros*[2] and *Addace* of the Antients. *Bochart*, from the ſuppoſed Whiteneſs of the Buttocks, finds a great Affinity betwixt the *Addace*[3], I have mentioned, and the [דישן] *Diſon*, which, in *Deut.* 14. 5. our Tranſlation renders the *Pygarg*, after the *Septuagint* and Vulgate Verſions. *The* Gazell *or* Antilope. *The* Lidmee, *The* Strepſiceros, *and* Addace.

1 Eadem eſt Specie, (cum Cervo ſc.) barba tantum & armorum villo diſtans, quem Tragelaphon vocant, non alibi, quam juxta *Phaſin* amnem, naſcens. Cervos *Africa* propemodum ſola non gignit. *Plin.* l. 8. cap. 33. 2 *Cornua* erecta, rugarumque ambitu contorta, & in leve faſtigium exacuta (ut Lyras diceres) *Strepſiceroti*, quem *Addacem Africa* appellat, *natura dedit*. *Plin.* l. 11. cap. 27. 3 A cinereo nempe colore, qui Hebræis דשן *Diſen* dicitur. *Boch. Hieroz.* l. 3. cap. 2.

Theſe Species *gregarious.* The *Bekker el Waſh* and the *Gazell* Kinds, are both of them gregarious, having the like Habit, in running, ſtopping on a ſudden, and facing the Purſuers. The Haunts alſo of them both are the ſame, being for the moſt Part upon the Confines of the *Tell* and *Sahara*. *Gazell* [غزال] is improperly interpreted by *Bochart* and others [1], either the Hart, or the Fawn, It being always underſtood, both in the *Levant* and in *Barbary*, of that Animal, which we call the *Antilope*.

The Lyon *and* Panther. Among the Quadrupeds of a leſs tameable Nature, we may give the firſt Place to the Lyon and the Panther; the Tyger not being a Native, of theſe Parts at leaſt, of *Barbary*. The Females of both *Species* have two Rows of Nipples like a Bitch, giving Suck to three, ſometimes to four or five Whelps at a Time. The *Arabs* affirm, that when the little ones breed their Teeth, they are ſeized with a Fever, which generally carries off three in four: and that This is the Reaſon, why their Numbers are ſo inconſiderable at preſent. But whether This is owing to ſuch Diſeaſes, or to a greater Diſperſion of the *Arabs*, or perhaps, ſince the Invention of Fire Arms, to the much eaſier Way of killing them; whatever I ſay may be the Cauſe, it is certain, there would be great Difficulty at preſent, to procure a fiftieth Part of the Number of wild Beaſts, that *Africa* may be ſuppoſed to have formerly contributed to the Diverſions of *Rome* [2].

The Lyon not afraid of Women. I have read in ſome Deſcriptions of this Country, that the Women can be familiar with the Lyon; and that, upon taking up a Stick and calling Him (*Ta-hanne*) Cuckold and ſuch like Names, He will immediately loſe his Fierceneſs and fly from the Flocks they are attending. Something perhaps of this Kind may happen when they have been well ſatiated with Food: at which Time, the *Arabs* tell us, the Lyons loſe their Courage, and that they can ſeize upon their Prey, and reſcue It out of their Jaws. But theſe Inſtances are very rare; it

1 Capreæ hinnulus غزال *Gazal Arabice* dicitur (vulgo *Gazella*) ut *Hebraice* עזול in *Pomario* & *Chaldaice* אורזיל inſerto R, ut paſſim, & prima gutturali *Ajin* in *Aleph* mutato. *Boch. Hieroz.* ibid. cap. 18. Nomen *Gaſel*, ſive CERVÆ (equo impoſitum.) *Kempf.* Amænit. Exot. Faſc. 2. 2 Leonum ſimul plurium pugnam, *Romæ* Princeps dedit *Q. Scævola* P. filius in curuli Ædilitate. Centum autem jubatorum primus omnium *L. Scylla*, qui poſtea Dictator fuit, in Prætura. Poſt eum *Pompeius Magnus* in Circo DC. in ijs jubatorum cccxv. *Cæſar* Dictator cccc. Capere eos, ardui erat quondam operis, foveiſque (*ut & nunc eſt*) maxime. *Plin.* l. 8. cap. 16. *Scaurus* Ædilitate ſua Varias (i. e. Pantheras) centum quinquaginta univerſas (in *Romam*) miſit: dein *Pompeius Magnus* quadringentas decem: Divus *Auguſtus* quadringentas viginti. *Id.* ibid. cap. 17.

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oftner falling out, that Women as well as Men, have been devoured for Want of other Creatures. Fire is what they are moſt afraid of; and yet notwithſtanding all the Precaution of the *Arabs* in this Reſpect, notwithſtanding the Barking of their Dogs, together with their own Crys and Exclamations, all the Night long, it frequently happens, that theſe ravenous Beaſts, out-braving all theſe Terrors, will leap into the Midſt of a *Douwar*, (where the Cattle are encloſed in the Night) and bring out along with them a Sheep or a Goat. If theſe Ravages are repeated, then the *Arabs*, obſerving where they enter, dig there a Pit, and, covering it over ſlightly with Reeds, or ſmall Branches of Trees, in this Manner frequently decoy and catch them. The Lyon's Fleſh is in great Eſteem, being ſomewhat like Veal in Taſt or Flavour. The Diſtinction of Animals ſeems to have been little known or attended to by the antient *Romans*, when, according to an Obſervation of *Lipſius*[1], they called the Lyon a Bear, and the Panther a Rat of *Africa*.

nor of Fire.

The way of catching Them.

The *Faadh* [فاد] agreeth with the Leopard in being ſpotted, but differeth in other Reſpects. For the Skin is not only of a deeper Colour but alſo much coarſer; neither is the Creature Itſelf of ſo fierce a Nature. However the *Arabs* imagine It to be a ſpurious Offspring betwixt a Lyon and a Leopardeſs. It feeds, as I have been informed, upon Carrion, ſometimes upon Roots and Herbs, like the *Deeb* and the *Dubbah*, and muſt be in great Neceſſity when It attacks a Sheep or a Goat. It can then be ſcarce taken for the Θῶς or *Lupus Cervarius* of the Antients, which is deſcribed to be a much fiercer Creature: the *Chamus*[2] of *Pliny* ſeeming better to agree with it.

The Faadh, *or* Chamus.

There are two other Animals of this Country, that are marked like the Leopard, only their Spots are generally of a darker Colour, and the Fur ſomewhat longer and ſofter. The firſt is of the Cat-Kind, about one third leſs than a full grown Leopard, and may be taken for a *Species* of the *Lynx*, or rather, for the leſſer *Panther* of *Oppian*.

The leſſer Panther.

1 Peregrina cum ad Romanos advehebantur, ſtupebant: & nomen ijs dabant non ſuum ſed obvium aliquod & e vicino ſuo rure. ** Ita Pantheras vocarunt Mures, ut opinor, Africanos ** Tale in Leonibus eſt. Cum primum viſi, non Leones externo eos nomine inſignierunt, ſed noto & domeſtico Urſos. * Virgilium quidem, dum Aceſtem tegit——*Pelle Libyſtidos urſæ*, certum mihi intellexiſſe Leoninam &c. Vid. *J. Lipſ.* Elect. l. 2. cap. 4.

2 Pompeij magni primum Ludi oſtenderunt *Chaum*, quem Galli *Rhaphium* vocabant, effigie lupi, Pardorum maculis. *Plin.* l. 8. cap. 19.

The Shibeardou, *or* Spaniſh Ginetta.

The other hath a ſmall pointed Head, with the Teeth, Feet, and other Characteriſticks of the Weeſel-Kind. The Body is about a Foot long, round and ſlender, with a regular Succeſſion of black and white Ringlets upon the Tail. This, as well as the *Ichneumon*, ſearcheth after Poultry, and, provided It were tamer (as It is ſometimes well ſcented) we might take It for the *Ginetta*; though the Creature, I am deſcribing, is ſmaller, having alſo a finer Shape and ſharper Noſe, than That which hath been deſcribed by ſeveral Authors [1]. *Geſner* [2] ſuppoſeth the *Ginetta* to be a *Species* of the *Thôs* or *Leſſer Panther* of *Oppian*; whereas the Marks left us by the Antients of the Former, are ſo various and undetermined, that it will be difficult to reconcile them to any certain Family: whilſt the *Leſſer Panther*, beſides being (as it may be preſumed) of the Cat-Kind, muſt ſtill be thought a more formidable Creature than This, which is leſs than a Foxe's Cub, according to His own Deſcription [3]. Some of the *Moors* call the Animal I am ſpeaking of [*Gat el Ber-rany*,] *the ſtrange* or foreign *Cat*; and others *Shib-beardou*.

The Dubbah, *or* Hyæna.

The *Dubbah* is about the Bigneſs of a Wolf, but of a flatter Body, and naturally limpeth upon his hinder right Leg. Yet notwithſtanding this Imperfection, it is tolerably ſwift, and cannot be ſo eaſily run down as the wild Boar. The Neck of It is ſo remarkably ſtiff, that in looking behind or ſnatching obliquely at any Object, it is obliged to move the whole Body, in the ſame Manner with the Hog, the Badger, or Crocodile. It is of a buff or dun Colour, inclining to be reddiſh, with ſome tranſverſe Streaks of a dark brown; whilſt the Hair upon the Neck is near a ſpan long, though much ſofter than the Briſtles of the Hog. The Feet are large and well armed, ſerving to lay open (in want of other Food) the *Cephaglione* or young Shoots of the *Palmeta*, to dig up the Roots of Plants, and ſometimes the Graves of the Dead; which, particularly among the *Bedoweens*, are not ſecured by either Walls, Trenches or Incloſures. When any of theſe Creatures are ta-

1 Vid. *Geſn.* de Quadrup. p. 549, 550. *Jonſt.* de Quadrup. Cap. 12. *Raij* Synopſ. Animal. Quadrup. p. 201. 2 Quærendum an genus aliquod ſit *Thois* vel *Pantheris Minoris* quorum meminit *Oppianus*. Conveniunt enim magnitudo, maculæ, ingenium (nam & Panthera minorem innoxium eſſe *Oppianus* ſcribit) & uſus pellium ad veſtes pretioſus & inſuper odor ſuavis. *Geſn.* ut ſupra. 3 *Genetha* vel potius *Genetta* aut *Ginetta* (*Genocha* apud *Albertum* perperam) eſt beſtia paulo major (minor, *Alber.* & recte) vulpecula &c. *Id.* ibid.

ken,

ken, the *Arabs* are very induſtrious to bury the Head, leaſt the Brain, according to their Superſtition, ſhould be made uſe of in Sorcery and Enchantment. After the Lyon and Panther, the *Dubbah* is the fierceſt of the wild Beaſts of *Barbary*; which, from having a Mane, moving It's Neck with Difficulty, and diſturbing the Graves of the Dead [1], may lay in a greater Claim to be reckoned the *Hyæna* of the Antients, than the *Civet Cat*, which is ſpotted and no Native of this Country; or the Badger, which is a leſſer Animal, and not known, as far as I have heard, in *Barbary*.

The *Deeb* [ذيب] or *Jackall* [خنثل *Chathal*] is of a darker Colour than the Fox, and about the ſame Bigneſs. It yelps every Night about the Gardens and Villages, feeding, as the *Dubbah* doth, upon Roots, Fruit and Carrion. Mr. *Ray* [2] ſuppoſeth it to be the *Lupus Aureus* of the Antients: but what *Oppian* deſcribeth as ſuch, is of a much fiercer Nature [3]. *The* Dheep, *or* Jackall.

The *Gat el Khallah*, *Siyah Ghuſh*, or *Karrah Ku-lak*, (i. e. *The Black Cat*, or *Black-ear'd Cat*, as the *Arabick*, *Perſian* and *Turkiſh* Names ſignify,) is of the Bigneſs of a Cat of the largeſt Size. The Body is of a reddiſh-brown, the Belly of a lighter Colour and ſometimes ſpotted, the Mouth black, the Ears of a deep grey, with the Tips of them diſtinguiſhed, by ſmall Tufts of black ſtiff Hair, as in the *Lynx*. The Figure given us of this Animal by *Charleton* [4], is very different from the *Barbary Siyah Ghuſh*, which hath a fuller Face and black Chops, though in other Reſpects it is exactly ſhaped like a Cat. *The* Black-Ears,

This Animal, no leſs than the *Jackall*, hath been ſuppoſed to find out Prey for the Lyon, and is therefore commonly called the Lyon's Provider; though it may be doubted, whether there be any ſuch friendly Intercourſe betwixt two ſuch different Creatures. In the Night time indeed, when, (agreeable to the Obſervation of the H. Pſalmiſt [5]) *all the Beaſts of the Forreſt do move*, Theſe, in like Manner with other Kinds, are prowling *not the* Lyon's Provider.

1 *Hyænam* quoque mittit *Africa*, cui cum ſpina riget, collum continua unitate flecti nequit, niſi toto corpore circumacto. *Solin.* Cap. 40. *Plin.* l. 8. cap. 30. Ον ὃ καλέσιν οἱ μὲ Γλάνον, οἱ ὃ Ταινον, ἔστ τὸ μέγεθος ἐκ ἔλαθον λύκυ, χαίτην δ' ἔχει ὥσπερ ἵππος, καὶ ἔτι σκληροτέρας καὶ βαθυτέρας τὰς τρίχας, καὶ δι' ὅλης τ ῥάχεως ** τυμβωρυχεῖ δέ, ἐφιέμενον τ σαρκοφαγίας τ̃ῆς ἀνθρώπων. *Ariſt.* Hiſt. Anim. l. 8. cap. 5. Vid. *Boch.* Hieroz. l. 3 cap. xi. 2 Vid. *Raij* Synopſ. Animal. p. 174.

3 Οὐ λύκος, ἀλλὰ λύκυ θεσφρεέσατος, αἰπύτατος θήρ. *Oppian.* Cyneg. l. 3. However *Bochart* deduceth the Name from the *Heb.* [זאב] *Zaab*, Gold. 4 Vid. *Charl.* Exercit. p. 23. 5 *Pſ.* 104. 20, 21 and 22.

after Suſtenance; and *when the Sun ariſeth*, and *the* Lyon *getteth himſelf away to his Den*, both the *Siyah Ghuſh* and the *Jackall* have been often ſeen gnawing ſuch Carcaſſes, as the Lyon is ſuppoſed to have fed upon the Night before. This and the promiſcuous Noiſe, which I have frequently heard the *Jackall* (at leaſt) to make with the Lyon, are the only Circumſtances I am acquainted with in Favour of this Opinion.

The Jird *and* Jerbôa.

The *Jird* [ג׳רד] [1] and the *Jerbôa* or *Yerbôa* [ג׳רבוע] are two little harmleſs Animals, which burrow in the Ground. They chiefly frequent the *Sahara*, though I have often ſeen the latter in the Neighbourhood of *Warran*. Each of them is of the Bigneſs of a Rat, having their Bellies white, but their Bodies of a Sorrel Colour. The Ears likewiſe of them both, are round and hollow; agreeing with the Rabbit, in the Order of their Fore-teeth, and in the Briſtles of their Chops. But they differ in other Reſpects; for the Head of the *Jird* is ſomewhat pointed, and covered all over with Fur; whereas the Noſtrils of the *Jerboa* are flat and naked, lying nearly in the ſame Plain with the Mouth; wherein it differeth from Thoſe which have been brought from *Aleppo*, and are deſcribed by Mr. *Haym* [2]. All the Legs of the *Jird* are nearly of the ſame Length, with each of them five Toes; whereas the Fore-feet of the *Barbary Jerboa* are very ſhort and armed only with three. The Hinder-feet are of the ſame Length nearly with the Body, with each of them four, beſides two Spurs, as we may call the little Toes that are placed at more than the Diſtance of an Inch above them. The Tail of the *Jird*, though a little ſhorter than in the common Rat, yet is better cloathed: whilſt that of the *Jerboa* is as long as It's Body, of a yellowiſh Colour, with a black annular Tuft near the Extremity. They are both good to eat: and the latter, notwithſtanding the great Diſproportion betwixt the fore and hinder Feet, runs or rather jumps along with an extraordinary Swiftneſs; the Tail, which It carrieth for the moſt part erect or occaſionally reclined, contributing all the while to the Regularity of the Motion.

1 *Bochart* (*Hieroz.* l. 2. p. 249.) renders it the *Great Mouſe*. 2 Vid. *Nic. Haym.* Teſoro Britannico. Vol. 2.

The *Jerboa* hath been taken by ſome Authors [1] for the [שפן] *Saphan* [2], of the Scriptures, though the Places, where I have ſeen their Burrows, have never been among the Rocks; but either in a ſtiff or loamy Earth, or elſe (where their Haunts uſually are) in the looſe Sand of the *Sahara*. Where there is any Tuft of reedy Graſs, Spurge, Lawrel, or other Plants peculiar to the *Sahara*, there eſpecially we are ſure to find the *Jerboa*. That very remarkable Diſproportion betwixt the fore and hinder Legs of this Animal, (though I have never obſerved It to run, only frequently to ſtand upon the latter) may induce us to take it for one of the Δίποδες [3] or two footed Rats of *Herodotus*, and other Authors.

The Jerbôa *taken for the* Saphan;

probably the Bipes *of the Antients.*

Beſides the Creatures above mentioned, *Barbary* alſo produceth others which it hath more in common with other Places. Such is the Bear, [or *Dubh* [4],] the Ape, [or *Sheddy*,] the Ichneumon, [or *Tezer-dea*,] the Porcupine, [or *Tzur-ban* [5],] the Hedge-Hog, [or *Kun-foode* قنفذ] the Fox, [or *Thaleb* ثعلب] the Ferret, [or *Nimſe*,] the Weeſel, [or *Fert el Heile*,] beſides the Mole, the Rabbit, the Hare and the wild Boar, which are every where in great Numbers. The Lyon is ſuppoſed to prey chiefly upon the latter, which notwithſtanding hath ſometimes been known to defend Itſelf with ſo much Bravery, that the Victory hath inclined to neither Side, the Carcaſſes of them both having been found lying dead together, all in Gore and mangled to Pieces.

Some other Animals of this Country.

Amongſt the oviparous Quadrupeds of this Country, we are to reckon the Land and Water Tortoiſe; the latter of which hath a flatter Body, and is unwholeſome to eat. The *Taitah* [6], *Bouiah* or *Chamæleon*, may be diſcovered by a good Eye, upon every Hedge. The Tongue is four Inches long,

The Tortoiſe.

The Chamæleon.

1 Vid. *Boch.* Hieroz. l. 3. cap. 33. 2 *The High Hills are a Refuge for the wild Goats, and ſo are the Stony Rocks for the* [Saphannim שפנים] Conies. *Pſ.* 104. 18. *The* Conies [שפנים Saphannim] *are but a feeble Folk, yet make they their Houſes in the Rocks.* Prov. 30. 26. 3 Μυῶν ὃ ἡφαιστεῖα τειχὰ αὐτόθι ὀρύσσει· οἱ μὲν, δίποδες καλέονται· οἱ δὲ, ζεγέεις· ** οἱ δὲ, ἐχῖνες. *Herod.* Melpom. §. 192. Αἰγύπτῳ δὲ ἀκούω δίποδας εἶδος μυὸς, καὶ μεγίστους μιγάδει φύεσθαι· τοῖς γε μὴν ἐμπροσθίοις ποσὶν, ὡς χερσὶ, χρῆσθαι· ** βαδίζουσι δὲ ὀρθοὶ ὅπη τοῖν ποδοῖν. *Theoph.* apud Ælian. Hiſt. l. 15. cap. 26. Εν Αἰγύπτῳ δίποδάς φασι μῦας γίνεσθαι, καὶ μεγάλους. ἔχουσι δὲ ἕτοι κὴ τὰς ἐμπροσθίους πόδας, ἀλλ' ὐ βαδίζουσιν ἐπ' αὐτοῖς. Χρῶνται δὲ αὐτοῖς, οἷα χερσίν. *Photius* ibid. Εἰσὶ δὲ καὶ ἕτεροι, οἱ βαδίζουσιν ὅπη τοῖς ὀπίσω ποσί. *Ariſt.* de Mur. Ægypt. 4 דב Dab. *Urſus.* دبيب *Dabiba* enim *Arabice* eſt piloſam habere faciem, unde دب *Dab* faciei pili & villi &c. *Boch.* Hieroz. l. 3. cap. 9. 5 ضربان, (a ضربيب) a ſpiculorum. ſc. concuſſu jactuve. ☞ *Of the many Porcupines I have ſeen in* Africa, *I never knew any one, though very much provoked, that would dart it's Quills; their uſual method of defence being to incline themſelves on one Side, and, upon the Enemy's near Approach, to riſe up quickly and gore him with the other.* 6 Vid. *Boch.* Hieroz. l. 4. cap. 4.

and, in Shape, like a common Peſtle, which it darts with a ſurprizing Swiftneſs upon Flies and Inſects; retaining them afterwards by a glutinous Matter, occaſionally excreted from the Tip of It. The *Moors* and *Arabs*, after they have dried the Skin, ſuſpend it upon their Boſoms to prevent the Influence of an evil Eye. The *Taitah* differeth not much in Name from the לטאה *Letaa*, which in *Lev.* 11. 3. is rendred the *Lizard*. The [ورل] *Warral*, or *Guaral*, according to *Leo*[1], is a *Lizard* ſometimes thirty Inches in Length; being uſually of a bright reddiſh Colour, with darkiſh Spots. *Vanſleb*[2] very ſeriouſly affirms It to be ingendered from the rotten Eggs of the Crocodile.

The Warral.

The Dab.

The [ضب] *Dhab* or *Dab*, another Lizard taken Notice of likewiſe by *Leo*[3], agreeth nearly in the Shape and in the pointed *Annuli* or Scales of the Tail, with the *Caudiverbera*, as it is repreſented in *Geſner*[4] and *Jonſton*. *Tſab* [צב][5] the correſpondent Word in the *Hebrew* Language, is tranſlated (*Lev.* 11. 29.) the *Tortoiſe*.

The Zermoumeah.

This Climate alſo produceth the common green Lizard, which differeth not at all from thoſe of *Europe*. The *Zermoumêah* is no leſs common in the Hedges and High Ways; being a ſlender long tailed Lizard, of a light brown Colour and ſtriated from Head to Tail, with three or four Streaks of Yellow.

The Skink, *or* Scincus.

The Nije-daimah,

or Uromaſtix.

The *Skink* (of the Shops) frequently hideth Itſelf under flat Stones, or elſe in the Holes of old Walls and Ruins. In the like Situation (though they often come into Houſes, even ſo far as to crawl over Beds,) may be found the *Nije-daimah*, or *Booka-ſhaſh*, which is of a dark Colour, ſeven or eight Inches long, with a flat Head and Body, and the Tail like the *Dab*'s. I have often obſerved, that whatſoever Wall, Floor or Ceiling this Animal reſteth upon, It will beat it with It's Tail; a Circumſtance that may induce us to take It for the *Caudiverbera* or *Uromaſtix* of ſome Authors[6]. The *Warral* alſo, in running upon the Ground, uſeth the like Action; whilſt the *Arabs* gravely tell us, that what Perſon ſoever is touched by one of the Vibrations, will become barren and unfruitful.

THE moſt remarkable *Species* of the Serpent Kind, is the

1 *J. Leo.* Deſcript. *Africæ.* l. 9. p. 297. 2 Vid. *Vanſleb*'s Preſent State of *Egypt.* p. 47. 3 Vid. *J. Leo* ut ſupra. 4 *Geſn.* de Quadrup. Ovip. p. 23. *Jonſt.* Hiſt. Quadrup. Tab. LXXIX. 5 *Boch.* Hieroz. l. 4. cap. 1. 6 Vid. Not. 4.

Thai-

Thaibanne[1], probably the *Thebanus Ophites* of the Antients. I have been informed that ſome of them are three or four Yards long, approaching the neareſt, of this Family, to that monſtrous one which is ſaid to have been killed by *Regulus*[2]. I have ſeen ſome Purſes, made of their Skins, which were four Inches or more in Diameter. *The* Thaibanne, *or* Thebanus Ophites.

The *Zurreike*, another Serpent of the *Sahara*, is uſually about fifteen Inches long. It is of a ſlender Body, and, being remarkable, as the Name[3] ſeems to inſinuate, for darting Itſelf along with great Swiftneſs, may perhaps be the *Jaculus*[4] of the Antients. *The* Zurreike, *or* Jaculus.

The moſt malignant of this Tribe, is the *Leffah*, which is of a leſs uniform Turn of Body than the *Zurreike*, and rarely above a foot long. The *burning* (*torrida*) *Dipſas*, as *Lucan* calls it, anſwereth very well both to the Name[5] and Quality of the *Leffah*. *The* Leffah, *or* Dipſas.

The *Arabs* report, that there is the ſame Antipathy betwixt the *Leffah* and the *Taitah*, which hath been[6] long ago aſſigned betwixt the Chamæleon and the Viper; and that a little Drop of clammy Juice let fall by the latter upon the *Leffah*, will throw It into ſuch violent Convulſions, as are attended with immediate Death. *The* Antipathy *betwixt It and the* Bouiah.

In deſcribing the more curious Birds of *Barbary*, we may add, to the Eagle Kind, The *Karaburno*; an Aſh-coloured Hawk of the Bigneſs of our Buzzard, with a black Bill, red *Iris*, yellow ſhort Feet, the Back of an Aſh or ſordid blew Colour, the Pinions of the Wings black, with the Belly and Tail whitiſh. *The* Karaburno.

The (*Graab el Sahara*) *Crow of the Deſert*, is ſomewhat bigger than our Raven; and from the redneſs of the Feet and Bill, may perhaps demand the Title of the larger *Coracias* or *Pyrrhocorax*. *The Redlegged* Crow *or* Pyrrhocorax.

The *Shaga-rag*, is of the Bigneſs and Shape of a *Jay*, though with a ſmaller Bill, and ſhorter Legs. The Back is browniſh; the Head, Neck and Belly, of a light green; and *The* Shagarag.

1 Pluribus ille notis variatam tingitur alvum
Quam parvis tinctus maculis *Thebanus Ophites*. *Lucan.* de Bell. Civ. l. 9.
2 Vid. p. 147. Not. 1. 3 Sc. a ﺯﺭﻙ *Zurak*, jaculari. Vid. *Gol.* in voce.
4 —— Jaculique volucres. *Luc.* Bell. Civ. l. 9.
5 Sc. a ﻟﻔﺢ *Laffah* urere. Vid. *Gol.* 6 Vid. *Ælian.* Hiſt. Animal. l. 4. cap. 33. *Philen* de Propr. Anim. in Chamæleonte. *Scalig.* ad Cardanum de Subtilit. apud *Geſn.* ut ſupra.

upon the Wings and Tail, there are ſeveral Spots or Rings of a deep Blew. It makes a ſqualing Noiſe, and builds in the Banks of the *Shelliff*, *Booberak*, and other Rivers.

The Houbaara, *or* Houbaary.

The *Houbaara* [or *Houbaary* حبارى] is of the Bigneſs of a Capon, but of a longer Habit of Body. It feeds upon little Shrubs and Inſects, like the *Graab el Sahara*, frequenting in like Manner the Confines of the Deſert. The Body is of a light dun or yellowiſh Colour, marked all over with little brown Taches; whilſt the larger Feathers of the Wing are black, with each of them a white Spot near the Middle. Thoſe of the Neck are whitiſh with black Streaks; but are chiefly remarkable for their Length, and for being erected, as in the Ruff and Dung-hill Cock, when It is attacked or provoked. The Bill is flat, like the Starlings, nearly an Inch and a half long; and the Legs agree in Shape and in the Want of the hinder Toe with the Buſtard's. The Gall and the Contents of the Stomach are in great Eſteem for ſore Eyes, and have been ſometimes ſold for a great Price. Nothing can be more entertaining than to ſee this Bird purſued by the Hawk; and what a variety of Flights and Stratagems It is obliged to make uſe of in Order to eſcape. *Golius* miſinterpreteth *Hoobaary*, in calling It the Buſtard; which anſwereth indeed in Colour, in the Habit of Body and in the Number of Toes, but differeth, in being twice as big as the Bird I am deſcribing.

The Rhaad, *or* Saf-ſaf.

The *Rhaad* or *Saf-ſaf*, is a granivorous and gregarious Bird, which wanteth the hinder Toe. There are two *Species* of It; the ſmaller whereof is of the Size of an ordinary Pullet, but the larger is near as big as the *Hoobaara*, differing alſo from the leſſer in having a black Head, with a Tuft of dark blew Feathers immediately below It. The Belly of them both is white, the Back and the Wings of a buff Colour ſpotted with brown, whilſt the Tail is lighter, marked all along with black tranſverſe Streaks. The Beak and the Legs are ſtronger than in Birds of the Partridge Kind. *Rhaad* [1], which denoteth Thunder in the Language of this Country, is ſuppoſed to be a Name that hath been given to This Bird, from the Noiſe It maketh in ſpringing from the Ground; as *Saf-ſaf* [2], the other Name,

1 Sc. a رحد, *Rahad* tonuit. 2 صفصف, *tranſlated* Paſſer *only by* Golius, *is not unlike in Name to the* שחף Sachaph *or* Sah-haph, *which* Lev. 11. 16. *we render the* Cuckow.

very

Obs. p. 252.

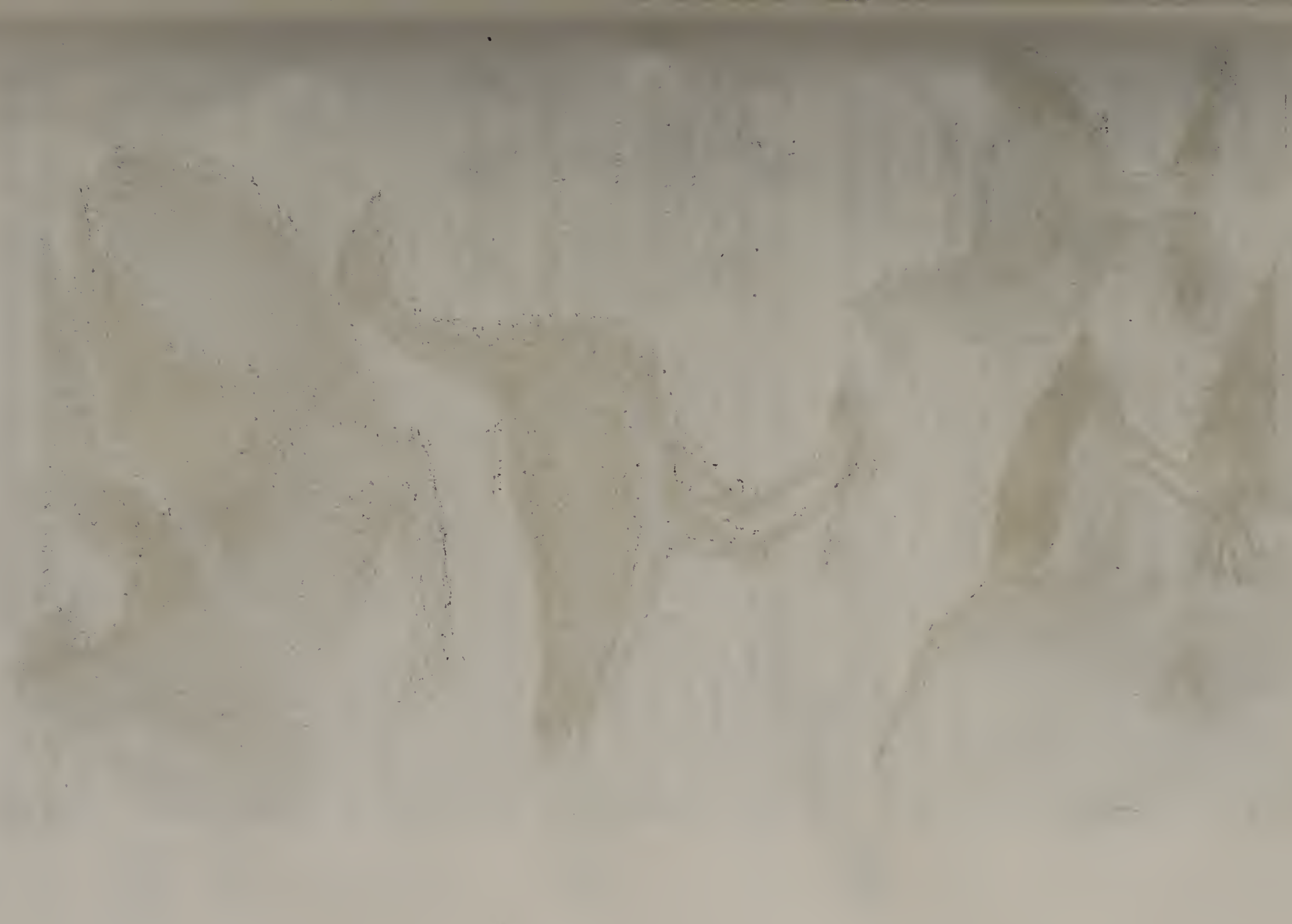
Hou-baara

Rhaad

To
Sr. William Courtney
of
Ponderham Castle
in
Devonshire,
Baronet

Kittanvia

Boo-ank



very naturally expreſſeth the beating of the Air, when It is got upon the Wing.

The *Kitawiah* or *African Lagopus* (as we may call It) is another Bird of the gregarious and granivorous Kind which likewiſe wanteth the hinder Toe. It frequenteth the moſt barren, as the *Rhaad* doth the more fertil Parts of theſe Countries, being in Size and Habit of Body like the Dove, with ſhort feathered Feet alſo, as in ſome Birds of that Kind. The Body is of a livid Colour, ſpotted with black; the Belly blackiſh; and, upon the Throat, there is the Figure of an half Moon in a beautiful Yellow. The Tip of each Feather in the Tail, hath a white Spot upon It, and the middle one is long and pointed, as in the *Merops*. The Fleſh is of the ſame Colour with the *Rhaad*'s, red upon the Breaſt and white in the Legs, agreeing further, in being not only of an agreeable Taſt, but eaſy Digeſtion. *The* Kitawiah, *or* Lagopus Africanus.

The *Barbary* Partridge is the ſame with the greater, or red legged Partridge, already known to our Naturaliſts[1]. But there is a *Species* of the Quail Kind, that differeth from the ordinary one, in having no hinder Toe, and in being of a lighter Colour. Both of them are Birds of Paſſage; as is likewiſe the *Woodcock* which maketh It's firſt Appearance in *October* and continueth 'till the *March* following. The *Africans* call it [حمار الحجل *Hammar el Hadjel*] *The Aſs of the Partridges.* *The* Barbary Partridge, *or* Perdix ruffa. *The* Quail.

Among the leſſer Birds we may place a *Species* of the Thruſh Kind, not inferiour to the *American* Birds in the Richneſs of It's Plumage. The Head, Neck, and Back are of a fine light Green, the Wings of a Lark Colour, the Breaſt white and ſpotted like the Thruſh's, the *Uropygium* or Rump of an elegant Yellow, and the Extremity of the Feathers upon the Tail and Wings, tipped with the ſame Colour. If we except the Feet, which are ſhorter and ſtronger, It agreeth in the Faſhion of the Bill, and in the whole Habit of Body with the Thruſh. This Bird is not very common, appearing only in the Summer Months, when Figs are in Seaſon. *The* Green Thruſh.

To the little thick billed Birds, we may add the *Capſa* Sparrow, which is as big as the common Houſe Sparrow, and as often ſeen in the Date Villages, to the weſtward *The* Capſa Sparrow.

1 Vid. *Raij* Synop. Avium. p. 57.

of the *Lake of Marks*, as the latter is in other Places. It is all over of a Lark Colour, excepting the Breaſt, which is ſomewhat lighter, and ſhineth like That of a Pigeon. This Bird hath an exceedingly ſweet and melodious Note, infinitely preferable to That of the *Canary* Bird, or Nightingale. Several Attempts have been made by the Gentry of this Kingdom, to bring It to *Kairwan*, and other Places: but they have always found it of ſo delicate a Nature, as immediately to languiſh and pine away upon changing the Climate.

The Aſh coloured Lark. An *Aſh coloured Lark* is common about *Bizerta*, and ſome other Places.

Water Fowl. Beſides ſuch Water Fowl as we have common in our own Iſland, I have ſeen the following *Species* in this Country.

The Barbary Shoveler, *or* Anas Platyrynchos. The *Anas Platyrynchos*, or *Barbary Shoveler*, (as we may call It,) is of the Bigneſs of a Wigeon. The Feet are red, the Bill broad, flat, black and armed with Teeth; the Breaſt, Belly and Head are of an Iron Colour, the Back much darker, and upon each Wing there are three contiguous Spots of blew, white and green.

The red necked Shoveler. The *Barbary Shoveler with a leſſer Bill*, is a little bigger than the former, having a reddiſh Neck, and the Head adorned with a ſmall Tuft of tawny Feathers. The Belly is white; but the Back is diverſifyed with a Number of alternate Streaks of black and white. The Feathers of the Tail are pointed, and the Wings have each of them a contiguous black and white Spot. The Tip of the Bill is black, and the Feet blewer than the Wigeon's.

The White Head. The *Barbary* broad, thick, blew-billed Duck or *White-Head*, is of the Bigneſs of a Wigeon; of a ruſty Iron Colour, except the Head, which is all over white.

The Black Head. The *Black Headed Barbary Duck*, hath the Wings ſpotted like the narrow billed *Shoveler*. The Bill is of a dark Colour, long and narrow; the Feet are browniſh; the Neck inclineth to be grey; the Back and the Wings are blackiſh; and the Belly of an Iron Colour mixed with white.

The Grey Tail. The *Barbary grey Tail*, is as ſmall again, as any of the former Kinds. The Belly is whitiſh, the Legs dark, and the Body and Wings of a greyiſh Colour. Upon each Wing there is a black and green Spot, bordered round with white.

Theſe

Theſe with the *Teal, Wigeon* and other *Species* of the Duck Kind, are called in *Barbary* by the general Name of [براك] *Brak*[1]. Brak, *the Name of* Wild Ducks.

The *Barbary Water Hen with a white ſpotted Wing, and dark green Feet,* is leſs than a Plover. The Bill is black, an Inch and a half long, the Belly and Breaſt of a dark brown or ruſty Colour, the Back of the ſame, though much darker. The Rump is white below, and variegated above with black and white Streaks. *The* Water Hen.

The *Barbary Godwit with a white ſpotted Wing*, is rather leſs than the Lapwing, having long black Legs, with the middle Toe indented on each Side. The Bill is four Inches long, brown, though black in the Extremity. The Head is ſmall, of a ruſty Colour, as is alſo the Neck. The Rump is white; the Back and Wings of a duskiſh Colour; and the Breaſt ſpotted like the Woodcocks. *The* Godwit.

The *Emſeeſy* or *Ox Bird* is of the Bigneſs of the Curlew, being all over of a milk white Colour, except the Bill and Legs, which are of a fine red. It generally feeds, in the Meadows, along with Cattle, but the Fleſh of It is unſavory and ſoon corrupts. *The* Emſeeſy.

The *Boo-onk* or Long Neck, is of the Bittern Kind, ſomewhat leſs than the Lapwing. The Neck, the Breaſt, and the Belly, are of a light yellow; but the Back and upper Part of the Wings are of a Jett black. The Tail is ſhort; the Feathers of the Neck long and ſtreaked with White, or a light Yellow. The Bill, which, is three Inches long, is green, in Faſhion like to the Stork's; and the Legs, which are ſhort and ſlender, are of the ſame Colour. In walking and ſearching for Food, it throweth out It's Neck ſeven or eight Inches, from whence the *Arabs* call It *Boo-onk* [ابوعنق] *The long Neck*, or *the Father of the Neck.* *The* Boo-onk.

Insects and Creatures under that Denomination, are more numerous than curious; there being few *Species* which have fallen in my Way, but ſuch as are already deſcribed by the Naturaliſts. Butterflyes, Adderbolts, Beetles &c. are in a Variety of Shapes, with Wings differently figured and coloured, but which it would be too tedious to enumerate; a *Species* or two of each Sort may be ſufficient. Inſects.

1 Golius *and others make* براكى *to denote ſome particular Bird only of the* Duck Kind, *contrary to the received Acceptation of it in this Country, for the Family in general.*

The Butterfly *with Lappet Wings.* The moſt curious *Species* of the Butterfly Kind, is near four Inches from one Tip of the Wing to the other, being all over very beautifully ſtreaked with murrey and yellow. Yet the Edges of the lower Wings are to be excepted, which being indented and ending in a narrow Strip or Lappet of an Inch long, are very elegantly bordered with yellow. Near the Tail there is a Spot of a Carnation Colour.

The broad tailed Adderbolt. The rareſt *Species* of the *Libellæ* or *Adderbolts*, is one of three Inches and a half long, broad tailed, of a ruſty Colour, with bright ſpotted Wings. There is another of the ſame Size, but of a more cylindrical Body, differing little in Colour from the common Locuſt.

The Unicorn Beetle. The leaſt frequent of the Beetle Kind, is a *Species* with one Horn, of the Colour and Size of a Cheſnut. The Head is notched round or indented, and the Feet are broad like thoſe of the *Gryllo-Talpa*'s. The leſſer *Naſicornes* are every where met with, as alſo a Diverſity of *Elaſtic* Beetles.

The Mantes. To that *Species* of Locuſts, which are called *Mantes* by the Naturaliſts, I am to add one of three Inches long, of a brown Colour, with the Fore Legs armed with ſtrong horny Claws. There is another of the ſame Size of the cucullated Kind, which hath the upper Wings ſtreaked with a light green, and the membranaceous ones finely chequered with fleſh, brown and ſcarlet Colours: beſides a third *Species* of two Inches long, with elegant green Wings. But the chief Characteriſticks of the latter, are two *Antennæ*, which project, like a couple of Feathers, from the Forehead.

The Locuſts. I never obſerved the *Mantes* to be gregarious; but the Locuſts properly ſo called, which are ſo frequently mentioned, by ſacred as well as prophane Writers, are ſometimes *ſo* beyond Expreſſion. Thoſe which I ſaw *Ann.* 1724. and 1725. were much bigger than our common Graſshoppers, having brown ſpotted Wings, with Legs and Bodies of a bright yellow. Their firſt Appearance was towards the latter End of *March*, the Wind having been for ſome time ſoutherly; and in the Middle of *April* their Numbers were ſo vaſtly increaſed, that in the Heat of the Day, they formed themſelves into large Bodies, appeared like a Succeſſion of Clouds, and darkened the Sun. About the Middle of *May*, when their Ovaries were turgid, each of Theſe Bodies began gradually to diſappear, retiring

Their firſt Appearance.

The laying and hatching of their Eggs.

tiring into the *Mettijiah*, and other adjacent Plains to depoſit their Eggs. Accordingly, in the Month following, their young Broods began gradually to make their Appearances; and it was ſurprizing to obſerve, that no ſooner were any of them hatched, than they immediately collected themſelves together, each of them forming a compact Body of ſeveral hundred Yards in Square: which marching afterwards directly forward, climbed over Trees, Walls and Houſes, eat up every Plant in their way, *and let nothing eſcape them.* The Inhabitants, to ſtop their Progreſs, made Trenches all over their Fields and Gardens and filled them with Water; or elſe placing in a Row great Quantities of Heath, Stubble, and ſuch like combuſtible Matter, they ſet them on Fire upon the Approach of the Locuſts. But all this was to no Purpoſe; for the Trenches were quickly filled up, and the Fires put out by infinite Swarms ſucceeding one another; whilſt the Front ſeemed regardleſs of Danger, and the Rear preſſed on ſo cloſe, that a Retreat was impoſſible. A Day or two after one of theſe Bodies was in Motion, others were already hatched to glean after them; gnawing off the young Branches and the very Bark of ſuch Trees, as had eſcaped before with the Loſs only of their Fruit and Foliage. So juſtly hath the inſpired Writer[1] compared them to a great Army; and obſerved, that *the Land is as the Garden of Eden before them, and behind them a deſolate Wilderneſs.*

Their Numbers and Marches.

Having in this Manner lived near a Month upon the Ruin and Deſtruction of every Thing that was green or juicy, they arrived at their full Growth, and threw off their Worm-like State, by caſting their Skins. To prepare themſelves for the Change, they clung by their hinder Feet to ſome Buſh, Twig, or Corner of a Stone; when immediately, by an undulating Motion uſed upon the Occaſion, their Heads would firſt appear, and ſoon after the reſt of their Bodies. The whole Transformation was performed in ſeven or eight Minutes; after which they lay for a ſmall Time in a languiſhing Condition; but as ſoon as the Sun and Air had hardened their Wings and dryed up the Moiſture that remained upon them after the caſting of their Sloughs, they returned again to their former Voracity, with an Addition both of Strength and Agi-

The caſting of their Skins.

1 *Viz.* In the firſt Part of the ſecond Chapter of the Prophet *Joel.*

lity. But they continued not long in this State, before they were entirely diſperſed, as their Parents had been before, after the laying of their Eggs; and as the Direction of the Marches and Flights of them both was always to the Northward, it is probable they periſhed in the Sea: a Grave, which, according to theſe People, they have only in common with other winged Creatures.

The Locuſts *good to eat.*

Theſe Inſects ſprinkled with Salt and fryed, are in Taſt, not much unlike the River Cray-Fiſh. The *Jews*[1] were allowed to eat them; and *Ludolphus*[2] hath an ingenious Diſſertation, wherein He endeavours to prove that the [שלוים] *Shellowim* or *Quails* as we render it, which the *Iſraelites* fed upon in the Wilderneſs[3], were only a *Species* of Locuſts. But the H. Pſalmiſt, in calling them *Feathered Fowls*, ſeems entirely to contradict that Suppoſition. Neither hath any Authority, I preſume, been hitherto produced for taking Ακρίδες, according to the *Greek* Name, for the Fruit of the Locuſt Tree or the Tops of Plants[4]; the Name Itſelf being rather derived from the Deſire which this Inſect hath of living upon Them[5]. For the Ακρίδες deſcribed by *Ariſtotle*[6] and other Hiſtorians, are the Locuſts I am now ſpeaking of: the LXXII always interpreting [ארבה] *Arbah*, by the ſame Word; conſequently the Writers of the New Teſtament may be ſuppoſed to have taken It in the ſame Signification. The Ακρίδες then, which St. *John* Baptiſt fed upon in the Wilderneſs, were theſe Locuſts; and provided their Appearances, in the Holy Land, were at the ſame Time I ſaw them in *Barbary*, It may be preſumed that St. *John* entered upon His Miſſion at that Seaſon.

Miſtaken for the Quail.

Ακρίδες not the Tops of Plants,

but Inſects.

The Scorpion.

The [*Ackrab* عقرب] Scorpion, in Conſideration of It's noxious Qualities, may claim the next Place after the Locuſt. Some of the *Species* are long and narrow, others of a rounder Shape, and larger; having each of them a Tail conſiſting of ſix Joynts. I never obſerved any that had ſeven, according to what hath been aſſerted by ſome antient Authors[7]. Thoſe on this ſide

1 *Lev.* 11. 22. 2 Viz. in Comment. Hiſt. Ethiopic. p. 185. &c. 3 *Exod.* 10. 13. *Numb.* 11. 31. 4 In hanc Sententiam (ſc. quod ἀκρίδες erant ἀκροδρύα vel ἄκρα δρύων vel ἀκρέμονες, ſive ἀκρώματα i. e. arborum, vel herbarum ſummitates) propenderunt *Athanaſ. Iſid. Euthym. Theophyl.* &c. vid. *Pol.* Synop. in *Mat.* 3. 4. & *Boch.* Hieroz. l. 4. cap. 7. 5 Ακρις παρὰ τὸ ἄκρας τῆς ἀσταχύων καὶ τῆς φυτῶν νέμεσθαι. Etymolog. Magn. جراد Je-rad, *The* Arabic *Name for theſe Inſects hath the ſame Signification; being derived from* جرد avulſit, detraxit: *ut folia de ramis* &c. vid. *Gol.* in voce. 6 *Ariſt.* Hiſt. Animal. l. 5. cap. 28. 7 Conſtat & ſeptena caudæ internodia ſæviora eſſe. *Plin.* l. 11. cap. 25. de Scorpionibus. Σκορπίων δὲ καὶ πλωτῶν καὶ ἀπτέρων, λέγεται πλῆθος, μεγέθει δὲ ἑπτὰ σφονδύλων. *Strab.* l. 17. Καί τι ἑπτὰ ἔχων σφονδύλους ὤφθη τις. *Ælian.* Hiſt. Anim. l. 6. cap. 20.

Mount

Mount *Atlas* are not very hurtful; for the Sting being only attended with a ſlight Fever, the Application of a little *Venice* Treacle quickly aſſwageth the Pain. But the Scorpions of *Zaab* and moſt other Parts of the *Sahara*, as they are generally larger in Body and of a much darker Complexion, ſo their Venom is proportionably malignant, and frequently attended with Death.

Of the ſame virulent Nature is the Bite of the *Boola-kaz*, a *Phalangium* of the *Sahara*, the *Rhax* probably which *Ælian*[1] obſerveth to be an Animal of theſe Parts. It is computed, that twenty or thirty Perſons dye every Year, by the Hurt received from this Animal and the *Leffah*. *The* Boola-kaz, *or* Rhax.

The Method of curing the Bite or Sting of theſe Creatures, is either immediately to burn or make a deep Inciſion upon the Part, or elſe to cut out a Piece of the contiguous Fleſh. Sometimes alſo the Patient lyeth buried quite up to his Head, in the hot Sands, or in Pits heated for that Purpoſe. When no great Danger is apprehended, then they only apply hot Aſhes, or the Powder of *Alhenna*, with two or three thin Slices of an Onion, tying them upon the Part affected, in the Nature of a Cataplaſm. I never heard that Oyl Olive was ever made uſe of, which being rubbed warm upon the Wound, has been lately found to be a *Specific* Remedy againſt the Bite (particularly) of the Viper. *The Remedy againſt the Sting of theſe Animals.*

If we except a firm and well taſted freſh water *Barbel*, with only two Appendages on the lower Jaw; the ſmall *Perch* of *Capſa*, with a turned-up Noſe and chequered Fins; a broad *Sea Feather*, and a ſmall *Polypus* of a circular Figure; there are few *Species* of Fiſh in theſe Seas but what have been long ago deſcribed by *Rondeletius*, and ſtill continue to be taken on the other Side of the *Mediterranean* Sea. A few Years ago an *Orca* or *Toothed* Whale of ſixty Foot long, was ſtranded under the Walls of *Algiers*; but this was looked upon as ſo great a Prodigy, that the *Algerines* were apprehenſive It might portend ſome direful Event to their Polity and Government. *The* Barbel. *The* Perch. *The* Sea-Feather. *The* Polypus. *An* Orca, *or* toothed Whale.

Among the *Cruſtaceous* Fiſhes, the firſt Place is to be given to the Lobſter, though It is in no great Plenty upon this Coaſt. But Shrimps and Prawns, a ſmall thin-ſhelled Crab, Cruſtaceous Fiſh. Lobſters. Shrimps. Prawns.

1 *Ælian.* Hiſt. Animal. l. 3. cap. 136.

like the broad footed one of *Rondeletius*, with the *Squilla lata* (or Sea Cray Fiſh) of the ſame Author, are brought every Day to the Shambles.

Sea Cray Fiſh.

Sea Eggs. The Sea Eggs or *Echini* are in great Numbers, but in little Variety. I have only ſeen three Kinds, one of which is of the *Pentaphylloid* or *Spatagus* Kind, very beautiful to look upon, but of no Uſe. The other two are more common, ſticking to every Rock we meet with. Each of them hath five Sutures, accompanied with ſeveral concentrick Rows of ſmall Knobs; whilſt each Knob ſupporteth a Prickle of an Inch long in the one *Species*, and of two Inches long in the other. The Roes, which lye between the Sutures, are the only Parts that are eaten; which, at the Time particularly of the Full Moon when they begin to be turgid, are, after being tempered with Pepper and Vinegar, eſteemed as no ſmall Dainty by theſe People.

The Roes of them eaten.

Shell Fiſh. Neither is there any great Variety or Plenty of Shell Fiſh produced upon the *Barbary* Coaſt. The *Exuviæ* indeed of a few *Species* of Whilks and Flithers, of the Sea Ear, the *Spondylus*, and a ſmooth ſhallow *Chama*, are what we commonly ſee lying upon the Shore: whilſt the greater Whilk or *Buccinum*, which is ſometimes eight or ten Inches long; a long narrow *Pectunculus*; the Muſcle of *Matthiolus*; the *Concha Veneris*; a large thin ampullaceous Whilk, the 18*th Species* of *Liſter*; and the long-noſed muricated one, the 20*th* of the ſame Author, may be reckoned among the Rarities. *Tunis* was formerly well ſupplyed with Oyſters from the Haven of *Bizerta*, but ſome copious Rains, which fell a few Years ago in this Neighbourhood, with the unuſual Torrents conſequent thereupon, are ſuppoſed, by making the Water too freſh, to have diminiſhed the Breed. The Bottoms likewiſe, not only of the ſeveral coaſting Veſſels of *Algiers*, but of others that continue any Time in the Harbour, are frequently covered with theſe Shell Fiſh; yet their Banks could never be diſcovered, though, they have been often carefully looked after. This Coaſt being no way remarkable for Banks of Sand, makes the Cockle a great Rarity; but Muſcles are every where common, being the ſame with thoſe we have in *England*, without being attended, as ours frequently are, with Crabs or *Cancelli*. However, provided

Oyſters.

The Muſcle.

vided the *Solitanna*, which *Varro* [1] tells us contained five Gallons, ſtill continued to be a Native of theſe Seas, It would make conſiderable Amends, as well for the Want of ſome, as for the Scarcity there is in ſeveral other *Species* of the teſtaceous Claſs of Fiſhes.

Theſe are the Obſervations, I have to offer, in Relation to the Animals of theſe Kingdoms: in the Courſe of which, ſome Perſons perhaps may be ſurprized, that they have been ſo very little, if at all entertained with an Account of ſuch ſtrange and wonderful Objects, as might be expected from This Country. Now, in Anſwer to this, it may be obſerved, that the natural, and ordinary Courſe of Things is much the ſame in *Barbary* as in other Places; each *Species*, as far as ever I could be informed, keeping inviolably to Itſelf. For, if we except the *Mule* and the *Kumrah*, (which are procreated from Animals under the Direction of Mankind, and therefore not ſo properly left to themſelves) few, I preſume, if any other Inſtances can be fairly urged in Favour of the old Obſervation, *That* Africa [2] *is always producing ſome new Monſter.*

Africa produceth few Monſters.

CHAP. III.

Of the Learning, Arts, Manufactures, Habits, Cuſtoms *&c. of the Inhabitants of theſe Kingdoms.*

THE liberal Arts and Sciences continue to be, as they have been for many Ages, in a low State and Condition among the *Mahometans*. Philoſophy, Phyſick, and Mathematicks, which a few Centuries ago, they had almoſt entirely to themſelves, are at preſent very little known among them. The roving and unſettled Life of the *Arabs*, and the perpetual Grievances the *Moors* meet with from the *Turks*, will not permit either of Them to enjoy that Liberty, Quiet, and Security, which have at all Times given Birth and Encourage-

Arts and Sciences little known or encouraged.

1 Ex *Africa* quæ vocantur *Solitannæ* (Cochleæ) ita magnæ ſunt, ut in eas 80 quadrantes conjici poſſunt. *Var.* de Re ruſtica. l. 13. cap. 14. 2 Λέγεται δέ πς παροιμία ὅτι ἀεί φέρει τι Λιβύη καινόν. *Ariſt.* Hiſt. Anim. l. 8. cap. 28. Ideo (ſc. propter inopiam aquarum ad paucos amnes congregantibus ſe feris) multiformes ibi animalium partus: varie fæminis cujuſque generis mares, aut vi aut voluptate miſcente. Unde etiam vulgare *Græciæ* dictum, SEMPER ALIQUID NOVI AFRICAM AFFERRE. *Plin.* l. 8. cap. 16.

ment to Learning. As for the *Turks*, they are generally of ſuch turbulent and reſtleſs Diſpoſitions, or elſe engage Themſelves ſo deep in Trade and in the Improvement of their Fortunes, that they have no Taſt at all for Learning, being wonderfully aſtoniſhed, as they have often told me, how the *Chriſtians* can take Delight, or ſpend ſo much of their Time and Money in ſuch empty Amuſements as Study and Speculation.

Their Method of Education. When the *Mooriſh* and *Turkiſh* Boys (for there is little or no Education among the *Bedoweens*) are about ſix Years of Age, they are ſent to School, where they learn to read, to write and repeat at the ſame Time. They make no Uſe of Paper, each Boy having a thin ſquare Board to write upon, which being only ſlightly daubed over with Whiting, may be wiped off or renewed at Pleaſure. After they have made ſome Progreſs in the *Coran*, the principal Book that is taught them, they are initiated, with the like Care, in the ſeveral Ceremonies and Devotions of their Religion; the Maſter receiving of each Boy for his Trouble and Attendance about a Penny a Week. When a Boy hath laudably acquitted himſelf in any Branch of theſe Inſtructions, he is forthwith decked out in the moſt ſumptuous Apparel, and being mounted upon a Horſe that is richly capariſoned, is conducted by his School-fellows, with *Huzza*'s, through the Streets; whilſt his Friends and Relations are already met together to congratulate his Parents, and to load him with Gifts. After they have been employed at School for three or four Years, they are removed to Trades, or enrolled in the Army; in attending which Occupations, there are very few of Them, except the [*Sanjacktars*] Enſigns of the Army, and thoſe who are employed in collecting the Tribute and Cuſtoms, but who quickly forget what they learnt in their Childhood.

Few Books read except the Coran. Beſides their *Coran* and ſome enthuſiaſtick Comments upon It, very few Books are read or enquired after by thoſe few Perſons, of riper Years, who have both Time and Leiſure for Study and Contemplation. All that Variety of Learning which they formerly either invented themſelves, or adopted into their own Language, may be reduced at preſent to a few Sheets of blundering Geography, or to ſome tireſome *Memoirs* of the Tranſactions of their own Times: for ſuch Branches of

Hiſtory

Hiſtory as are older than their Prophet, are a Medley only of *Romance* and Confuſion.

Upon my arrival at *Algiers*, I made It my Buſineſs to be acquainted with ſuch Perſons, as had the Character of being learned and curious; and though it is very difficult, (as well from their natural Shyneſs to Strangers, as from a particular Contempt they have for *Chriſtians*,) to cultivate any real Friendſhip among them, yet in a little Time, I could find the chief Aſtronomer, (who hath the Superintendance and Regulation of the Hours of Prayer) had not Trigonometry enough to project a Sun-Dial: that the whole Art of Navigation, as it is practiſed at *Algiers* and *Tunis*, conſiſted in nothing more, than what is called the pricking of a Chart and diſtinguiſhing the eight principal Points of the Compaſs. Even Chymiſtry, formerly the favourite Science of theſe People, is no farther applied at preſent, than to the diſtilling of Roſe-Water. I have rarely converſed with any of Their [*Tibeebs* طبيب] Phyſicians who were acquainted with *Raſis*, *Averroës* or others of their Compatriots. The *Spaniſh* Edition of *Dioſcorides* is chiefly ſtudied; though the Figures of the Plants and Animals are more conſulted than the Deſcriptions. The *Dey*'s *Tibeeb* (the *E-mim* [امام] or Preſident of the Phyſicians) once asked me whether the *Chriſtians* had ſuch an Author as *Boo-Kratt*[1] (ſo either out of Ignorance or Affectation they call *Hippocrates*;) adding, that He was the firſt of the *Arabian* [*Hackeems* حكما] Doctors, and lived a little before *Avicenna*.

Their Ignorance in Mathematicks, Phyſick &c.

After this general Account of the State of Learning and Education in this Country, it cannot be expected, that any Branch either of ſpeculative or practical Knowledge ſhould be ſtudied properly as an Art or Science. There are not indeed wanting ſeveral Perſons who preſcribe in Phyſick, play upon a Variety of Muſical Inſtruments, and are concerned in other Actions and Performances which ſeem at leaſt to ſuppoſe ſome Skill in Nature or Mathematicks; yet all This is learnt merely by Practice, long Habit and Cuſtom, aſſiſted for the moſt Part with great Strength of Memory and Quickneſs of Invention. For no Objection can be made againſt the natural Parts and Abilities of theſe People, which are certainly ſubtle and ingenious: only Time, Application and Encouragement are wanting to cultivate and improve them.

No Branch of Learning ſtudied as a Science.

1 i. e. *The Father of* Kratt, *ſuppoſed to be an* Arabian.

The Hiſtory of Phyſick. To give then a more particular Account of what Arts and Sciences are ſtill remaining in *Barbary*, I ſhall begin with the Hiſtory of Phyſick. And here It is to be obſerved (for the Want no Doubt of proper Perſons duly and methodically bred up to theſe Arts) that there are few if any of the more dangerous Caſes and Diſtempers, but ſuch as either prove mortal, or of a long Continuance. It is to be obſerved likewiſe, that few Perſons will admit either of Advice or Medicine, believing in ſtrict and abſolute Predeſtination; whilſt others, who are leſs ſuperſtitious, prevent the Aſſiſtance of both by their ill Conduct and Management; leaving all to the Strength of Nature, or elſe to *Magar-eah*, as they call Charms and Enchantments. The Hiſtory therefore of Phyſick will be expreſſed in a few Lines: for if we except the following Remedies, together with the conſtant Reſort that is made to the *Bagnio*'s in Diſtempers of all Qualities and Complexions, there is little beſides of general Uſe and Eſtabliſhment among them.

Their Remedies for the Rheumatiſm, Jaundice, Thus in Rheumatick and Pleuritick Caſes, it is uſual to make ſeveral Punctures, with a red hot Iron, upon the Part affected; which Operation is to be repeated according to the Strength of the Patient and the Violence of the Diſeaſe. A Decoction of the *Ground Pine*, or of the *Globularia Fruticoſa*, is the ordinary Medicine for Fevers: though I have known the common *Scabious* of this Country, taken either as a Salad, or in a ſtrong Decoction, to remove violent tertian and quartan Agues.

Feavers,

Flatulent Diſtempers, A Dram or two of the Root of [*Boruſtum*] the *Round Birthwort*, is an eſtabliſhed Remedy for the Cholick and other flatulent Diſtempers: as the Root of [*Bookoka*] *Ariſarum*, dryed and powdered, is for the Stone and Gravel. I once knew above a Pint of a glutinous Subſtance brought away, by the *Urethra*, from a young Boy of our Interpreter's, by only eating plentifully of the ordinary Bread of the *Bedoweens*, which is made of an equal Quantity of Barley or Wheat Flour, and the Roots of *Bookoka* dried in the Oven and powdered.

Stone,

Bloody Flux, One Dram of a dark coloured *Drop-Stone*, or the like Quantity of the Powder of the *Orobanche Mauritanica*, have been uſed with good Succeſs in ſtopping inveterate *Diarrhæas*.

Small Pox, Little elſe is obſerved in the Management of the Small Pox, than to keep the Patient moderately warm, giving

giving him now and then ſix or eight Grains of *Alkermes* in Honey, to throw out the Puſtules. They make uſe of freſh Butter to hinder the Pitting; and prevent the Ulcers from falling upon the Eyes by keeping their Lids conſtantly tinged with the Powder of Lead Oar. The Inoculation of them is performed by making a ſmall Wound, upon the fleſhy Part of the Hand, betwixt the Thumb and Fore-finger. The Perſon who is to undergo the Operation, receives the Infection from ſome Friend or Neighbour, who hath a favourable Kind, and who is intreated to ſell two or three of his Puſtules, for the ſame Number of Nuts, Comfits, or ſuch like Trifles. This they call the purchaſing of the Small Pox; and among the *Jews*, the Purchaſe alone, I was told, without Inoculation, was a ſufficient Preparative for the Infection. However It is in no great Repute in thoſe Parts of *Barbary* or the *Levant* where I have been; moſt People eſteem It to be a tempting of Providence and the ſoliciting a Diſtemper before Nature is diſpoſed to receive It. Accordingly they tell a Number of Stories to diſcourage the Practice; particularly of a beautiful young Lady, who purchaſed only a couple of Puſtules. It happened indeed She had no more than were paid for; but the Misfortune was, they fell upon Her Eyes, and She was blind by the Experiment.

The Inoculation *of them*

diſcouraged.

The *Arabs* attempt to heal all Simple and Gun-ſhot Wounds by pouring freſh Butter, almoſt boyling Hot, into the Part affected; and I have been credibly informed, that Numbers of Perſons have been cured by this Method. For aſſwaging Swellings, Bruiſes, Inflammations and Ailings of that Kind, the Leaves of the [*Opuntia*] *Prickly-Pear*, roaſted a quarter of an Hour in the Aſhes, and applyed as hot as poſſible to the Part affected, are, in this Climate, found to be very beneficial: they are noted alſo for ſuppurating and bringing Boils, Plague-Sores, and ſuch like Tumours to Maturity; and I have likewiſe known them ſucceſsfully applyed, without the leaſt Suſpicion of having any repelling Quality, in the Gout. In ſlight Wounds, Bruiſes and Inflamations, or elſe in order to harden and conſolidate the Parts, ſome Perſons take the Powder of the Leaves of *Alhennah*, and make it up, with warm Water, into a *Cataplaſm*. This, in being applyed, tinges the Skin with a tawny Orange Colour, which continueth for ſome Months;

Medicines *for* Gunſhot Wounds.

Swellings *and* Inflammations,

Boils,

Gout,

Slight Wounds,

nay, what is more ſurprizing, the Tincture paſſeth quickly, through the Pores, into the Blood, rendering the Urine in a Nights Time of a Saffron Colour. In green Wounds and ſome other of the above mentioned Caſes, the Leaves likewiſe of (*Madra-mam*) the *Virga aurea glutinoſa* have a good effect; whilſt the Root of (*Toufailet*) *Thapſia*, roaſted and applyed hot to the Hips, or made up into an Ointment, is reckoned a *Specific* Remedy in the *Sciatica*.

Sciatica.

No certain Rule either in preſcribing or taking theſe Medicines.

Theſe are ſome of the principal Medicines (دوا *Douwas* theſe People call them) that are made uſe of in this Country: in the preſcribing or taking of which, they obſerve no uniform Practice nor exact Proportion. For thoſe which regard external Caſes are ſometimes applyed ſo ſparingly, as if it was indifferent, both to the Patient and Phyſician, whether or no any Benefit was intended by them: whilſt others, in the ſame Caſe, act quite the contrary, ſuppoſing the larger the *Cataplaſm*, the ſpeedier the Cure. Neither is there much more Caution uſed in ſuch Medicines as are given inwardly: for a Handful, at Random, whether of dry or green Herbs, is the common Doſe; which, if taken in a Decoction, they uſually pound firſt in a Mortar, and then pour, at a Venture, half a Pint, a Pint or more of boyling hot Water upon it. Compound Medicines are very rare. The *Moors* indeed pretend to have received ſeveral, by Tradition, from their Anceſtors; but the few Ingredients, the Shops of their *Tibeebs* are furniſhed with, to anſwer ſuch Preſcriptions, together with their great Reſervedneſs in converſing with them upon this Subject, appear to be ſtrong Suſpicions, that They are no better verſed in the *Materia medica* than the *Arabs*. The only Preſcription of this Kind that I have met with, is aſcribed to a famous *Marabbutt* of theirs, *Seedy Mahomet Zerôke*, who recommends it in this Manner. "The Lives of us all are in "the Hands of God, and when it is written, we muſt die. "However it has pleaſed God to ſave many Perſons from the "Plague, by taking every Morning, while the Infection rag- "eth, one Pill or two of the following Compoſition. Viz. Of "*Myrrh* 2 Parts, *Saffron* 1 Part, *Aloes* 2 Parts, *Syrop of Myrtle* "*Berries* Q. S.

Seedy Mahomet Zerôke's *Remedy againſt the Plague.*

Neither

Neither are theſe People much more converſant in any of the Branches of Mathematicks. For in the firſt Place they are altogether Strangers to the ſpeculative and abſtracted Parts of them. Even ſuch Quadrants, Aſtrolabes, and other Mathematical Inſtruments of their Anceſtors, as have eſcaped the Injuries of Time, are looked upon rather as Curioſities, than conſulted as uſeful Inventions. Beſides ſeveral of theſe Quadrants, deſigned chiefly for taking Altitudes, I once ſaw one at *Tozer* in, what we call, *Oughtred*'s Projection, well executed and of a Foot *Radius*. We are alſo ſometimes favoured with a Sight of their *Kalendars*, (all of Them likewiſe the Works of former Ages) wherein the Sun's Place, the ſemidiurnal and nocturnal Arch, the Length of the Twilight, with the ſeveral Hours of Prayer for each Day in the Month, are calculated to a Minute and beautifully inſerted in proper Columns. But theſe again are as little conſulted, as the Inſtruments; for in Caſe the Cloudineſs of the Weather will not permit them to adjuſt their ſmall and greater Hour-Glaſſes, to ſome inaccurate Meridian Lines they have made for that Purpoſe, the Times of Devotion, which ſhould be punctual to a Minute, are left intirely to the Will and Pleaſure of their (*Mwezzims*) Cryers; no other Methods being ſtudied for the Menſuration of Time; and publick Clocks, from the great Averſion perhaps the *Mahometans* have to Bells, not being allowed of in this Country.

Theſe People ſtrangers to Mathematicks,

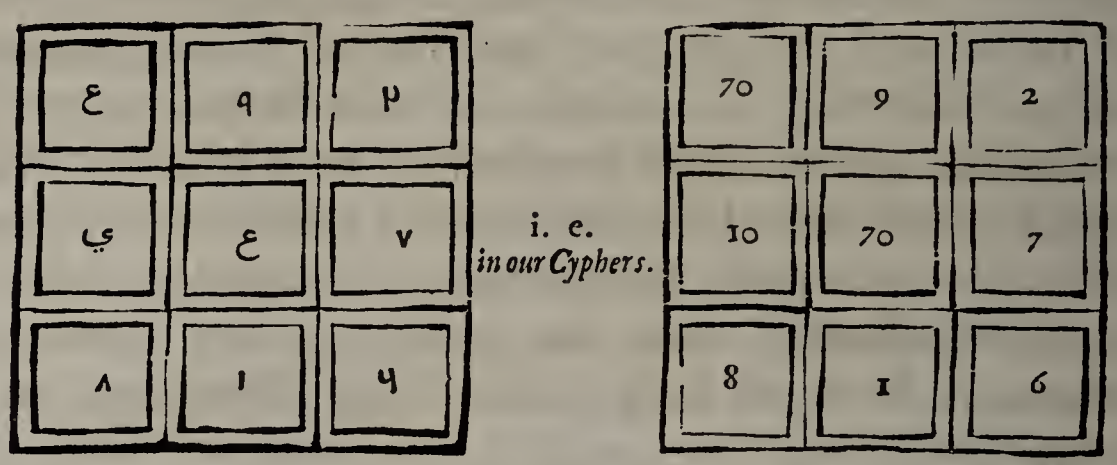
and to the Uſe of Inſtruments, *&c.*

Nay not even the firſt Operations, in either Numeral *Arithmetick* or *Algebra*, are known to one Perſon in twenty thouſand, notwithſtanding their Fore-fathers, if we may judge from the Name [1], ſeem to have been the Inventors of the one, as they have given to all *Europe* the Characters [2] of the other. However the Merchants, beſides being frequently very dextrous in the Addition and Subſtraction of large Sums by Memory, have a ſingular Method of Numeration, by putting their Hands into each others Sleeve, and there, touching one another with this or that Finger, or with ſuch a particular Joynt of It, (each of them denoting a determined Sum or

Few Perſons converſant in Arithmetick.

1 جبر *Jabar* eſt Reductio partium ad totum, ſeu fractionum ad integritatem. *Et hinc* Algebra *nomen habet.* Gol. 2 *Our Numbers,* viz. 1. 2. 3. 4. 5. 6. 7. 8. 9. 0. *being borrowed from the* Arabian ١ ٢ ٣ ٤ ٥ ٦ ٧ ٨ ٩ ٠ *which were Originally from the* Indians. Vid. *Bernardi* Tab. Literat. Seriem VII.

Number) will tranſact Affairs of the greateſt Value, without ſpeaking to one another, or letting the Standers by into the Secret. Yet ſtill of a much more extraordinary Nature, provided we could be equally aſſured of the Truth of It, is the Knowledge, which the *Thalebs*[1] of this Country are ſuppoſed to have in Numbers. For they pretend to ſuch a powerful Inſight into the Nature and Quality of them, that by differently joyning and combining them, they can bring to Light a Variety of Secrets, excite as well as break the Force of Charms, and perform a thouſand Tricks of the like Nature. The following *Diagram*, called [حرز المبارك *Haraz el Mabârak*] *The Bleſſed Amulet*[2], is one of theſe Numeral Combinations, which, when hung about the Neck, is ſaid to procure the Favour of Princes, to inſpire Courage, intimidate an Enemy, prevent Diſtempers or whatever elſe is hurtful and injurious to the Perſon who bears It.



The Muſick of *the* Arabs.

It hath been already obſerved, that theſe People play upon ſeveral Inſtruments of Muſick: but as they do not write down their Compoſitions, nor aim at any Contraſt or Variety of Parts, it may be diſputed, whether even This Branch of the Mathematicks is to be conſidered as a Science among them. For the Muſick of the *Bedoweens* rarely conſiſts of more than one Strain, ſuitable to their homely Inſtruments, and to their ſimple Invention. The *Arabebbah*, as they call the Bladder and String, is in the higheſt Vogue and doubtleſs of great An-

The Arabebbah.

1 Or *Thulbys* (V. Not. p. 80.) Studioſi ſapientiæ, *from* طلب quæſivit. Vid. *Gol.*

2 *Theſe Letters* {א. מ. ת. / מ. אר. ץ. / ת. צ. מח.} *which* Menaſſeh ben Iſrael *inſerts before his Treatiſe* (De Reſurrectione Mortuorum) *were probably another of theſe Charms.*

tiquity

tiquity; as is alſo the *Gaſpah*, which is only a common Reed, open at each End, having the Side of It bored, with three or more Holes, according to the Ability of the Perſon who is to touch It: though the Compaſs of their Tunes rarely or ever exceeds an *Octave*. Yet ſometimes, even in this Simplicity of Harmony, they obſerve ſomething of Method and Ceremony. For in their Hiſtorical *Cantata*'s [1] eſpecially, they have their Preludes and Symphonies; each *Stanza* being introduced with a Flouriſh from the *Arabebbah*, while the Narration Itſelf is accompanied with the ſofteſt Touches, they are able to make, upon the *Gaſpah*. The *Tarr*, another of their Inſtruments, is made like a Sive, conſiſting (as *Iſidore* [2] deſcribeth the *Tympanum*) of a thin Rim or Hoop of Wood, with a Skin of Parchment ſtretched over the Top of It. This ſerves for the Baſs in all their Conſorts, which they accordingly touch very artfully with their Fingers, and the Knuckles or Palms [3] of their Hands, as the Time and Meaſure require, or as Force and Softneſs are to be communicated to the ſeveral Parts of the Performance. The *Tarr* is undoubtedly the *Tympanum* of the Antients, which appears, as well from the general Uſe of It all over *Barbary*, *Egypt* and the *Levant*, as from the Method of playing upon It, and the Figure of the Inſtrument Itſelf, being exactly of the ſame Faſhion with what we find in the Hands of *Cybele* and the *Bacchanals* among the *Baſſo Relievo*'s and Statues of the Antients.

The Gaſpah.

The Tarr, *or* Tympanum.

But the Muſick of the *Moors* is more artful and melodious. For moſt of their Tunes are lively and pleaſant; and if the Account be true, (which I have often heard ſeriouſly affirmed, but could never ſee a Proof of) that the Flowers [4] of *Mullein* and *Mothwort*, will fall from their Stalks, at the playing of their *Mizmoune*, they have ſomething to boaſt of, which our modern Muſick doth not pretend to. They have alſo a much greater Variety of Inſtruments than the *Arabs*; for beſides

The Mooriſh *Muſick and Inſtruments.*

1 *The Strolling* Bedoweens (*like the antient* ΑΟΙΔΟΙ *or* Rhapſodiſts) *are chiefly converſant in this ſort of Muſick, who after they have got together a Crowd and placed them in a Circle, begin to chant over the memorable Actions of their Prophet* &c. *or elſe laying before them the Plans of* Mecca, Medina *&c. flouriſh over, in like manner, their ſeveral Deſcriptions.* 2 *Tympanum* eſt pellis vel corium ligno ex una parte extenſum. Eſt enim pars media Symphoniæ in ſimilitudinem cribri. *Tympanum* autem dictum, quod medium eſt. *Iſid.* Orig. l. 3. cap. 21.

3 *Tympana tenſa tonant Palmis* & Cymbala circum
Concava. *Lucret.* l. 2. l. 618.

4 *Something like this is mentioned by* Ovid.
Ilicibus glandes, cantataque vitibus uva
Decidit. *Ovid.* l. 3. Amor. El. 7. l. 33.

The Rebebb. ſeveral Sorts of Flutes and Hautboys, they have the *Rebebb*, a Violin of two Strings, which is played upon with a Bow: *The* A-oude. the *A-oude*[1], a Baſs double ſtringed Lute, bigger than our Viol, which is touched with a *Plectrum*; with ſeveral ſmaller *Gittars* (or *Quetaras*[2] according to their Pronunciation,) of different Sizes, each of them tuned an *Octave* higher than another. They have alſo improved the *Tarr* of the *Bedoweens*, by ſuſpending looſely, upon Pieces of Wire, in the Rim of It, ſeveral Pairs of thin hollow braſs Plates, which, claſhing againſt each other in the ſeveral Strokes and Vibrations given to the Parchment, form a clinking but regular Kind of Noiſe, which filleth up thoſe little Vacancies of Sound, that would otherwiſe be unavoidable in theſe Conſorts. Yet notwithſtanding this Multiplicity of Inſtruments, and that they learn all by Ear, paſſing quickly from one Meaſure to another, and haſtening the Time, (as the Muſicians term it) in them all; yet there is always great Uniformity and Exactneſs obſerved throughout all their Performances. I have often obſerved twenty or thirty Perſons together, proceed, in this manner, from one Air to another, during the Space of a whole Night, (the uſual Time of their Entertainments,) without making the leaſt Blunder or Heſitation.

The Turkiſh *Muſick* &c. Neither ſhould I omit the *Turkiſh* Muſick, which is inferiour indeed to the *Mooriſh* in Life and Sprightlineſs, yet is ſtill ſomewhat more compounded than that of the *Bedoweens*. The *Turks* have been generally a proſperous and thriving People, diſtinguiſhing Themſelves ſometimes by brisk and chearful Tempers; yet there is a certain mournful and melancholy Turn, which runs through all their Compoſitions. We may account for It perhaps from that long Intercourſe and Converſation, which they have had with their *Grecian* Subjects, whoſe Airs, for the moſt Part, are doleful and ſerious, like thoſe of a neighbouring Nation, inſpiring in the Hearer Penſiveneſs and Sorrow; which, as I have ſomewhere read, hanging upon the Minds, cannot fail of being communicated to the Muſick of Perſons in Diſtreſs and Captivity. They chiefly make uſe of two Inſtruments; whereof the one is like a long necked Kitt,

1 عود A-oude, *from whence the* Spaniſh Laud *or* Laut, *and our* Lute, *ſuppoſed by* Bochart (Hieroz. 1. l. 4. cap. 8.) *to be the* Χέλυς *or* Teſtudo *of the Antients.* 2 *The ſame Word and Inſtrument no doubt with the antient* Cithara.

played

played upon like the *Rebebb:* the other, which is in the Faſhion of our *Dulcimer*, with Braſs Strings, is touched ſometimes with the Fingers, ſometimes with two ſmall Sticks, or elſe with a *Plectrum.*

The Muſick of their Baſhaws &c.

But the want of Inſtruments in the private Muſick of the *Turks*, is amply made up in That of their *Beys* and *Baſhaws.* For here (as in ſome of the eaſtern Ceremonies of old [1],) are Inſtruments without Number; Flutes, Hautboys and Trumpets; Drums and Kettle Drums; beſides a Number and Variety of Cymbals, which they beat [2], at certain Intervals, one againſt another, thereby rendring a ſhrill and jarring, but martial Sound, ſuch as, we may ſuppoſe, was made by the *Corybantes* &c. in the Ceremonies of *Cybele* [3] &c. Here the Time is more haſtened than in the *Mooriſh* Muſick, the ſame Note, which, in the Beginning, was held out the Time of a *Minim*, being in the Concluſion, quicker than a *Semiquaver.* I had not Art enough to note down any of theſe Airs: but in the following Page, there are ſome *Specimens* of the other Kinds of Muſick.

1 *As in* Dan. 3. 5. *where we have mentioned the* Cornet, Flute, Harpe, Sackbut, Pſalterie, Dulcimer, *and all kinds of Muſick.*

2 Cymbala dant flictu Sonitum. *Auſon.* ad Paulin. Ep. 25. l. 20.
Pulſarent æribus æra. *Lucret.* l. 2. l. 634.
Æraque tinnitus ære repulſa dabant. *Ovid.* Faſt. l. 4. l. 182.
——Non acuta
Sic geminant *Corybantes* æra. *Horat.* Lib. 1. Od. 16. l. 7.
Gemina æra ſonant Idæaque terga. *Stat.* Theb. 8. 221.
Χαλκὸς δίζυξ. *Nonn.* in Dionyſ.

3 Tinnituſque cie & Matris quate Cymbala circum. *Virg.* Georg. 4. l. 64. (*Matris Cymbala*) quæ in ejus tutela ſunt, ideo quod ſimilia ſunt hemiciclis cæli, quibus cingitur terra, quæ eſt Mater deorum. *Servius* in locum.

Sancta Deum genitrix, tinnitibus æthera pulſis
Æris, & inflati complevit murmure buxi. *Ovid.* Met. 14. l. 537.
Tympana vos, buxuſque vocat Berecynthia Matris
Idææ. *Virg.* Æn. 9. l. 619.

Ταυτὴν (Cybelen) παρεισάγεσι τυμπάνοις καὶ κυμβάλοις καὶ κερατίνοις ἢ λαμπαδηφορείαις χαίρουσαν. *Phurnut.* de Natura Deorum. p. 8. Ed. *Cant.*

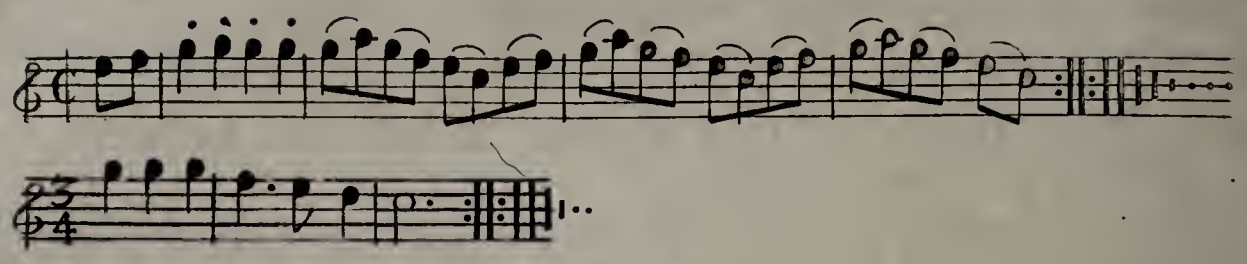
Σοὶ μὲ καταρχὰ Μῆτερ, πάρα
Μεγάλοι ἕβμβοι κυμβάλων. *Pind.* apud *Strab.* l. 10.

——— Attonitæ cum furta parentis
Ærea pulſantes mendaci *Cymbala* dextra,
Vagitus pueri (*Jovis infantis*) patrias ne tangeret aures,
Dictæi exercent Dominæ famuli *Corybantes. Arat.* Phænom. interp. *Germ.* p. 2. l. 15.

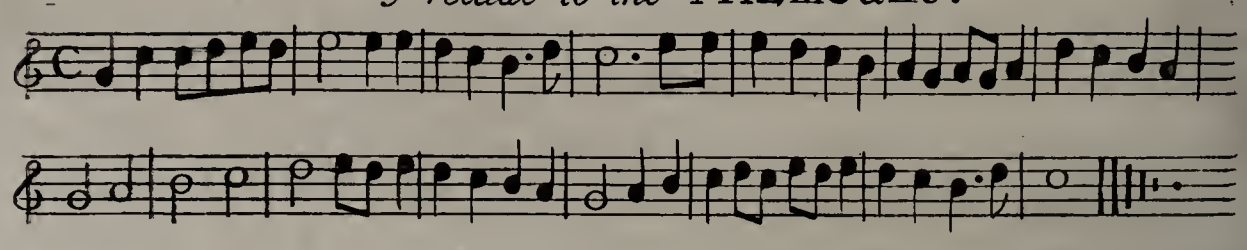
Βυρσότονον κύκλωμα τόδε
Μοὶ Κορύβαντες εὗρον. *Eurip.* in Bacch. l. 125.

Καὶ αὐτοὶ οἱ Ινδοὶ (ſc. μνῆμα Διονύσε ἢ στρατηλασίης) ὑπὸ τυμπάνων τε καὶ ἅμα κυμβάλων στελλόμενοι ἐς τὰς μάχας. *Arriani* Lib. Rerum Indicarum p. 172. *Hen. Steph.* Edit. 1575. Καὶ θεὸς σέβειν ἐδίδαξε Διόνυσος ἄλλές τε, καὶ μάλιστα ἑωυτὸν, κυμβαλίζοντας, καὶ τυμπανίζοντας. ** ὥστε καὶ ἐς Αλέξανδρον ἔτι ὑπὸ κυμβάλων τε καὶ τυμπάνων ἐς τὰς μάχας καθίσασθαι. *Idem.* p. 173.

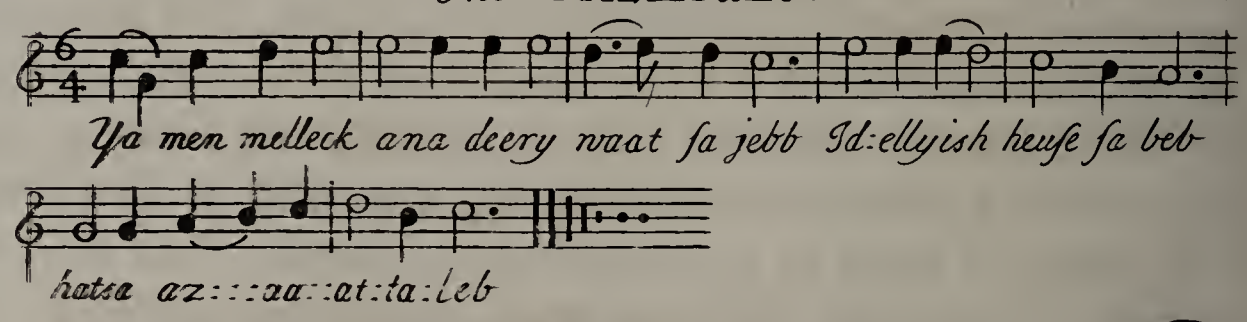
The Bedoween *Airs.*



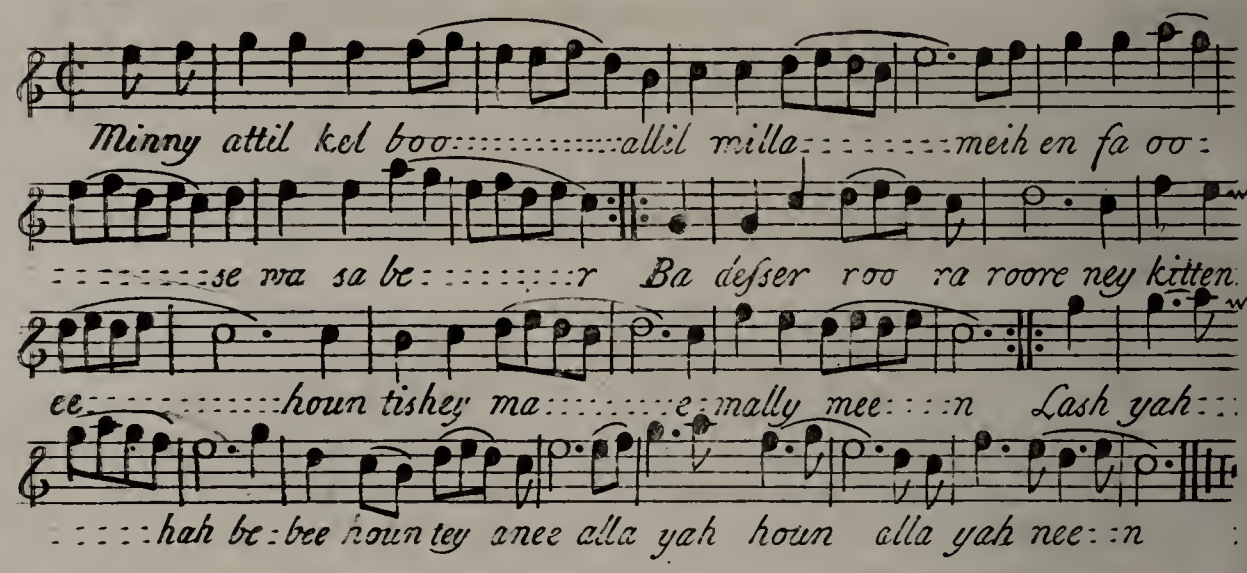
Prelude to the Mizmoune.



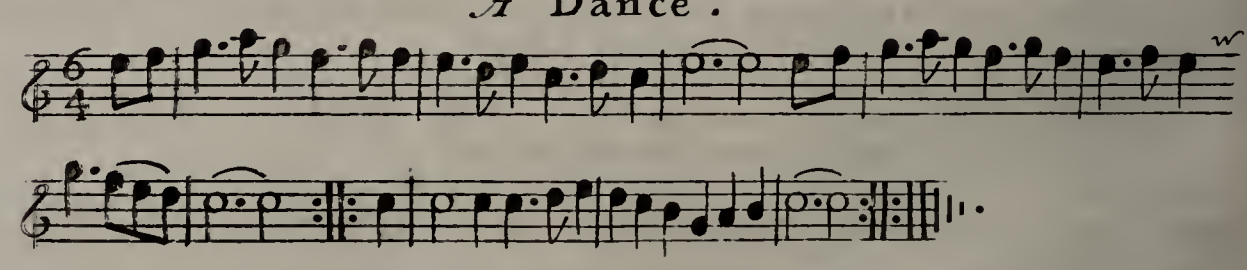
The Mizmoune.



The Mooriſh *Airs.*

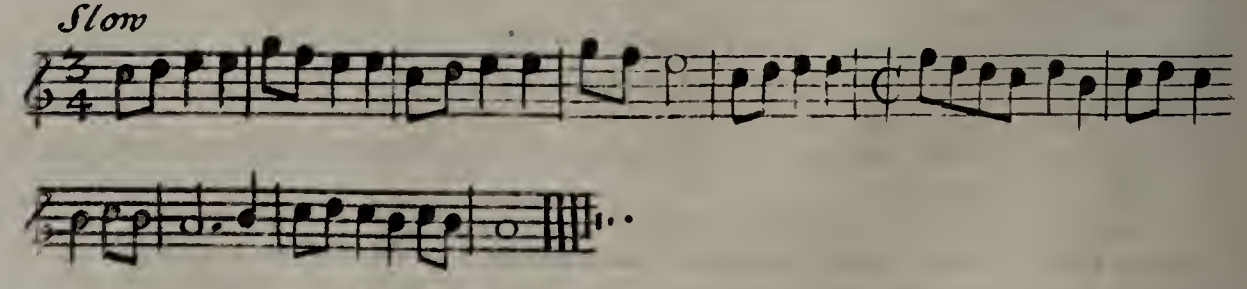


A Dance.



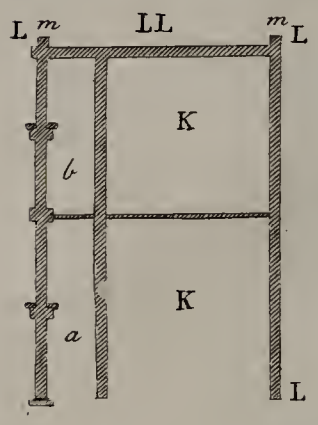
Slow

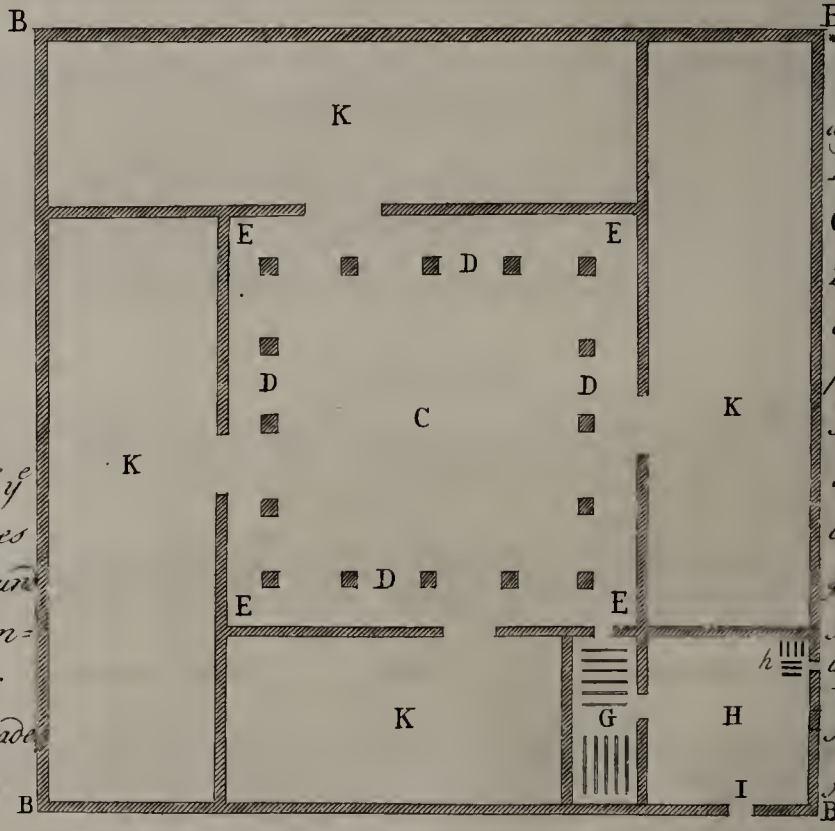
A Turkiſh *Air.*



But







AA. *The upright view of y^e Inside of one of the Houses in Barbary.* B. *The Ground Plan, (the Scale being contracted.)* C. *The Area or woost el Dar.* D. *The Colonade* E. *The Cloyster; above* * *which, in Houses of two Stories, there is a Gallery, of the like Fashion.* F. *The Doors.* G. *The Stair-Case.* H. *The Porch, over which the Olee is usually placed, with it's privy* Stair-Case, *h, leading into y^e Porch, or into the Street i.* I. *The great Door into the Street.* K. *The Chambers.* L. *A perpendicular Section of y^e House; shewing y^e Cloyster &* Gallery; *the Chambers* K; *the Terrace* LL; *the Parapet Walls m. m.* O. *Denotes that part of y^e Walls, w^ch are usually adorned w^th painted Tiles.* P. *The Windows.* Q. *The Ballustrade of y^e Gallery.* RR *Lattices & other Devices in* Mosaick *work.*

To the Reverend ROBERT THISTLETHWAITE
D. D. Warden of Wadham College, Oxford.

But the Art, wherein the *Moors* (eſpecially) are the moſt converſant, is Architecture: though, as Room and Convenience are the only Points regarded in their Plans, the [معلم] *Mallums* (as they call thoſe Perſons who are skilled in the deſigning and executing of them) are to be conſidered rather as Maſters of a Craft or Trade, than of a Science or Liberal Profeſſion. However as there is a near Relation betwixt the Buildings of this Country and thoſe that are occaſionally mentioned in the H. Scriptures, it may be preſumed, that a particular Account of the Structure and Contrivance of the one, will not a little contribute to the clearing up ſuch Doubts and Difficulties as have ariſen, from not rightly comprehending the Faſhion of the other.

Their Skill in Architecture.

Now the Method of building, both in *Barbary* and the *Levant*, ſeems to have continued the ſame, from the earlieſt Ages, without the leaſt Alteration or Improvement. Large Doors, ſpacious Chambers, Marble Pavements, cloyſtered Courts, with Fountains ſometimes playing in the Midſt, are certainly Conveniencies very well adapted to the Circumſtances of theſe Climates, where the Summer Heats are generally ſo intenſe. Add to this, that the Jealouſie, which is commonly to be met with in Maſters of Families, is hereby leſs apt to be alarmed, whilſt all the Windows open into private Courts, if we except ſometimes a latticed Window or Balcony towards the Street. It is during the Celebration only of ſome *Zeenah* [زينه] or publick Feſtival, that theſe Houſes and their latticed Windows and Balconies are left open. For this being a Time of great Liberty, Revelling and Extravagance, each Family is ambitious of adorning both the inſide and the outſide of their Houſes with the richeſt Part of their Furniture: whilſt Crowds of both Sexes, dreſſed out in their beſt Apparel and laying aſide all Modeſty, Ceremony and Reſtraint, go in and out where they pleaſe. The Account we have in the 2 Book of *Kings* (9.30.) of *Jezebel's painting her Face and tiring her Head and looking out at a Window*, upon *Jehu*'s Publick Entrance into *Jezreel*, gives us a lively *Idea* of an Eaſtern Lady at one of theſe Solemnities.

The Faſhion of the Houſes in Barbary *and the* Levant.

If we quit then the Streets of theſe Cities, (which are uſually narrow, with ſometimes a Range of Shops on each Side) and enter into any of the principal Houſes, we ſhall firſt paſs

The Porch.

through a Porch or Gate-Way, with Benches on each Side, where the Maſter of the Family receiveth Viſits and diſpatcheth His Buſineſs; few Perſons, not even the neareſt Relations, having Admiſſion any further, except upon extraordinary Occaſions. From hence we are received into the Court, which lying open to the Weather, is, according to the Ability of the Owner, paved with Marble or ſuch proper Materials, as will immediately carry off the Water. There is ſomething very analogous betwixt This open Space in the *Mooriſh* Buildings, and the *Impluvium*[1] or *Cava Ædium* of the *Roman* Architecture; both of Them being alike expoſed to the Weather and giving Light to the Houſe. When much People are to be admitted, as upon the Celebration of a Marriage, the Circumciſing of a Child or Occaſions of the like Nature, the Company is rarely or never received into one of the Chambers, but into the Court, which is ſtrewed accordingly with Mats and Carpets for their more commodious Entertainment. Now as this Part of the Houſe is always allotted for the Reception of large Companies, being alſo called [الوسط *El Wooſt*] *The Middle* of the Houſe, and ſo far litterally anſwering to the τὸ μέσον of St. *Luke*, it is probable that the Place, where our Saviour and the Apoſtles were frequently accuſtomed to give their Inſtructions, might have been in the like Situation.

The Court.

The Cava Ædium,

and τὸ μέσον *of St.* Luke 5. 19.

It is uſual in the Summer Seaſon, and upon all Occaſions, when a large Company is to be received, to have the Court ſheltred from the Heat or Inclemency of the Weather, by a *Velum*[2], *Umbrella* or Veil, as I ſhall call It, which, being expanded upon Ropes from one Side of the Parapet Wall to the other, may be folded or unfolded at Pleaſure. The Pſalmiſt ſeems to allude to ſome Covering of this Kind in that beautiful Expreſſion, of *ſpreading out the Heavens like a Curtain*[3].

The Court ſhaded by a Veil,

The Court is for the moſt Part ſurrounded with a Cloyſter; as the *Cava Ædium* of the *Romans* was with a *Periſtylium*

and ſurrounded with a Cloyſter.

1 Si relictum erat in medio domus ut lucem caperet, deorſum quo impluebat, *Impluvium* dicitur. *Varro* de Ling. Lat. l. 4. §. 33. *Impluvium* locus ſine tecto in ædibus, quo impluere imber in domum poſſit. *Aſcon. Pedan.* Not. in *Cicer.* Orat. 1. in Verrem c. 56. Sub divo, quod *Impluvium* dicitur. *Serv.* Not. in *Virg.* Æn. 11. v. 512. *Atria* ædificij genus fuere, continens *mediam aream*, in quam ex omni tecto pluvia recipitur, columnis quadrifariam per ſingulos angulos diſpoſitis & Epiſtilijs. *Alexand.* ab *Alexandro* Genial. D. l. 3. cap. 6. Præter *Veſtibula* fuere *cava ædium & periſtylia* in quæ quiſque ſuo jure non vocatus admittebatur. *Id.* lib. 5. cap. 24. 2 *This is the ſame with the* Arab. سراتق *which is interpreted*, Velum, aut quid ſimile, quod obtenditur atrio domus, ſeu *Cavædio*. Vid. *Gol.* in voce. 3 *The ſame Expreſſion we have in the Prophet* Iſaiah 40. 22.

or

or *Colonnade*; over which, when the Houſe hath one or more Stories, (and I have ſeen Them with two or three) there is a Gallery erected, of the ſame Dimenſions with the Cloyſter, having a Balluſtrade, or elſe a Piece of carved or latticed Work going round about It. From the Cloyſter and Gallery, we are conducted into large ſpacious Chambers, of the ſame Length with the Court, but ſeldom or never communicating with one another. One of them frequently ſerveth a whole Family, particularly when a Father indulgeth his married Children to live with him; or when ſeveral Perſons joyn in the Rent of one Houſe. From whence it is, that the Cities of theſe Countries are ſo exceedingly populous, and that ſuch Numbers of People are always ſwept away by the Plague. A Mixture of Families of this Kind ſeems to be ſpoken of by *Maimonides*, as he is quoted by Dr. *Lightfoot*[1] upon 1 *Cor.* x. 16. *The Chambers.*

In Houſes of better Faſhion, theſe Chambers are hung with Velvet or Damask from the Middle of the Wall downwards: the reſt is adorned with the moſt ingenious Wreathings and Devices in *Stucco* and Fret-Work. The Cieling is generally of Wainſcott, either very artfully painted, or elſe thrown into a Variety of Pannels, with gilded Mouldings and Scrolls of their *Coran* intermixed. The Prophet *Jeremiah* 22. 14. exclaimeth againſt ſome of the Eaſtern Houſes that *were cieled with Cedar, and painted with Vermilion.* The Floors are laid with painted Tiles or Plaiſter of *Terrace*; but the Eaſtern Nations making no uſe of Chairs, (either ſitting croſs-legged, or lying at length upon theſe Floors,) they have them conſtantly ſpread over with Carpets, which ſometimes are moſt beautifully deſigned, and of the richeſt Materials. For their further Eaſe likewiſe and Convenience, there is a Row of Damask or Velvet Bolſters, ranged along each Side of the Floor: an Indulgence that ſeems to be alluded to by *the ſowing of Pillows to Arm-holes*, as we have It expreſſed by the Prophet *The Furniture of them.* *The Cieling.* *The Floor.*

1 "*Solomon* appointed that each Place be appropriated to one Man there where there is "a Diviſion into diverſe Habitations, and each of the Inhabitants receive there a Place "proper to himſelf, and ſome Place alſo is left there common to all, ſo that all have an "equal Right to It, as a Court belonging to many Houſes *&c.* (עירוב) The conſorting "together, which thoſe that dwell among themſelves in the ſame Court, make, (is called "עירובי חצרות κοινωνία) The Communion of Courts. And that conſorting together which "they make that dwell among themſelves in the ſame Walk or Entry, or which Citizens of "the ſame City make among themſelves is called (שיתוף) participating together."

Their Beds. *Ezekiel* (13. 18. and 20). At one End of each Chamber, there is a little Gallery, raiſed four or five Foot above the Floor, with a Balluſtrade in the Front of It. Here They place their Beds; a Situation frequently alluded to in the H. Scriptures[1].

The Stairs. The Stairs are ſometimes placed in the Porch, ſometimes at the Entrance into the Court. When there is one or more Stories, they are afterwards continued, through one Corner or other of the Gallery to the Top of the Houſe, whither they conduct us through a Door, that is conſtantly kept ſhut to prevent the domeſtick Animals from ſpoiling the *Terrace*, and thereby the Water which falls from thence into the Ciſterns

The Doors. below the Court. This Door, like moſt others we meet with in theſe Countries, is hung, not with Hinges, but by having the Jamb formed at each End into an Axle Tree or Pivot; whereof the uppermoſt, which is the longeſt, is to be received into a correſpondent Socket in the Lintel, whilſt the other falls into a Cavity of the like Faſhion in the Threſhold. The Stone Door taken Notice of by Mr. *Maundrel*[2], in His Deſcription of the Royal Sepulchres at *Jeruſalem*, is exactly of this Faſhion.

No Stairs upon the Outſide of their Houſes. I do not remember ever to have obſerved the Stair Caſe conducted along the outſide of the Houſe; neither indeed will the Contiguity and Relation, which the Houſes bear to the Street, and to each other, (excluſive of the ſuppoſed Privacy of Them) admit of any ſuch Contrivance. However we may go up or come down them, by the Stair-Caſe I have deſcribed, without entring into any of the Offices or Apartments, and conſequently without interfering with the Buſineſs of the Houſe; which will be explanatory enough of (*Mat.* 24. 17.) *Let him that is upon the Houſe Top not come down to take any Thing out of the Houſe*, provided the Action there recorded requireth any ſuch Interpretation.

The Tops of the Houſes flat. The Top of the Houſe, which is always flat, is covered with a ſtrong Plaiſter of *Terrace*; from whence, in the *Frank* Language, It hath attained the Name of *The Terrace*; a Word made uſe of likewiſe in ſeveral Parts of theſe Countries. It is ſurrounded by two Walls; the outermoſt whereof is partly

1 *Thou wenteſt up to thy Fathers Bed— to my Couch.* Gen. 49. 4. *Thou ſhalt not come down from that Bed on which thou art gone up.* 2 Kings 1. 6. and 16. *I will not go up into my Bed.* Pſal. 132. 3. 2 Vid. *Maundrel's* Journey from *Aleppo* to *Jeruſalem.* p. 77. Ed. *Ox.* 1707.

built

built over the Street, partly maketh the Partition with the contiguous *Terraces*, being frequently ſo low that one may eaſily climb over It. The other, or the Parapet Wall, as we may call It, hangeth immediately over the Court, being always Breaſt high, and anſwereth to the מעקה (Vulg. *Lorica*,) which we render *the Battlements* in the H. Scriptures [1]. Inſtead of this Parapet Wall, ſome *Terraces* are guarded, in the ſame manner the Galleries are, with Balluſtrades only or Latticed-Work: in which Faſhion probably, as the Name ſeems to import, was the [שבכה,] Net or *Lattice*, as we render it, that *Ahaziah* (2 *Kings* 1. 2.) might be careleſly leaning over, when he fell down from thence into the Court. For upon theſe *Terraces*, ſeveral Offices of the Family are performed; ſuch as the drying of Linnen; preparing of Figs and Raiſins; where likewiſe they enjoy the cool refreſhing Breezes of the Evening [2]; converſe with one another and offer up their Devotions [3]. When one of theſe Cities is built upon a Plat of level Ground, we can paſs from one End of It to another, along the Tops of the Houſes, without coming down into the Street.

The Parapet Wall.

Such is the Manner and Contrivance in general of the Eaſtern Houſes. And if it may be preſumed that our Saviour, at the healing of the *Paralytic*, was preaching in an Houſe of this Faſhion, we may, by attending only to the Structure of It, give no ſmall Light to one Circumſtance of that Hiſtory, which hath lately given great Offence to ſome Perſons. For among other pretended Difficulties and Abſurdities relating to this Fact, it hath been urged [4], that "as *the uncovering* or *breaking up of the Roof*, Mar. 2. 4. or *the letting a Perſon down through it*, Luk. 5. 19. ſuppoſes the breaking up of Tiles, Spars, Rafters &c. ſo it was well," (as the Author goes on in his ludicrous Manner,) "if *Jeſus* and his Diſciples eſcaped with only a broken Pate, by the falling of the Tiles, and if the reſt were not ſmothered with Duſt." But that nothing of

The Caſe of the Paralytic *explained.*

1 *When thou buildeſt a new Houſe, then thou ſhalt make a* Battlement [מעקה] *for thy Roof, that thou bring not blood upon thine Houſe, if any Man fall from thence.* Deut. 22. 8. עקה inde מעקה, quod ſecundum *Rabbi David* in libro Radicum, erat Ædificium quod faciebant in circuitu tecti (i. partis ſuperioris domus quæ erat plana) ne quis inde caderet: & erat altitudinis decem שמחים (i. palmarum) quæ eſt menſura quatuor digitorum ſuper ſe poſitorum vel amplius. v. *Pagn.* Lex. 2 *And it came to paſs in an evening Tide, that David roſe from off his Bed, and walked upon the Roof of the Kings Houſe.* 2 Sam. xi. 2. *So they ſpread Abſolom a Tent upon the Top of the Houſe.* V. xvi. 22. *Samuel communed with Saul upon the Top of the Houſe.* 1 Sam. ix. 25. *Samuel called Saul to the Top of the Houſe.* V. 26. 3 *They that worſhip the Hoſt of Heaven upon the Houſe Top.* Zeph. 1. 5. *Peter went up upon the Houſe Top to pray.* Acts 10. 9. 4 Vid. *Woolſton's* 4 Diſc. p. 57.

this Nature happened, will appear probable from a different Conſtruction that may be put upon the Words in the Original. For it may be obſerved with Relation to the Words of St. *Mark*, ἀπεστέγασαν τὴν στέγην ὅπου ἦν, καὶ ἐξορύξαντες &c. that as στέγη (no leſs perhaps than ܛܛܠܝܠܐ *tatlilo*[1], the correſpondent Word in the *Syriac* Verſion) will denote, with Propriety enough, any Kind of Covering, the Veil which I have mentioned, as well as a Roof or Cieling properly ſo called; ſo for the ſame Reaſon ἀποστέγειν may be ſuppoſed to ſignify nothing more than the Removal of ſuch Covering. Ἐξορύξαντες, which we render *breaking up*, is omitted in the *Cambridge* MS. and not regarded in the *Syriac* and ſome other Verſions: the Tranſlators perhaps either not rightly comprehending the Meaning of it or finding the Context clear without it. In the *Perſian* Verſion indeed we have it ſupplyed by *quatuor angulis lectuli totidem funibus annexis*, as if it was ſuppoſed to relate, either to the letting down of the Bedſtead or to the making Holes in it for the Cords to paſs through. Though it is ſtill more probable that it ſhould be joyned with στέγη and denote, agreeable to the correſpondent Word *patefacientes* in St. *Jerom*'s Tranſlation, a further laying of it open, by breaking or plucking up the Poſts, Balluſtrades, Parapet Wall, or whatever elſe ſupported it. The Context therefore, according to this Explication, will run thus. *When they could not come at* Jeſus *for the preſs, they drew back the Veil where he was*, or they lay open that Part of it eſpecially (ὅπου ἦν) which was ſpread over the Place where He was ſitting, *and having removed whatever ſhould keep it extended*, (and thereby hinder them from doing the intended good Office,) *they let down the Bed wherein the Sick of the Palſie lay.*

Στέγη, *a Veil.*

Ἐξορύξαντες, *or plucking up the Poſts &c.*

For that there was not the leaſt Force or Violence offered to the Roof, and conſequently, that ἐξορύξαντες, no leſs than ἀπεστέγασαν will admit of ſome other Interpretations than what have been given to them in our Verſion, appears from the parallel Place in St. *Luke*, where ἀπὸ τῶν κεράμων καθῆκαν αὐτὸν, *per tegulas demiſerunt illum*, (which we tranſlate, *They let him down through the Tiling*, as if That had actually been already broken up) ſhould be rendred, *they let him down over, along the Side* or

Διὰ τῶν κεράμων i. e. *along the Side of the Roof.*

1 Sc. a ܛܠܠ (*Heb.* טלל. *Arab.* ظل) texit, obumbravit; unde ܛܠܠ (*Arab.* ظل) Umbra & ܛܠܠܐ Tectum, Laqueare, Tabulatum, Umbraculum. Vid. *Car. Schaaf* Lex. Syriac. p. 214–15. & *Caſtell.* Lex. p. 1503.

by

by the Way of the Roof. For as κέραμοι or *tegulæ*, which originally perhaps denoted a Roof of Tiles, like thoſe of the Northern Nations, were afterwards applyed to the *Tectum*[1] or Δῶμα in general, ſo the Meaning of letting down a Perſon into the Houſe *per tegulas*, or ἀφ' τῶν κεράμων, can depend only upon the Uſe of the Præpoſition διά. Now both in *Acts* 9. 26. καθῆκαν [αὐτὸν] ἀφ' ἑ τείχους and 2 *Cor.* 11. 33. ἐχαλάσθην ἀφ' τῦ τείχους, (where the like Phraſeology is obſerved as in St. *Luke*) ἀφ' is rendred in both Places *by*, that is, *along the Side* or *by the Way of the Wall.* By interpreting therefore ἀφ' in this Senſe, ἀφ' τῶν κεράμων καθῆκαν αὐτὸν, will be rendred as above, *They let him down over* or *by the Way of the Wall*, juſt as we may ſuppoſe *M. Anthony* to have been, agreeable to a noted Paſſage in *Tully*[2]. An Action of the ſame Nature ſeems to be likewiſe implyed in what is related of *Jupiter* (*Ter.* Eun. 3. 5. 37.) where he is ſaid *ſeſe in hominem convertiſſe atque* per alienas tegulas *veniſſe clanculum per Impluvium.* And of the Snake, which we learn (*Ter.* Phorm. 4. 4. 47.) *per Impluvium decidiſſe de tegulis.* What Dr. *Lightfoot* alſo obſerveth out of the *Talmud*, upon *Mark* 2. 4. will, by an Alteration only of the Præpoſition which anſwereth to διά, further vouch for this Interpretation. For, as It is there cited, "*when Rabh Honna was dead, and* "*His Bier could not be carried out through the Door, being too* "*ſtraight, therefore*" (in Order, as we may ſupply, to bury It) "[סביר שלשיל] *They thought good to let It down* [דרך גגין] *through* "*the Roof, or through the Way of the Roof*, as the Dr. renders It, but It ſhould be rather, as in διὰ τῶν κεράμων or διὰ ἑ τείχους, *by the Way*, or *over the Roof*, viz. by taking It upon the *Terrace*, and letting It down by the Wall, that Way, into the Street. We have a Paſſage in *Aulus Gellius*[3] exactly of the ſame Purport, where it is ſaid, that if "*any Perſon in Chains ſhould* "*make his Eſcape into the Houſe of the* Flamen Dialis, *that* "*he ſhould be forthwith looſed: and that his Fetters ſhould be* "*drawn up through the* Impluvium, *upon the Roof* (Terrace) "*and from thence be let down into the Highway or Street.*"

1 Quemque in *tegulis* videritis alienum—videritis hominem in noſtris *tegulis* &c. *Plaut.* Mil. 2.2. De *tegulis* modo neſcio quis inſpectavit voſtrarum familiarium per noſtrum *Impluvium* intus apud nos Philocomaſium, atque hoſpitem oſculantis. *Plaut.* Mil. 2. 2. l.7. Vinctum, ſi ædes ejus [*Flaminis Dialis*] introierit, ſolvi neceſſum eſt; & vincula per *Impluvium* in *tegulas* ſubduci, atque inde foras in viam dimitti. *Aul. Gell.* Noct. Attic. 10. 15. Quum tamen tu nocte ſocia, hortante libidine, cogente mercede, per *tegulas* demitterere. *Cic.* 2. Phil. 45. Αὐτὸ δὲ τὸ τίγος, ὃ μόνον οἱ νῦν κέραμον ὀνομάζουσιν ἀλλὰ &c. *Jul. Poll.* Onom. l. 7. c. 33. 2 Vid. Not. ut ſupra. 3 Vid. *Aul. Gell.* ut ſupra.

No Breach made in the Tiling.

When the Uſe then of theſe Phraſes, and the Faſhion of theſe Houſes are rightly conſidered, there will be no Reaſon, I preſume, for ſuppoſing any Breach to have been made in the *tegulæ* or κέραμοι, ſince all that was to be done in the Caſe of the *Paralytic*, was to carry him up to the Top of the Houſe, either by forcing their Way, through the Crowd, up the Stair Caſe, or elſe by conveying him over ſome of the neighbouring *Terraces*; and there, after they had drawn away the [στέγη] Veil, to let him down, along the Side of the Roof (through the Opening or *Impluvium*,) *into the Midſt* (of the Court) *before Jeſus.*

Small Houſes annexed to the greater,

To moſt of theſe Houſes, there is a ſmaller one annexed; which ſometimes riſeth one Story higher than the Houſe; at other Times conſiſteth of one or two Rooms only and a *Terrace*; whilſt others, that are built, (as they frequently are) over the Porch or Gate-way, have, if we except the Ground Floor, all the Conveniences that belong to the Houſe. There is a Door of Communication from Them into the Gallery of the Houſe, kept open or ſhut at the Diſcretion of the Maſter of the Family; beſides another Door, which opens immediately from a Privy-Stairs down into the Porch or Street, without giving the leaſt

called Olees.

Diſturbance to the Houſe. Theſe Back-Houſes are known by the Name of עלייה *Alee* or *Oleah*, (for the Houſe properly ſo called is *Dar* دار or *Beet* بيت) and in them Strangers are uſually lodged and entertained; in them the Sons of the Family are permitted to keep their Concubines; whither likewiſe the Men are wont to retire, from the Hurry and Noiſe of their Families, to be more at Leiſure for Meditation or Diverſions: beſides the Uſe, they are at other Times put to, in ſerving for Wardrobes and Magazines.

The Hebrew *and* Arabick *Name for them the ſame.*

The עלית of the H. Scriptures is literally the ſame Appellation with علية, being accordingly ſo rendered in the *Arabick* Verſion. We may ſuppoſe it then to have been a Structure of the like Contrivance. The little Chamber[1] then that was built by the *Shunamite* for *Eliſha*, (whither, as the Text inſtructs us, he retired at his Pleaſure, without breaking in upon the private Affairs of the Family, or being in his turn interrupted

1 *Let us make a little Chamber I pray thee on the Wall, and let us ſet for him there a Bed and a Table and a Stool and a Candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither.* 2 Kings 4. 10.

in

in his Devotions:) The Summer Chamber of *Eglon*[1], (which, in the ſame Manner with Theſe, ſeems to have had Privy-Stairs belonging to It, through which *Ehud* eſcaped after he had revenged *Iſrael* upon That King of *Moab*:) The Chamber over theGate[2], (whither, for the greater Privacy, King *David* withdrew himſelf to weep for *Abſalom*;) and, That upon whoſe *Terrace*, *Ahaz*, for the ſame Reaſon, erected his[3] Altars, ſeem to have been Structures of the like Nature and Contrivance with theſe *Olees*.

Beſides, as each of theſe Places, which are called עליה or עלית in the *Hebrew* Text, and علية in the *Arabick* Verſion, is expreſſed by ὑπερῷον in the LXXII; it may be preſumed, that the ſame Word, where It occurs in the N. T. implieth the ſame Thing. The upper Chamber therefore, where *Tabitha* was laid after her Death[4], and where *Eutychus*[5] fell down from the third Loft, beſides other Inſtances, may be taken for ſo many of theſe *Olees*, as they are indeed called in the *Arabick* Verſion. *Olee of the like Import with* ὑπερῷον.

And that ὑπερῷον denoteth ſuch private Apartments as theſe (for Garrets, from the Flatneſs of the Roof, are Structures not known in theſe Climates) ſeems likewiſe probable from the Uſe of the Word among the Claſſick Authors. For the ὑπερῷον where *Mercury*[6] carried on his Amours, and where *Penelope*[7], and the young Virgins[8] kept themſelves at a Diſtance from the Sollicitations of their Woers, appear to carry along with them Circumſtances of greater Privacy and Retirement, than are conſiſtent with Chambers in any other Situation than that of theſe *Olees*. Nay farther, that עליה, علية or ὑπερῷον could not barely ſignify a ſingle Chamber, *Cænaculum*, or Dining-Room, but one of theſe contiguous Houſes, divided into ſeveral Apartments, ſeems to appear from the Circumſtance of the *ὑπερῷον the ſame with a Back Houſe,* *and not a ſingle Chamber.*

1 *And Ehud came unto him (Eglon) and he was ſitting in a ſummer Parlour, which he had for himſelf alone*—then *Ehud went forth through the Porch.* Judg. 3. 20--23. 2 *And the King was much moved, and went up to the Chamber over the Gate and wept.* 2 Sam. 18. 33. 3 *And the Altars that were on the Top of the upper Chamber of Ahaz, which the Kings of Judah had made.* 2 Kings 23. 12. 4 Acts 9. 36. 5 Acts 20. 8, 9. &c. 6 Λύτικα δ' εἰς ὑπερῷ' ἀναβὰς, παρελέξατο λάθρη. *Hom.* Il. π. l. 184. 7 Οὐ μὲν γὰρ τι θαμὰ μνηστῆρσ' ἐνὶ οἴκῳ Φαίνεται, ἀλλ' ἀπὸ δὴν ὑπερωΐῳ ἴσὸν ὑφαίνει. *Hom.* Odyſſ. o. 515-16. 8 Ἐφίλων ἢ κὴ τὰ νῦν δὴ οἰκιῶν παρ' ἡμῖν καλυμμένα ὑπερῷα, οἷα, ὡς φησὶ Κλέαρχος ἐν ἐρωτικοῖς, τὼ Ελένην φάσκων ἐν τοιούτοις οἰκήμασι τρεφομένην, δόξαν ἀπενέγκασθαι παρὰ πολλοῖς ὡς ἐξ οὗ εἴη γεγυμνωμένη. *Athen.* Deip. l. 2. c. 16. Εν ᾧ τῷ, εἰς ὑπερῷ' ἀναβὰς, γράφουσιν οἱ παλαιοὶ ὅτι γυναιξὶν ἀνώγεοι θάλαμοι ἐγίνοντο πρὸς τὸ μὴ συντυγχάνειν ἑαδίως ἀνδράσι· διὸ κὴ ἡ Πηνελόπη, ἐν Οδυσσείᾳ εἰς ὑπερῷον καθημένη, ποιεῖ ἃ ποιεῖ. Καὶ Πειάμῳ ᾧ, τέκνοι θάλαμοι ποιοῦνται παῖς ἑαυτῷ, φασὶ ᾧ κὴ ὅτι τὰ μετέωρα τῶν οἰκημάτων, ᾗα καλοῦσιν οἱ Λακεδαιμόνιοι. Οθεν ὑπερῷον τὸ οἷον εἰπεῖν, ὑπερύψηλον. *Euſt.* in l. 184. *Il.* π. p. 1054. Δηλοῖ δέ φασιν ὑπερῷον τὸ δίστεγον. τοιούτους ᾧ θαλάμους ὑπερῴους δηλαδὴ, τῶ παρθένοις οἱ ἀρχαῖοι ἐποίουν, ὑπὲρ τῶ δυσπετεύκτους αὐτὰς εἶ). *Id.* in *Il.* β. l. 514. p. 272.

Altars, which *Ahaz* erected upon the Top of His. For, besides the supposed Privacy of his Idolatry, (which could not have been carried on undiscovered in any Apartment of the House, because under the perpetual View and Observation, as it may be supposed, of the Family) provided his עליה had been only one single Chamber of the [בית] House, it is reasonable to imagine, that the Roof would have been ascribed to the Latter, and not to the עליה, which, upon this Supposition, made only one Chamber of It. A Circumstance of the like Nature may probably be collected from the *Arabick* Version of ὑπερῷον *Acts* 9. 39. where It is not rendered علية as in Ver. 37. but غرفة *Girfat*; intimating perhaps that Part or particular Chamber of the علية where the Damsel was laid. The falling likewise of *Eutychus* from the third Loft (as the Context seems to imply) of the ὑπερῷον, (for there is no Mention made of an House) may be received, I presume, as a further Proof of this Supposition.

The Olee *built in the same Fashion with the House.*

For it hath been already observed that these *Olees* are built with the same Conveniences as the House; consequently, what Position soever the ὑπερῷον may be supposed to have, from the seeming Etymology of the Name, will be applicable to the one as well as to the other. Though still ὑπερῷον will admit of another Interpretation in our Favour, denoting not so much a Chamber remarkable for the high Situation of It, as *Eustathius*[1] and others after him give into, but such a Building, as is erected *upon* or *beyond* the Walls or Borders of another[2]; just as these *Olees* are actually contrived in Regard to the [بيت] House. Neither will this Interpretation interfere with the high Situation that ὑπερῷον may be further supposed to have, from being almost constantly joyned with ἀναβαίνειν or καταβαίνειν. For the going in or out of the House, whose Ground Floor lyeth upon the same Level with the Street, could not be expressed by Words of such Import: whereas the *Olees*, being usually built over the Porch or Gate-Way, a small Stair Case is to be mounted before we can be said properly to enter Them,

The ὑπερῷον *erected upon another Building.*

The Ascent into the ὑπερῷον.

1 Vid. Not. ult. p. 281. 2 Υπερῷον pro ὑπερῶιον, contracte & Atticè dicitur, ut παστὸν pro παστῶιον. Dictio componitur ab ὑπὲρ & ὦϊον, quod *Fimbriam* significat & *Extremitatem*. Primam vero hujus vocis originem ducunt a nomine ὄϊς ἐκτάσει τοῦ ο εἰς ω. atque ideo pro limbo accipi: ὅτι οἱ ἀρχαῖοι περιβάτων σώματα ἐνέβαλλον τοῖς τῆς ἱματίων κραπαστίσιν, i.e. quod antiqui aliquid de pellibus ovium extremis vestibus adjicerent. Hinc factum, ut pro quacunque extremitate, ima, summa, aut alia quavis accipiatur. *Car. Gerardi* Annot. in *Plutum Aristophanis*. p. 83.

and

and conſequently ἀναβαίνειν and καταβαίνειν are very applicable to Structures in ſuch a Situation.

The Eaſtern Method of building may further aſſiſt us, in accounting for the particular Structure of the Houſe of *Dagon*, (*Judg.* 16) and the great Numbers of People that were buried in the Ruins of It, by pulling down the two principal Pillars. We read (Ver. 27.) that about *three thouſand Perſons were upon the Roof to behold while* Sampſon *made ſport. Sampſon* muſt therefore have been in a Court or *Area* below them, and conſequently the Temple will be of the ſame Kind with the antient Τεμένη or ſacred Encloſures, ſurrounded only in Part or altogether with ſome cloyſtered Building. Several Palaces and *Dou-wânas*, as they call the Courts of Juſtice in theſe Countries, are built in this Faſhion; where, upon their Feſtivals, a great Quantity of Sand is ſtrewed upon the *Area* for the (*Pello-wan*) Wreſtlers to fall upon, whilſt the Roof of the Cloyſters, round about, are crowded with Spectators. I have often ſeen ſeveral Hundreds of People diverted in this Manner upon the Roof of the *Dey*'s Palace at *Algiers*; which, like many more of the ſame Quality and Denomination, hath an advanced Cloyſter, made in the Faſhion of a large Pent-Houſe, ſupported only by one or two contiguous Pillars in the Front, or elſe in the Centre. In ſuch open Structures as theſe, in the Midſt of their Guards and Counſellors, are the *Baſhas*, *Kadees*, and other great Officers aſſembled to diſtribute Juſtice and tranſact the publick Affairs of their Provinces. Here likewiſe they have their publick Entertainments, as the Lords and others of the *Philiſtines* had in the Houſe of *Dagon*. Upon a Suppoſition therefore that in the Houſe of *Dagon*, there was a cloyſtered Structure of this Kind, the pulling down the Front or Centre Pillars only which ſupported it, would be attended with the like *Cataſtrophe* that happened to the *Philiſtines*.

The Temple of Dagon.

The Faſhion of It.

The Moſques and Sepulchres of theſe Countries, are other Structures, which ſtill remain undeſcribed. The firſt, which they pronounce [مسجد[1]] *Meſg-jid*, are built exactly in the Faſhion of our Churches, where inſtead of ſuch Seats and Benches as we make uſe of, they only ſtrew the Floor with Mats, upon

The Faſhion of their Moſques.

1 i. e. *The Place of Humiliation, from* سجد, [Heb. סגד] Humiliavit ſe, procubuit: *pec.* Reverentiæ ergo. *ſpec.* frontem imponens terræ, ad commonſtrandam ſupplicis animi dejectionem atque abnegationem ſui. Vid. *Gol.* in voce.

which they perform the ſeveral Stations, Sittings and Proſtrations that are enjoyned in their Religion. Near the Middle, particularly of the principal *Moſque* of each City, there is a large Pulpit erected, which is balluſtraded round, with about half a dozen Steps leading up to it. Upon theſe (for I am told none are permitted to enter the Pulpit) the *Mufti* or one of the *Im-ams* placeth himſelf every Friday, *The* (يوم الجمعة) *Day of the Congregation*, as they call it, and from thence either explaineth ſome Part or other of the *Coran*, or elſe exhorteth the People to Piety and good Works. That End of theſe *Moſques*, which regards *Mecca*, whither they direct themſelves throughout the whole Courſe of their Devotions, is called the *Kiblah*[2], in which there is commonly a Nich, repreſenting, as a judicious Writer[3] conjectures, the Preſence, and, at the ſame Time, the Inviſibility of the Deity. There is uſually a ſquare Tower erected at the other End, with a Flag-Staff upon the Top of it. Hither the Cryer aſcends at the appointed Times, and, diſplaying a ſmall Flag, advertiſeth the People, with a loud Voice, from each Side of the Battlements, of the Hour of Prayer. Theſe Places of the *Mahometan* Worſhip, together with the *Mufti*, *Im-ams*[4] and other Perſons belonging to them, are maintained out of certain Revenues[5] ariſing from the Rents of Lands and Houſes, either left by Will or ſet apart by the Publick for that Uſe.

How they conduct their Funerals.

When any Perſon is to be buried, it is uſual to bring the Corpſe, at the Mid-day or Afternoon Prayers, to one or other of theſe *Moſques*, from whence it is accompanied, by the greateſt Part of the Congregation, to the Grave. Their Proceſſions, at theſe Times, are not ſo ſlow and ſolemn as in moſt Parts of Chriſtendom; for the whole Company make what Haſte they can, ſinging, as they go along, ſome ſelect Verſes of their *Coran*. That abſolute Submiſſion which they pay to the Will of God, allows them not to uſe any conſolatory Words upon theſe Occaſions: no Loſs or Misfortune is to be hereupon regretted or

1 i. e. *The Church or Place where the People meet together, ſo called from* جمع collegit, congregavit &c. *When there are ſeveral* Moſques *in one City, the largeſt is called the* Jimmah, *and ſometimes*, El Jimmah Kibeerah, *the Great or Mother Church, in which their Publick Devotions*, &c. *are uſually performed on Fridays.* 2 *From* قبل e regione oppoſitus fuit &c. Vid. *Gol.* & Not. p.32. 3 Vid. *Maundrell's* Journ. to *Jeruſalem.* p.15. 4 امام, *I-mim*, *Em-am*, or *Im-am* Præſes, Anteceſſor, quem alij ſectantur ac imitantur: *peculiariter* qui præit populo ſacros ritus & ſacrorum antiſtes. Vid. *Gol.* in voce. 5 *Theſe they call* [حباس] Hab-ouſe, i. e. *Things ſet apart for pious uſes.*

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complained of: inſtead likewiſe of ſuch Expreſſions of Sorrow and Condolence, as may regard the deceaſed, the Compliments turn upon the Perſon, who is the neareſt concerned, (*Berka ſe raſſick*) *A Bleſſing* (ſay his Friends) *be upon your Head.*

The Manner of their Sepulchres.

If we except a few Perſons, who are buried within the Precincts of ſome Sanctuary, the reſt are carried out at a ſmall Diſtance from their Cities and Villages, where a great Extent of Ground is allotted for that Purpoſe. Each Family hath a particular Portion of it, walled in like a Garden, where the Bones of their Anceſtors have remained undiſturbed for many Generations. For in theſe Encloſures [1] the Graves are all diſtinct and ſeparate: having each of them a Stone, placed upright, both at the Head and Feet, inſcribed with the Name of the Perſon who lieth there interred; whilſt the intermediate Space is either planted with Flowers, bordered round with Stone or paved all over with Tiles. The Graves of the principal Citizens are further diſtinguiſhed by ſome Square Chambers or *Cupolas* [2] that are built over them. Now as all theſe different Sorts of Tombs and Sepulchres, with the very Walls likewiſe of the Encloſures, are conſtantly kept clean, white-waſhed and beautified, they continue, to this Day, to be an excellent Comment upon that Expreſſion of our Saviours, where he mentions *the garniſhing of the Sepulchres*, Matt. 23. 29. and again (V. 27.) where he compares the *Scribes, Phariſees and Hypocrites, to whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones and all uncleanneſs.* For the Space of two or three Months after any Perſon is interred, the Female [3] Relations go once a Week to weep over the Grave and perform their *Parentalia* [4] upon it.

Some Texts of Scripture alluding thereto.

The Cement uſed in their Buildings.

We are to obſerve further with Regard to the ſeveral Buildings and Structures which I have deſcribed, that both the Plaiſter and Cement, which are made uſe of, (particularly where

1 Theſe ſeem to be the ſame with the Περίβολοι of the Antients. Thus *Euripides* Troad. l. 1141.

Αλλ' ἀντὶ κέδρε σεριβόλων τε λαΐνων
Εν τῇδε θάψαι πῶδα.

2 Such Places probably as theſe are to be underſtood, when the *Demoniack* is ſaid to have *his Dwellings among the Tombs.* Mar. 5. 3. 3 Notatum fuit in omnibus Sacris, fœminini generis Victimas eſſe potiores &c. Vid. *Alex.* ab *Alex.* Gen. Dier. l. 3. cap. 12. De parentalibus ſ. cœnis ferialibus. 4 Convivia quæ in Parentum aut propinquorum funere fieri conſueverunt. Vid. *Alex.* ab *Alex.* ut ſupra. *Lex. Pitiſc.*

extraordinary Strength and Compactneſs are required) are, to all Tryal and Appearance, of the ſame Conſiſtence and Compoſition with Thoſe of the Antients[1]. Thoſe Ciſterns which were built, by *Sultan ben Eglib*, in ſeveral Parts of the Kingdom of *Tunis*, are of equal Solidity with the famous ones at *Carthage*, continuing to this Day (unleſs where they have been deſignedly broken,) as firm and compact, as if they were juſt finiſhed. The Compoſition is made in this Manner. They take two Parts of Wood Aſhes, three of Lime, and one of fine Sand, which, after being well ſifted and mixed together, they beat, for three Days and Nights inceſſantly, with wooden Mallets, ſprinkling them alternately and at proper Times, with a little Oyl and Water, 'till they become of a due Conſiſtence. This Compoſition is chiefly uſed in their Arches, Ciſterns, and *Terraces*. But the Pipes of their Aquæducts are joyned, by beating Tow and Lime together with Oyl only, without any Mixture of Water. Both theſe Compoſitions quickly aſſume the Hardneſs of Stone, and ſuffer no Water to pervade them.

Their Glue. Inſtead of common Glue, the Joyners frequently uſe a Preparation of Cheeſe, which is firſt to be pounded, with a little Water, in a Mortar, 'till the wheyie Matter is waſhed out. When this is done, they pound it again with a ſmall Quantity of fine Lime, and apply it afterwards as quick as poſſible to ſuch Boards as are to be joyned together, which, after the Cement becomes dry, will not be ſeparated, I am told, even by Water itſelf.

The Habitation of the Bedoweens. Having thus deſcribed the ſeveral Buildings peculiar to the Cities of this Country, let us paſs on to take a View of the Habitations of the *Kabyles* and *Bedoweens:* Theſe, for the moſt Part, the Inhabitants of the Plains, the Others of the Mountains. Now the *Bedoweens* live in Tents, called *Hhymas*[2] [خيام] from the Shade they afford the Inhabitants, and [*Beet el Shar* بيت ال شار] *Houſes of Hair*, from the Matter they are made of. They are the ſame, with what the Antients called *Mapalia*[3], which being then, as they are to this Day, ſecured

1 Sc. ex ſabulone, & calce & favilla. *Vitruv.* Arch. l. 7. cap. 4. *Plin.* l. 36. cap. 25.
2 Sc. a خام operuit locum umbræ captandæ ergo &c. Vid. *Gol.* in voce.
3 Qualia *Maurus* amat diſperſa *Mapalia* Paſtor. *Sil.* Ital. Lib. 17. Car. 90.
Et ſolitus vacuis errare *Mapalibus* Afer
Venator. *Lucan.* l. 4. 684.
Familiæ aliquot (*Numidarum*) cum *Mapalibus* pecoribuſque ſuis (ea pecunia illis eſt) perſecuti ſunt regem. *Liv.* l. 29. §. 31.
Numidas poſitis *Mapalibus* conſediſſe. *Tac.* Ann. l. 4. §. 25.

from

from the Heat and Inclemency of the Weather, by a Covering only of ſuch Hair Cloth, as our Coal-Sacks are made of, might very juſtly be deſcribed by *Virgil* * to have thin Roofs. When we find any Number of them together, (and I have ſeen from three to three hundred) then, as it hath been already taken Notice of [1], they are uſually placed in a Circle and conſtitute a *Dou-war*. The Faſhion of each Tent is the ſame, being of an oblong Figure, not unlike the bottom of a Ship turned up-ſide down, as *Salluſt* [2] hath long ago deſcribed them. However they differ in Bigneſs, according to the Number of People who live in them; and are accordingly ſupported, ſome with one Pillar, others with two or three: whilſt a Curtain or Carpet placed, upon Occaſion, at each of theſe Diviſions, ſeparateth the whole into ſo many Appartments. The Pillar which I have mentioned, is a ſtraight Pole, eight or ten foot high, and three or four Inches in Thickneſs, ſerving, not only to ſupport the Tent, but, being full of Hooks fixed there for the Purpoſe, the *Arabs* hang upon It their Cloaths, Baskets, Sadles and Accoutrements of War. *Holofernes*, as we read in *Judith* 13. 16. made the like uſe of the Pillar of his Tent, by hanging his *Fauchin* upon It. It is there called the *Pillar of the Bed*, from the Cuſtom perhaps, that hath always prevailed, of having the upper End of the Carpet, Matraſs, or whatever elſe they lye upon, turned, from the Skirts of the Tent, that Way. But *the* [Κωνωπεῖον] *Canopy*, as we render It (Ver. 9.) ſhould, I preſume, be rather called the Gnat or *Muskeeta*-Net, which is a cloſe Curtain of Gauze or fine Linnen, uſed, all over the *Levant*, by People of better Faſhion, to keep out the Flyes. The *Arabs* have nothing of this Kind; who, in taking their Reſt, lye horizontally upon the Ground, without Bed, Matraſs or Pillow, wrapping themſelves up only in their *Hykes*, and lying (as they find Room,) upon a Mat or Carpet, in the Middle or Corner of the Tent. Thoſe who are married, have each of them a Corner of the Tent, canton'd off with a Curtain: the reſt accommodate themſelves in the Manner I have deſcribed. The Deſcription which *Mela* [3] and

The Faſhion of them.

The method of lying in them.

1 Vid. Not. *. p. 32. 2 Ædificia *Numidarum*, quæ *Mapalia* illi vocant, oblonga, incurvis lateribus tecta, quaſi navium carinæ eſſent. *Salluſt*. Bell. Jug. ¶. 21. 3 Vid. *Exc.* p. 19. cap. 3. *Not. 1. p. 288.

Virgil[1] have left us of their Manner of Living and Decampments, even to the Circumſtance of carrying along with them their faithful Domeſtick, are as juſtly drawn up, as if they had made their Obſervations at this Time.

The Habitations of the Kabyles.

From the *Dou-wars* of the *Bedoweens*, we are to aſcend to the *Daſhkras* of the *Kabyles*, which conſiſt of a Number of *Gurbies*, as the *Dou-wars* do of *Hhymas*. Theſe *Gurbies* are generally raiſed either with Hurdles, daubed over with Mud, or elſe they are built out of the Materials of ſome adjacent Ruins, or with ſquare Cakes of Clay baked in the Sun. The Roofs are covered with Straw or Turf, ſupported by Reeds, or Branches of Trees. There is rarely more than one Chamber in the largeſt of them; notwithſtanding it is to ſerve for a Kitchin, Dining Room, and Bed-chamber; beſides one Corner of it that is reſerved, as I ſhould have mentioned alſo in the *Hhymas*, for their Foles, Calves, and Kids. Theſe Hovels being always fixed and immoveable, are undoubtedly what the Antients called *Magalia*[2]: according to *Virgil*[3] therefore, *Carthage* itſelf, before the Time of *Dido*, was nothing more than one of theſe *Daſhkras*, which I have deſcribed.

The Faſhion of their Gurbies.

Theſe Gurbies *the antient* Magalia *or* Magaria.

The Showiah *or Language of the* Kabyles.

The *Kabyles*, from their Situation[4] and Language, (for all the reſt of the Country ſpeak the *Arabick* Tongue) ſeem to be the only People of theſe Kingdoms, who can bear any near Relation to the antient *Africans*. For, notwithſtanding the great Variety of Conqueſts, to which the low and cultivated Parts of this Country have been ſo often ſubject, yet it is more than probable, that all or the greater Part of the mountainous Diſtricts, were, from their rugged Situation, in a great Meaſure left free and unmoleſted. Whilſt the *Nomades* therefore and Inhabitants of ſuch Cities and Villages, as were of eaſy Acceſs, ſubmitted by Degrees to the Loſs of their old Language, and to the Introduction of ſuch new Laws and

1 Quid tibi paſtores *Libyæ*, quid paſcua verſu
Proſequar, & *raris* habitata mapalia *tectis*.
Sæpe diem noctemque & totum ex ordine menſem
Paſcitur, itque pecus longa in deſerta ſine ullis
Hoſpitijs: tantum campi jacet: omnia ſecum
Armentarius *Afer* agit, tectumque, laremque
Armaque, *Amycleumque canem*, *Creſſamque* Pharetram. *Georg.* 3. l. 339.

2 *Magalia* dicta quaſi magaria, quod magar Punici novam villam dicunt. *Iſid.* Orig. l. 15. cap. 12. Vid. *Boch.* Chan. l. 1. cap. 24. *Magalia* quæ a Vallo Caſtrorum *Magar* vel *Magul* inſtar villarum fixæ erant &c. Vid. *Cl. Waſſei* Not. in *Sall.* Bell. Jug. p. 285.

3 Miratur molem *Æneas*, *Magalia* quondam. *Æn.* 1. 425.

4 Vid. p. 7. 8. 120. &c.

Cuſtoms,

Cuſtoms, as were conſequent upon theſe Invaſions; thoſe *Africans* who retired to the Mountains and there formed themſelves into *Kabyleah* [قبايل] or Clans, may be ſuppoſed to have been the leaſt affected with thoſe Novelties. It may be farther urged, that as They would be hereby obliged to converſe chiefly among themſelves, ſo, for the ſame Reaſon, they would continue to be much the ſame People, and, in all probability, preſerve, their Original Language without any conſiderable Alteration. But what this was, he muſt be a very bold Conjecturer who can at this Diſtance of Time pretend to aſcertain. For indeed it is ſcarce conceivable but that the *Carthaginians*, who poſſeſſed all *Africa*[1] from *Cyrene* to the *Atlantic* Ocean, muſt, in conſequence of their many Conqueſts and Colonies have in ſome Meaſure introduced their own Language, of which we have a Specimen in the *Pænulus* of *Plautus*. And a ſtill greater Change muſt it probably have ſuffered from the ſucceſſive Admiſſion of *Romans* and *Vandals* into theſe Countries. Thus much however is certain that there is no Affinity at all betwixt, what may be ſuppoſed to be, the primitive Words in the *Showiah*[3] (as they call this Language at preſent) and the Words which convey the ſame Meaning in the *Hebrew* and *Arabick* Tongues. For *Thamurt*, *Arghaz*, *Thamtuth*, *Agarum*, *Akſum* &c. their Names for *Earth*, a *Man*, a *Woman*, *Bread*, *Fleſh* &c. cannot, I preſume, be any way related to the *Oriental* Languages. But the Reader is referred to a Vocabulary of this Language, which is inſerted after the *Excerpta*.

hath no Relation to the Hebrew *or* Arabick *Tongues.*

Having thus deſcribed the different Habitations of theſe People, I ſhall now give an Account how they employ themſelves in Them. Under this Head therefore will be compriſed their Manufactures, Habits and Manner of Living. Now the chief Manufacture among the *Kabyles* and *Arabs* is the making of *Hykes*[4] (as they call Woollen Blankets) and Webs of Goats Hair for their Tents. The Women alone are employed in this Work, as *Andromache* and *Penelope* were of old, who make no uſe of a Shuttle, but conduct every Thread of the Woof with their Fingers. One of theſe *Hykes*, is uſually fix

The Hyke,

1 Vid. *Boch.* Chan. in Præfat. 2 *Ibid.* l. 2. cap. 1. 3 The Language of the Mountaineers in S.W. *Barbary* is called *Shillah*, differing in ſome Words from the *Showiah*; but the meaning of the Names I could never learn, unleſs perhaps they were called after ſome conſiderable Clans who might be either the Authors or Conſervators of them. 4 Probably derived from حوك *texuit.*

Yards long and five or ſix Foot broad, ſerving the *Kabyle* and *Arab* for a compleat Dreſs in the Day, and for his Bed and Covering in the Night. It is a looſe but troubleſome Kind of Garment, being frequently diſconcerted and falling upon the Ground, ſo that the Perſon who wears it, is every moment obliged to tuck it up, and fold it anew about his Body. This ſhews the great Uſe there is for a Girdle in attending any active Employment, and in Conſequence thereof, the Force of the Scripture Injunction, alluding thereunto, *of having our Loyns girded*[1]. The Method of wearing theſe Garments[2], with the Uſe they are at other Times put to, in ſerving for Coverlets to their Beds, ſhould induce us to take the finer Sorts of them at leaſt, ſuch as are wore by the Ladies and Perſons of Diſtinction, to be the *Peplus* of the Antients. It is very probable likewiſe, that the looſe folding Garment (the *Toga*[3] I take it to be) of the *Romans*, was of this Kind: for if the Drapery of their Statues is to inſtruct us, This is actually no other than what the *Arabs* appear in, when they are folded up in their *Hykes*. Inſtead of the *Fibula*, they joyn together, with Thread or a wooden Bodkin, the two upper Corners of this Garment, which being firſt placed over one of their Shoulders, they fold the reſt of it afterwards round their Bodies.

eaſily diſconcerted.

The Peplus *&c. of the Antients.*

The Burnooſe.

The *Burnooſe*, (as they call their Cloak or upper Garment,) is likewiſe made in theſe *Dou-wars* and *Daſhkras*: though there are Looms, both for It and the *Hyke*, in moſt of the Towns and Villages. It is of one Piece, ſhaped like the Gar-

1 Thus περιζώννυμι is uſed *Luke* 17. 8. *Acts* 12. 8. *Eph.* 6. 14. *Rev.* 1. 13. and 15. 6. And ἀναζώννυμι 1 *Pet.* 1. 13. 2 *Kings* 4. 29. and 9. 1. &c. Εὐπερίστατος joyned with ἁμαρτία *Heb.* 12. 1. i. e. *Sin which is ſo well fitted to gird us in*, is alſo well illuſtrated by the Faſhion, and Manner of wearing theſe Garments. 2 *J. Pollux* (l. 7. c. 13.) deſcribes the Uſe of the Πέπλος to be ἐνδυώσαι τε καὶ ὑποστόρεσθαι, *ad induendum & inſternendum*: and in the latter of theſe Significations it is uſed by *Homer*. Il. E. v. 194.

——— Αμφὶ δ' πέπλοι
Πίπτανται.

The Scholiaſt upon *Il.* E. v. 734. makes the *Peplus* to be a Garment that was fitted to the Body by a *Fibula*, juſt as the *Hyke* is, ὃν (ſays he) οὐκ ἐνεδύοντο, ἀλλ' ἐπερονῶντο: and ſo *Callimach.* in Lavacr. Pallad. v. 70.

Δὴ πότε γὰρ πέπλον λυσαμένα περόνας.

Lutatius upon *Statius's Thebais* v. 101. calls it *Veſtis Candida*. That it was alſo a large Garment, hanging down to the Feet, &c. appears from the following Epithets that are given to it by the Antients. Thus *Euripides* (in Bacch. v. 40.) calls them πέπλοι ποδήρεις. *Æſchylus* (in Choæph. v. 1000.) ποδηνεμεῖς πέπλους. *Homer* (in Il. Z. v. 442.) ἑλκεσιπέπλους; and again *Od.* Δ. v. 305. παναπέπλου. 3 *Toga* dicta, quod Velamento ſui corpus tegat atque operiat. Eſt autem pallium purum forma rotunda & *fuſiore*, & quaſi inundante ſinu & ſub dextro veniens, ſuper *humerum ſiniſtrum* ponitur: cujus ſimilitudinem in operimentis ſimulachrorum vel picturarum aſpicimus, eaſque ſtatuas togatas vocamus. Menſura Togæ iuſtæ, ſi ſex ulneas habeat. *Iſid.* Orig. l. 19. cap. 24.

ment

ment of the little God *Teleſphorus*; i. e. ſtrait about the Neck, with a *Cape* or *Hippocrates*'s Sleeve for a Cover to the Head, and wide below like a Cloak. There are ſome of Them likewiſe which are fringed round the Bottom like that of *Parthenaſpa*'s, and *Trajan*'s, upon the *Baſſo Relievo*'s of *Conſtantine*'s Arch[1]. The *Burnooſe*, without the *Cape*, ſeems to anſwer to the *Roman Pallium*[2], and, with it, to the *Bardocucullus*[3], being probably the ſame with our Saviour's Cloak, which (*Joh.* 19. 23.) *was wove without Seam from Top to Bottom*; and with *the Cloaths* of the *Iſraelites*, (Ex. 12. 34.) wherein they folded up their *kneading Troughs*, &c. as the *Moors*, *Arabs* and *Kabyles*, (for It is wore by them all) do, to this Day, Things of the like Burthen and Incumbrance.

The Faſhion of It.

Somewhat like the Roman Pallium, *and* Bardocucullus.

If we except the *Cape* of the *Burnooſe*, which is only occaſionally made uſe of during a Shower of Rain or in very cold Weather, ſeveral *Arabs* and *Kabyles* go bare-headed all the Year long, as *Maſaniſſa* did of old[4], binding their Temples only with a narrow Fillet, to prevent their Hair from being troubleſome. As the antient *Diadema*[5] might originally ſerve for this Purpoſe, ſo it appears from Buſts and Medals, (unleſs when It is adorned with precious Stones,) to have been no other Ornament. But the *Moors* and *Turks* in general, with ſome of the richer Clans of *Arabs*, wear, upon the Crowns of their Head, a ſmall hemiſpherical Cap of Scarlet Cloath, which is to be taken Notice of, as another chief Branch of their Woollen Manufacture. The *Turbant*, which is a long narrow Web of Linnen, Silk or Muſlin, is folded round the Bottom of theſe Caps, and diſtinguiſheth, according to the Order and Faſhion of the Folds, the ſeveral Orders of Soldiers not only from the Tradeſmen and Citizens, but from one another. We find the ſame Dreſſes and Ornaments for the Head upon antient

Several Clans walk bare-headed.

Their Temples bound with a Fillet.

The Caps wore by the Moors &c. *the antient* Tiara.

The Turbant.

1 Vid. Veteres Arcus Auguſtorum &c. antiquis nummis notiſque *Jo. Petri Bellori* illuſtrati &c. Rom. 1690. Tab. 24. 28. 38. &c. 2 *Pallium* (ἱμάτιον) quia palam geſtetur: quod palam ſit & foris: ſub eo enim *Tunica* ſumebatur &c. Vid. *Steph.* Theſ. Ling. Lat. 3 Penulæ Gallicæ genus, quæ cucullum habet. Hinc *Martial.* l. 14. 178.

Gallia Santonico veſtit te *bardocucullo*.

Vid. *Raynaud.* de Pil. §. 15. *Ferrar.* de Re Veſt. 2. 1. 21. *Salm.* Exercit. Pl. p. 392. *Voſſ.* Lex. Etym. vel Lex. *Pitiſc.* 4 Arbitror te audire, *Scipio*, hoſpes tuus avitus *Maſaniſſa*, quæ faciat hodie, nonaginta annos natus: cum ingreſſus iter pedibus ſit, in equum omnino non aſcendere: cum equo, ex equo non deſcendere: nullo frigore adduci, ut *capite operto* ſit &c. *Cic.* de Senectute. 5 *Diadema* erat Faſcia candida, quæ regum capitibus obligabatur. *Cæl.* l. 24. cap. 6.

Medals, Statues and *Baſſo Relievo*'s; the former of which appears to be the ſame with the *Tiara*[1] of the Antients.

Straight bodied Frocks. Some of theſe People wear, underneath their *Hykes*, a cloſe bodied Frock or Tunick (a *Jillebba* I think they call It) with or without Sleeves, not unlike the *Roman Tunica*, or the Habit in which the Conſtellation *Bootes* is painted. This, no leſs than the *Hyke*, is to be girded about their Bodies, eſpecially when they are engaged in any Labour, Exerciſe or Employment; at which Time they uſually throw off their *Hykes* and *Burnooſes*, and remain only in their Tunicks. Of this Kind probably was the Habit, which our Saviour might ſtill be cloathed with, when He is ſaid *to lay aſide his Garments* (ἱμάτια *Pallium ſc. & Peplum.* Joh. 13. 4.) *and to take a Towel and gird himſelf*; as was likewiſe the *Fiſhers Coat*[2], (Joh. 21. 7.) which St. *Peter girded about Him*, when He is ſaid *to be naked*; or what the ſame Perſon, at the Command of the Angel, (*Act.* 12. 8.) *might have girded upon Him*, before He is enjoyned *to caſt His Garment* (ἱμάτιον) *about Him.* Now the *Hyke* and *Burnooſe* being probably, at that Time, the (ἱμάτιον) proper Dreſs, Cloathing, or Habit of the Eaſtern Nations, as they continue to be to this Day, of the *Kabyles* and *Arabs*, the laying them aſide, or appearing without them, might, according to the Eaſtern Manner of Expreſſion, be other Words only for being naked.

The Faſhion of their Girdles. The Girdles of theſe People are uſually of Worſted, very artfully woven into a Variety of Figures and made to wrap ſeveral Times about their Bodies. One End of them, by being doubled and ſown along the Edges, ſerves them for a Purſe, agreeable to the Acceptation of the word Ζώνη[3] in the H. Scriptures. The *Turks* and *Arabs* make a further Uſe of their Girdles by fixing their Knives and Poiniards[4] in them: whilſt the *Hojias* (i. e. the Writers and Secretaries) are diſtinguiſhed

1 Quartum genus veſtimenti eſt rotundum pileolum, quale pictum in *Ulyſſeo* conſpicimus, quaſi, ſphæra media ſit diviſa: & pars una ponatur in capite: hoc Græci & noſtri Τιάραν, nonnulli Galerum vocant, Hebræi מצנפת *Miznepheth*: non habet acumen in ſummo, nec totum uſque ad comam caput tegit, ſed tertiam partem a fronte inopertam relinquit. &c. *Hieronym.* de Veſte Sacerdot. ad *Fabiolam.* 2 The Original Word is ἐπενδύτης, which the *Vulgate* renders *Tunica*: others *Amiculum, Induſium, Supercilicium* &c. from ἐπενδύομαι *ſuperinduor.* Vid. *Leigh*'s Critica Sacra. p. 149. 3 Which in *Mat.* 10. 9. *Mar.* 6. 8. we render *a Purſe.* 4 The Poiniard of the *Arab* is made crooked, like the *Copis* or *Harpe* of the Antients. *Q. Curt.* l. 3. de reb. *Alex.* Copidas *vocant gladios leviter curvatos falcibus ſimiles.* Bonarotæ Præf. in Dempſt. Hetrur. Regal. *Brevis gladius in arcum curvatus* Harpe *dictus.*

by

by having an Inkhorn[1], the Badge of their Office, ſuſpended in the like Situation.

It is cuſtomary for the *Turks* and *Moors* to wear Linnen underneath their Tunicks; but the *Arabs*, in general, wear nothing but Woolen. There is a Ceremony indeed, in ſome *Douwars*, which obligeth the Bridegroom and the Bride to wear each of them a Shirt, at the Celebration of their Nuptials; but then, out of an odd Piece of Superſtition, they are not afterwards to waſh or put them off ſo long as they laſt. The Sleeves are wide and open, without any Folds at the Wriſt, whilſt thoſe of the Women are made with Gauze and different coloured Ribbands, interchangeably ſown together. Neither are the *Bedoweens* accuſtomed to wear Drawers, a Habit which the Citizens of both Sexes do conſtantly appear in, eſpecially when they go abroad or receive Viſits. The Virgins are diſtinguiſhed from the Matrons in having Theirs made of Needle-work, ſtriped Silk or Linnen, juſt as *Tamar*'s Garment is deſcribed, 2 *Sam.*13.18. But when the Women are at Home and in Private, then they lay aſide their *Hykes* and ſometimes their Tunicks, and, inſtead of Drawers, bind only a Towel[2] about their Loyns. A *Barbary* Matron in her Undreſs appears exactly in the ſame manner, that *Silenus* doth in the *Admiranda*[3].

The Arabs *wear no Shirts,*

nor Drawers.

We are to obſerve further with Regard to the Habits of the *Mooriſh* Women, that, when they appear in Publick, they always fold themſelves up ſo cloſely in their *Hykes*, that without the Addition of a Veil, there is very little to be ſeen of their Faces. But in the Summer Months, when they retire to their Country Seats, they walk abroad with leſs Caution and Reſervedneſs, and, upon the Approach of a Stranger, let only their Veils fall over their Faces, as *Rebekah* may be ſuppoſed to have done upon the Sight of *Iſaac*. (*Gen.* 24. 65.) They all affect to have their Hair hang down to the Ground, which they

The Veils &c. *of the* Mooriſh *Women.*

1 That part of theſe Inkhorns (if an Inſtrument of Braſs may be ſo called) which paſſeth betwixt the Girdle and the Tunick and holdeth their Pens, is long and flat; but the Veſſel for the Ink, which reſts upon the Girdle, is ſquare, with a Lid to claſp over it. They make no uſe of Quills, but of ſmall Reeds (*Calami*) which they cut into the ſame Shape with our Pens; and in the Country Villages, no leſs than among the *Kabyles* and *Arabs*, where Galls, Copperas &c. are not to be procured, they have Wool calcined into Powder, which they mix afterwards with Water. The Manner of carrying theſe Inſtruments in their Girdles, (ממתניו *(Ezek.* 9. 2.) *ad lumbos ſuos, by His Side*) ſeems to have been as early as the Prophet *Ezekiel*. 2 This is called both in *Barbary* and the *Levant*, a *Footah* [فوطة] which *Camus* (in *Golius*) makes to be a *Perſian* Word, denoting, *Genus veſtis ſtriatæ*, ex Sindia deportati *ſolitum*. pec. *præcinctorium*. 3 Vid. *Admirand.* Roman. Antiq. Tab. 44.

collect into one Lock, upon the hinder Part of the Head; binding and *plaiting* (1 *Pet.* 3. 3.) it afterwards about with Ribbons. Where Nature hath been leſs liberal, there the Defect is to be ſupplyed by Art, and foreign Hair interwoven with the natural. Some Commentators have imagined that *Abſalom*'s *Hair, which was ſold* (2 Sam. 14. 26.) *for two hundred Shekels*, was to be applyed to this Uſe. After their Hair is plaited up in this Manner, they proceed to dreſs their Heads by tying cloſe together, above the Lock I have deſcribed, the ſeveral Corners of a triangular Piece of Linnen, wrought into a Variety of Figures by the Needle. Perſons of better Faſhion wear above this a *Sarmah*, as they call it, which differeth not much in Shape from the former Head Dreſs, but is made of thin flexible Plates of Gold or Silver, variouſly cut through and engraved in Imitation of Lace. A Handkerchief of Crape, Gauze, Silk or painted Linnen, bound cloſe about the *Sarmah*, and falling afterwards, without any Order, upon the Lock, compleats the Head Dreſs of the *Mooriſh* Ladies.

The tinging their Eyes with Lead Ore.

But none of theſe Ladies take themſelves to be compleatly dreſſed, 'till they have tinged the Hair and Edges of their Eye-Lids with [*Al Ka-hol*[1] الكحل] *the Powder of Lead Ore.* Now as this Operation is performed by dipping firſt into the Powder a ſmall wooden Bodkin of the Thickneſs of a Quill, and then drawing it afterwards, through the Eye Lids, over the Ball of the Eye, we ſhall have a lively Image of what the Prophet (*Jer.* 4. 30.) may be ſuppoſed to mean *by renting the Eyes with* (פוך Lead Ore) *painting.* The Sooty Colour, which is in this manner communicated to the Eyes, is thought to add a wonderful Gracefulneſs to Perſons of all Complexions. The Practice of it, no Doubt, is of great Antiquity: for beſide the Inſtance already taken Notice of, we find that when *Jezebel* is ſaid

1 This Word is rendred by *Golius* and others, *Stibium*, Antimonij Species; and ſometimes *Collyrium*. The *Heb.* כחל *Cahhol* hath the ſame Interpretation; and the Verb כחלת joyned with ע'נ'ך *Ezek.* 23. 40. is rendred *thou paintedſt thy Eyes.* פוך (from whence probably the Lat. *Fucus*) is taken in the like Signification, being rendred *Antimonium, Stibium*, quo ad tingenda nigrore cilia, ſeu ad venuſtandos oculos, peculiariter utebantur, color ſubniger *ex pulveribus Stibij* confectus. *Schindl.* Lex. St. *Jerom* likewiſe upon theſe Words בפוך אבנ'ך, *Iſ.* 54. 11. which we render (*I will lay*) *thy Stones with fair Colours*, takes Notice, quod omnes præter LXX. ſimiliter tranſtulerunt: viz. (*ſternam*) *in Stibio lapides tuos*, in ſimilitudinem comptæ mulieris, quæ *oculos pingit Stibio*, ut pulchritudinem ſignificet civitatis. פוך therefore and כחל, الكحل denoting the ſame mineral Subſtance or *Collyrium*, it may be preſumed that what is called to this Day by the latter of theſe Names (which is a rich Lead Ore, pounded into an impalpable Powder,) was the Mineral which they always made uſe of.

(2 *Kings*

(2 *Kings* 9. 30.) *to have painted her Face*, the Original Words are [חשם בפוך עינוה] *ſhe adjuſted* (or ſet off) *her Eyes with the Powder of Lead Ore*. The like Ornament was made uſe of not only by other Eaſtern Nations, but by the *Greeks* and *Romans* alſo, as appears from antient Authors[1]. Among other Things relating to the *Egyptian* Women, I have likewiſe ſeen taken out of the *Catacombs* at *Sakara*, a Joynt of a common Reed, which contained one of the Bodkins, and an Ounce or more of the Powder that I have deſcribed; both of them agreeable to the Faſhion and Cuſtom of this Time.

Carpets are another Branch of the Trade and Manufacturies of this Country. They are made of much coarſer Materials, and are not ſo beautifully deſigned as thoſe of *Turkey*; but being cheaper and ſofter, they are preferred by theſe People to lye upon. At *Algiers* and *Tunis* there are Looms for Velvet, Tafitas, and ſeveral Kinds of wrought Silks. A coarſe Sort of Linnen is likewiſe made all over theſe Kingdoms, though *Suſa* is noted for producing the fineſt. The greateſt Part of the Manufactures I have mentioned are conſumed at Home; ſome of which are ſo ſmall and inconſiderable, particularly the Silks and Linnen, that the Deficiencies are frequently made up from the *Levant* and *Europe*. It may be further obſerved, that theſe Parts of *Barbary* ſend very few of their Commodities to foreign Markets. Oyl, Hydes, Wax, Pulſe and Corn, are the general Produce; but the firſt are either in ſuch ſmall Quantities, or ſo much wanted at Home, that Corn may be reckoned the chief and indeed the only Branch of Trade for Exportation. Before the Loſs of *Warran*, I have known our Merchants, ſhip off, ſome Years, from one or other of the Ports of theſe Kingdoms, ſeven or eight thouſand Ton. There is likewiſe ſo great a Conſumption of Oyl among the Natives themſelves, that, in the Kingdom particularly of *Algiers*, it is ſeldom permitted to be ſhipped off for *Chriſtendom*. Greater Quantities indeed are produced near *Tunis* and *Suſa*, but then the

Carpets,

Silks,

Linnen,

and other Branches of Trade.

1 Ορᾷν δὲ (*Cyrus*) αὐτὸν (*Aſtyagem*) κεκοσμημένον καὶ ΟΦΘΑΛΜΩΝ ΤΠΟΓΡΑΦΗ, καὶ χρώματος ἐντεύξει, καὶ κόμαις ψευδέτοις &c. *Xenoph.* de Cyr. Inſt. l. 1. §. 11. Ταύτῃ μοι δοκοῦσιν αἱ χρυσοφοροῦσαι γυναῖκες, σφᾶς πλοκάμων τὸς ἐνελισμὸς ἀσκοῦσαι, χρίσματά τε παρειῶν καὶ ΤΠΟΓΡΑΦΑΣ ΟΦΘΑΛΜΩΝ, καὶ βαφὰς μετοῦσαι τειχῶν, &c. *Cl. Alex.* Pæd. l. 3. c. 2. Vis Stibij principalis circa oculos; namque ideo etiam plerique Platyophthalmon id appellavere (*Dioſcorid.* l. 5. c. 99.) quoniam in calliblepharis mulierum dilatet oculos. *Plin.* l. 33. c. 6.

Mooriſh Merchants alone are allowed to buy it: obliging themſelves at the ſame Time to diſpoſe of it at *Alexandria*, *Damiata*, or ſome other Ports of the *Mahometan* Dominions.

The Cheapneſs of their Proviſions. Commodities of all Kinds are ſold very cheap in this Country. We can have a large Piece of Bread, a Bundle of Turneps, a ſmall Basket of Fruit &c. for the ſix hundredth and ninety ſixth part of a Dollar, i. e. of three Shillings and Six-pence of our Money. Fowls are frequently bought for three half-pence a Piece; a Sheep for three Shillings and ſix-pence; and a Cow and a Calf for a Guinea. It is happy likewiſe for theſe People, that they can have, one Year with another, a Buſhel of the beſt Wheat for fifteen or eighteen-pence. For the Inhabitants of theſe Countries, no leſs than the Eaſtern People in general, *Theſe People great Eaters of Bread.* are great Eaters of Bread [1]; it being computed that three Perſons in four live entirely upon It, or elſe upon ſuch Compoſitions [2], as are made of Barley and Wheat-Flour. Frequent mention is made of this ſimple Diet in the H. Scriptures [3].

How they make it. In Cities and Villages, where there are publick Ovens, the Bread is uſually levened; but among the *Bedoweens*, as ſoon as the Dough is kneaded, it is made into thin Cakes, which are either immediately baked upon the Coals, or elſe in a *Ta-jen* [4]. Such were *the unleavened Cakes*, (*Ex.* 29. 2. *Joſh.* 5. 11. *Judg.* 6. 11. and 19. 2 *Sam.* 13. 8. 1 *Chr.* 23. 29. &c.) and *the Cakes* which *Sarah made quickly upon the Hearth*, *Gen.* 18. 6.

How they grind their Corn. Moſt Families grind their Wheat and Barley at Home, having two portable Grind-Stones for that Purpoſe, the uppermoſt whereof, is turned round by a ſmall Handle of Wood or Iron,

1 Αἰγυπτίους δ' Ἑκαταῖος ΑΡΤΟΦΑΓΟΥΣ φησὶν εἶναι, Κυλλυσίας ἐσθίοντας. *Athen.* Deip. l. 10. p. 418. Ed. *Dalechamp.* *Maſſaniſſa* likewiſe, agreeable no doubt to the Cuſtom of the *Numidians* at that Time, is mentioned by *Polybius* (Fragm. p. 1000. Ed. *Caſaub.*) as eating (συπαξὺν ἄρτον) *brown Bread* very ſavourily at his Tent Door. 2 *Cuſcaſſowe*, the chiefeſt of theſe Compoſitions, is well deſcribed in *Phil.* Tranſ. N° 254. and in *Lowth.* Abridg. Vol. 3. p. 626. When the Grains of *Cuſcaſſowe* are large, then the Compoſition is called *Hamza*. What they call *Dweeda* is the ſame with *Vermezzelli*; as their *Bag-reah* differs not much from our Pancakes, only that inſtead of rubbing the (*Ta-jen*) Pan they fry it in with Butter, they make uſe of Soap to make it honey-comb. 3 Gen. 18. 5. and 1 Sam. 28. 22. *I will fetch a morſel of Bread.* Ch. 21. 14. *And* Abraham *took Bread and a bottle of Water, and gave it unto* Hagar. Ch. 37. 25. *They ſat down to eat Bread.* Ch. 43. 31. *And* Joſeph *ſaid, ſet on Bread.* Ex. 2. 20. *Call him, that he may eat Bread.* Ch. 16. 3. *We did eat Bread to the full.* Deut. 9. 9. *I neither did eat Bread nor drink Water* 1 Sam. 28. 20. Saul *had eaten no Bread all the Day.* &c. 4 This is a ſhallow Earthen Veſſel, like a Frying Pan, made uſe of not only for This but Other Purpoſes. What is baked therein is called *Ta-jen*, after the Name of the Veſſel; juſt as τήγανον (*Heſych.* τάγλωον) a Word of the ſame Sound and Import, is taken by the *Greeks*: τάγλωον appellant τὸ ἐν τηγάνῳ ἑψηθέν. (*Steph.* Theſ. p. 1460-1.) *If thy Oblation* (Lev. 2. 5.) *be a Meat-Offering* (ἀπὸ τηγάνου) baken *in a Pan, it ſhall be of fine flour unleavened, mingled with Oyl.*

placed

placed in the Edge of It. When This Stone is large, or Expedition is required, then a ſecond Perſon is called in to aſſiſt; and as it is uſual for the Women alone to be concerned in this Employ, ſitting themſelves down over againſt each other with the Mill Stones between them, we may ſee not only the Propriety of the Expreſſion, *Ex.* 11. of ſitting *behind the Mill*, but the Force alſo of the other, *Mat.* 24. 40. that *two Women ſhall be grinding at the Mill, the one ſhall be taken and the other left.* *Athenæus*[1] has preſerved an Expreſſion of *Ariſtophanes*, which takes Notice of the ſame Cuſtom that is obſerved to this Day among the *Bedoween* Women, of ſinging all the while they are thus employed.

Beſides ſeveral different Sorts of Fricaſees, and of Roaſt, Boiled, and Forced-Meats, (the firſt and laſt of which are always made very ſavory,) the richer Part of the *Turks* and *Moors*, mix up a variety of Diſhes with Almonds, Dates, Sweet-Meats, Milk, Honey, &c. which it would be too tedious to enumerate. I have ſeen at ſome of their Feſtivals, more than two hundred Diſhes, whereof forty at leaſt were of different Kinds. But among the *Bedoweens* and *Kabyles* there are neither Utenſils nor Conveniences for ſuch Entertainments; two or three wooden Bowls, a Pot and a Kettle, being the whole Kitchin Furniture of the greateſt *Emeer*. However all the Orders and Degrees of theſe People, from the *Bedoween* to the *Baſhaw*, eat in the ſame Manner; waſhing firſt their Hands, and then ſitting croſs-legged, round a Mat, or low Table, upon which their Diſhes are placed. They make no Uſe of a Table Cloth, each Perſon contenting Himſelf with a Share of a long Towel that lyes round the Mat. Knives and Spoons are little in Uſe: for the Food, being well roaſted and boyled, requires no Carving. Cuſcaſſowe, Pilloe and other Diſhes likewiſe, which we ſhould reckon Spoon Meats, are ſerved up, in the ſame Manner with all their other Sorts of Food, no better than lukewarm, ſo that the whole Company dipping their Fingers together in the Diſh, (making uſe of their right Hand only,) take what Portion of it they can conveniently diſpoſe of for a Mouthfull, making it firſt into little Balls or Pellets in the Palms of their Hands. No ſooner is any Perſon

Their ſeveral Sorts of Food.

Their Method of Eating;

1 Καὶ τῆς πιστεσσῶν ἄλλη τὶς (ſc. ὠδὴ) ὡς Αριστοφάνης ἐν Θεσμοφοριαζούσαις. *Athen.* Deip. p. 619. Edit. *Caſaub.*

ſatisfied, than he riſes up and waſhes himſelf, without paying the leaſt Regard to the Company; whilſt another, that very Moment, takes his Place; the Servant ſometimes (for there is no Diſtinction of Tables) ſucceeding his Maſter. When they ſit down to theſe Meals or eat and drink at any other Time; and indeed when they enter upon their daily Employ, or undertake any Buſineſs whatſoever, they always pronounce, with the greateſt Serioufneſs and Reverence, the Word *Biſmillah*, (بسم الله i. e. *in the Name of God:*) uſing *Alhamdillah* (الحمد لله i. e. *God be praiſed,*) after Nature is ſatisfied, and their Affairs are attended with Succeſs.

ſaying Biſmillah *when they ſit down,* &c.

The Times of riſing and eating among the Moors *and* Turks.

The *Turks* and *Moors* are early Riſers, conſtantly attending the publick Devotions at Break of Day. Each Perſon employs himſelf afterwards in the Exerciſe of his proper Trade and Occupation 'till ten in the Morning, the uſual Time of dining; returning again to his Buſineſs 'till (*Aſa*) the Afternoon Prayers, at which Time, all Kind of Work ceaſeth, and their Shops are ſhut up. The Supper commonly follows the Prayers of (*Magreb*) Sun ſet, and then repeating the ſame at the ſetting of the Watch, when It begins to be dark, they go to Bed immediately after. Some of the graver People, who have no conſtant Employ, ſpend the Day, either in converſing with one another at the *Haf-effs* [1], in the *Bazar*, or at the Coffee-Houſe: whilſt a great Number of the *Turkiſh* and *Mooriſh* Youths, with no ſmall Part of the unmarried Soldiers, attend their Concubines, with Wine and Muſick, into the Fields; or elſe make themſelves merry at one of the publick Taverns; a Practiſe indeed expreſsly prohibited by their Religion, but what the Neceſſity of the Times, and the uncontroulable Paſſions of the Tranſgreſſours oblige theſe Governments to diſpence with.

The Diverſions of the old and young.

The Life of the Arab.

The *Arab* follows no regular Trade or Employment. His Life is one continued Round of Idleneſs or Diverſions. When no Paſtime calls him abroad, he doth nothing all the Day, but loyter at Home, ſmoke his Pipe [2], and repoſe himſelf under ſome

1 The holding Converſations at the *Haf-effs* i. e. the *Barber's* Shop, ſeems to be of great Antiquity; for *Theophraſtus* (as we read in *Plutarch. Sympoſ.* L. 5. Q. 5.) calls them ἄοινα συμπόσια *Banquets without Wine.* 2 This the *Arabs* call [شرب الدخان *Shrob el Douhhan*] *drinking of Smoke* i. e. *Tobacco*; the *Arabick* and our Name being the ſame according to what *Hernandez* relateth. *Plantam quam* Mexicenſes Pycielt *ſeu* Yelt *vocant, ab* Haitinis *appellatur* Tobacus, *a quibus non ad* Indos *ſolum ſed ad* Hiſpanos *id defluxit nomen, eo quod* Suffumigiis *admiſceretur, quæ* Tobacos *etiam nuncupare conſueverunt, a* Braſilianis Petum, *ab aliis* Herba Sacra, *a nonnullis* Nicotiana *dicitur.* Hiſt. Mexican. l. 5. cap. 51.

neigh-

neighbouring Shade. He hath no Reliſh at all for Domeſtick Pleaſures, and is rarely known to converſe with his Wife, or play with his Children. What he values above all, is his Horſe: for in this he placeth his higheſt Satisfaction; being ſeldom well pleaſed or in good humour, but when he is far from Home, riding at full Speed and hunting.

Their Dexterity in riding.

The *Arabs*, and indeed the eaſtern Nations in general are certainly very dextrous at this Exerciſe. I have ſeen ſeveral Perſons at *Grand Cairo*, who could take up a *Jerrid*, at full Speed, from the Ground: and there are none of them but who can quickly hunt down a wild Boar. We have, upon one of the *Medallions* of *Conſtantine*'s Arch[1], a very beautiful Repreſentation of this Sport, as it is performed, to this Day, by the *Arabs*; who, after they have rouzed the Beaſt from his Retirement and purſued it into ſome adjacent Plain, endeavour there, by frequently overtaking and turning it, to tire and perplex it; and then, watching an Opportunity, either launce it, at ſome Diſtance, or elſe, coming cloſe by it's Side, fix their Spears in it's Body. At the hunting of the Lyon, a whole Diſtrict is ſummoned to appear; who, forming themſelves firſt into a Circle, encloſe a Space of three, four or five Miles in Compaſs, according to the Number of the People, and the Quality of the Ground, that is pitched upon for the Scene of this Action. The Footmen advance firſt, ruſhing into the Thickets, with their Dogs and Spears, to put up the Game; whilſt the Horſemen, keeping a little behind, are always ready to charge, upon the firſt Sally of the wild Beaſt. In this Manner they proceed, ſtill contracting their Circle, 'till they all at laſt either cloſe in together, or meet with ſomething to divert them. The accidental Paſtime upon theſe Occaſions is ſometimes very diverting; for, the ſeveral different Sorts of Animals that lye within this Compaſs, being, by this Means, drove together, they rarely fail of having a Variety of agreeable Chaces after *Hares*, *Jackalls*, *Hyænas*, and other wild Beaſts[2].

The hunting of the wild Boar, and Lyon.

A Variety of Paſtime upon the Occaſion.

1 Vid. Vet. Arcus Auguſtorum &c. Tab. 36. 2 We have in the following Lines of *Statius* (*Achill.* l. 459.) a beautiful Deſcription of the like Diverſion.

——— Si curva feras indago latentes
Claudit, & admotis paulatim caſſibus arctat.
Illæ ignem ſonitumque pavent, defuſaque linquunt
Avia, miranturque ſuum decreſcere montem.
Inque vicem ſtupuere greges, ſocioque timore
Manſueſcunt, ſimul hirtus Aper, ſimul Urſa, Lupuſque
Cogitur, & captos contemnit Cerva Leones.

It is a common Obſervation in this Country, that, when the Lyon perceives himſelf in danger, nay ſometimes the very Moment he is rouzed, he will ſeize directly upon the Perſon who is the neareſt to him, and, rather than quit his Hold, ſuffer himſelf to be cut to Pieces.

The Arabs &c. *delight in Hawking.*

Hawking is one of the chiefeſt Diverſions among the *Arabs* and Gentry of the Kingdom of *Tunis*. Their Woods afford them a beautiful Variety of Hawks and Falcons; for which this Kingdom ſeems to have been remarkable Two Centuries ago [1]. Thoſe who delight in Fowling, do not ſpring the Game with Dogs, but ſhading themſelves with a Piece of Canvaſs ſtretched, upon two Reeds, into the ſhape of a Door, walk through the ſeveral Brakes and Avenues, where they expect to find it. The Canvaſs is uſually ſpotted, or painted with the Figure of a Leopard; and, a little below the Top, there is one or more Holes for the Fowler to look through and obſerve what paſſes before him. It is remarkable, that the *Rhaad*, *Kitawiah*, *Partridge*, and other gregarious Birds, will, upon the Approach of the Canvaſs, covey together, though they were before at ſome Diſtance from each other: the *Woodcock*, *Quail* and ſuch Birds likewiſe, as do not commonly feed in Flocks, will, upon Sight of the ſame, ſtand ſtill and look aſtoniſhed. This gives the Sportſman an Opportunity of coming very near them, and then reſting the Canvaſs upon the Ground, and directing the Muzzle of his Peice through one of the Holes, knocks down ſometimes a whole Covey at a Time. The *Arabs* have another, though a more laborious Method of catching great Numbers of *Partridges*: for obſerving, that after theſe Birds have been haſtily ſprung twice or thrice, they become languid and fatigued, they immediately run in upon them, and knock them down with their *Zerwattys* [2].

Their Method of Shooting &c.

The Manners and Cuſtoms of the Bedoweens.

With Regard to the Manners and Cuſtoms of the *Bedoweens*, it is to be obſerved that they retain a great many of thoſe we read of in ſacred as well as profane Hiſtory; being, if we except their Religion, the ſame People they were two or three thou-

1 Reges *Tunetenſes Cæſareæ* Majeſtati ejuſque ſucceſſoribus *Hiſpaniæ* regibus, ſingulis annis in æquum, ſex equos Mauros eoſque exquiſitiſſimos ac duodecim eximios falcones in æviternam beneficiorum ab ejus Majeſtate acceptorum memoriam danto & offerunto. *Etrob.* Diar. Exped. Tunet. a Carolo V. Imp. MDXXXV. 2 Theſe are ſhort Sticks, ſuch probably as the antient Σκῆπτρα were, which being bound round the End with Iron or inlaid with Pewter or Braſs, ſerve thoſe *Arabs* who are not Maſters of a Gun, for an offenſive and defenſive Weapon.

ſand

ſand Years ago; without ever embracing any of thoſe Novelties in Dreſs or Behaviour, which have had ſo many Periods and Revolutions in the *Mooriſh* and *Turkiſh* Cities. Upon meeting one another, they ſtill uſe the primitive Salutation of (*Salem Alekum*[1]) *Peace be unto you:* though by their Wit or Superſtition they have made it a religious Compliment[2], as if they ſaid, *Be in a State of Salvation.* Before the *Mahometan* Conqueſts, the Expreſſion was, (الله حيك) *God prolong your Life,* the ſame with *Havo Adoni,* the *Punic* Compliment, in *Plautus.* The Inferiours, out of Deference and Reſpect, kiſs the Feet, Knees, or Garments of their Superiours; whilſt the Children or Kinsfolks pay the ſame Reſpect to the Heads of their Parents and aged Relations. The Poſture they obſerve in giving one another the *Aſslem-mah,* is to lay their Right Hand upon their Breaſt; whilſt others, who are more intimately acquainted, or are of equal Age and Dignity, mutually kiſs the Hand, Head or Shoulder of each other. At the Feaſt of their *Byram* and other great Solemnities, the Wife compliments her Husband by kiſſing his Hand. *Their Salutations.*

It is no Diſgrace here for Perſons of the higheſt Character to buſy themſelves in what we ſhould reckon menial Employments. The greateſt Prince of theſe Countries, is not aſhamed to fetch a Lamb from his Herd[3] and kill it[4], whilſt the Princeſs is impatient 'till ſhe hath prepared her Fire and her Kettle to dreſs it. The Cuſtom, that ſtill continueth, of walking either barefoot or only with Sandals, requireth the antient Compliment of bringing Water, upon the arrival of a Stranger, to waſh his Feet[5]: whilſt the Perſon who preſents himſelf the firſt to do this Office, and to give the [*Mar-habbah,* ܡܪܚܒܐ] *Welcome,* is the Maſter of the Family; who always diſtinguiſheth himſelf by *No Employment reckoned menial among the* Arabs.

1 *And he* (Joſeph) *ſaid,* שלום לכם the ſame with the *Arab.* سلام لكم *Peace be unto you. Gen.* 43. 23. *Judg.* 6. 23. and 19. 20. 1 *Sam.* 25. 6. &c. *Joh.* 20. 19. *Peace be unto you.* &c. 2 The *Mahometans* love to call their Religion *I-ſlamiſme,* from the *Arab. Salama* (سلم) which in the 4 Conj. is *Aſlama* (اسلم), to enter into the State of Salvation; hence *Eſlam* (اسلام) *The ſaving Religion,* and *Muſlimon* (مسلم) or as we call it, *Muſleman, he that believeth therein. Prid.* Life of *Mahomet.* p. 11. 3 Thus we read *Gen.* 18. 7. that Abraham *ran to the Herd and fetcht a Calf,* upon the arrival of the three Angels. 4 In this manner we find *Achilles* and *Patroclus* employed. *Hom.* Il. 9. 205. *&c.*

Achilles *at the genial Feaſt preſides;*
The Parts transfixes and with Skill divides.
Mean while Patroclus *ſweats the fire to raiſe.* Pope.

5 Thus V. 4. as above, *Let a little Water, I pray you be fetched and waſh your feet.* Luk. 7. 44. *I entered into thine houſe, thou gaveſt me no Water for my feet; but ſhe hath waſhed my feet with Tears.*

being the moſt officious; and who, after his Entertainment is prepared, thinks it a Shame to ſit down with his Gueſts, but will ſtand up all the Time and ſerve them[1].

The Arabs *falſe and treacherous.*

Yet the outward Behaviour of the *Arab* frequently gives the Lye to his inward Temper and Inclination. For he is naturally thieviſh and treacherous[2]; and it ſometimes happens that thoſe very Perſons are overtaken and pillaged in the Morning, who were entertained the Night before, with all the Inſtances of Friendſhip and Hoſpitality. Neither are they to be accuſed for plundering Strangers only, and attacking almoſt every Perſon, whom they find unarmed and defenceleſs, but for thoſe many implacable and hereditary Animoſities, which continually ſubſiſt among them, literally fulfilling to this Day, the Propheſy of *Jacob*, (Gen.16. 12.) that *Iſhmael ſhould be a wild Man*; *his hand ſhould be againſt every Man, and every Mans hand againſt his.* However it muſt be mentioned to the Honour of the *Weſtern Moors*, that they ſtill continue to carry on a Trade with ſome barbarous Nations bordering upon the River *Niger*, without ſeeing[3] the Perſons they Trade with, or without having once broke through that original Charter of Commerce, which from Time immemorial has been ſettled between them. The Method is this. At a certain Time of the Year, (in the Winter, if I am not miſtaken,) They make this Journey in a numerous *Caravan*, carrying along with them ſeveral Strings of Coral and Glaſs-Beads, Bracelets of Horn, Knives and Sciſſars, and ſuch like Trinkets. When they arrive at the Place appointed, which is on ſuch a Day of the Moon, they find, in the Evening, ſeveral different Heaps of Gold Duſt, lying at a ſmall Diſtance from each other, againſt which the *Moors* place ſo many of their Trinkets as they judge will be taken for the Value. If the *Nigritians*, the next Morning, approve of the Bargain, they take up the Trinkets and leave the Gold, or elſe make ſome Deductions from the Gold Duſt &c. &c. and in this Manner tranſact their Exchange without the leaſt Inſtance of Diſhoneſty or Perfidiouſneſs.

The Weſtern Moors *trade with a People whom they never ſee.*

1 As we find the Patriarch did, in the Hiſtory above, V. 8. *And* Abraham *took Butter and Milk and the Calf which he had dreſſed and ſet it before them; and he ſtood by them under the Tree and they did eat.* 2 Like their Predeceſſors the *Carthaginians*, who are called by *Tully* (Orat. 2. contra Rull.) *fraudulenti & mendaces.* 3 In like Manner the *Seres* are ſaid never to ſee or ſpeak with the People they traded with. *Euſtathius* likewiſe upon the Faith of *Herodotus* relates, that the *Carthaginians* traded after the ſame Manner with ſome People beyond *Hercules* Pillars. Vid. *Arbuthnott* on Coins. p.230.

The

The Cuſtom which the *Naſamones*[1] had formerly of plighting their Troth, by drinking out of each others Hands, is, at this Time, the only Ceremony that is uſed by the *Algerines* in their Marriages. But the Contract is to be firſt of all agreed upon betwixt the Parents, wherein expreſs Mention is made not only of the *Saddock* [صداق] as they call that particular Sum of Money which the Bridegroom ſettles upon the Bride, but likewiſe of the ſeveral Changes of Raiment, Quantity of Jewels[2], and Number of Slaves[3], that the Bride is to be attended with, when She firſt waits upon her Husband. The Parties never ſee one another 'till the Marriage is to be conſummated, at which Time, the Relations being withdrawn, the Bridegroom proceeds firſt to unveil his Bride, and then to undreſs her. Upon Forfeiture of the *Saddock*, the Husband can put away his Wife when he pleaſeth; though he cannot take her again, notwithſtanding the ſtrongeſt Sollicitations are made in his Favour, 'till She be married and bedded to another Man. *The* Algerine *Marriages.*

The Civility and Reſpect which the Politer Nations of *Europe* pay to the weaker Sex, are looked upon here as Extravagances, and ſo many Infringements of that Law of Nature which aſſigns to Man the Preeminence. For the Matrons of this Country, (as a great Perſon of the Law hath determined with Relation to thoſe of *England*) are conſidered only as Servants of better Faſhion; yet who notwithſtanding are to have the greateſt Share of Toil and Buſineſs upon their Hands. Whilſt the lazy Husbands repoſe themſelves under ſome neighbouring Shade, and the young Men and Maidens[4] attend the Flocks, the Wives are all the Day taken up either in attending their Looms, *The Wife doth all the Drudgery of the Family.*

1 Πίσιοι ὧ τοίῃσι χρέωνται· ἐκ τ χειρὸς δίδοῦ πιεῖν, ἢ αὐτὸς ἐκ τ τ ἑτέρῃ πίνει. *Herod.* Melpom. §. 172. 2 A Gold and Silver *Sarmah*, one or two Setts of Ear Rings, Bracelets and Shekels, a Gold Chain to hang over their Breaſts, with half a dozen Veſts, ſome of Brocade, others of rich Silk, are uſually the Wedding Cloaths of a Lady of Faſhion. Habits and Ornaments of the like Kind were given to the Bride in the Time of *Abraham*. Thus *a golden ear Ring of half a Shekel weight* was given to *Rebekah*, *and two Bracelets for her Hands of ten Shekels weight of Gold*. Gen. 24. 22. Abraham's *Servant* alſo *brought forth Jewels of Silver, and Jewels of Gold, and Raiment, and gave them to* Rebekah. V. 53. 3 Every Woman that is married has at leaſt one Female Slave (who is uſually a *Black*) to attend her; whilſt others have two or more according to their Rank and Quality. In this Manner we find that *Hagar* was *Sarah*'s Handmaid; that *Rebekah* when She was betrothed to *Iſaac*, was attended by *her Nurſe* (Gen. 14. 59.) *and her Damſels*. V. 61. that *Laban* (Gen. 24. 24.) *gave unto his Daughter* Leah, (when ſhe was married to *Jacob*) Zilpah *his Maid, for a Handmaid*; and unto *Rachel* (V. 29.) (upon the like Occaſion) Bilhah *his Handmaid to be her Maid*. 4 It is cuſtomary, even to this Day, for the Children of the greateſt *Emeer* to attend their Flocks; as we find (*Gen.* 29. 9.) Rachel *kept the Sheep of her Father* Laban.

grinding at the Mill, or elſe in preparing their Flour into *Cuſcaſſowe*, *Dweeda* and ſuch like Compoſitions. Neither is this all; for, to finiſh the Day, *at the Time of the Evening, even the Time that Women go out to draw Water*, (Gen. 24. 11.) they are ſtill to fit themſelves out with a Pitcher or a Goats Skin[1]; and tying their ſucking Children behind them, trudge it in this Manner two or three Miles to fetch Water. Yet in the Midſt of all theſe Labours and Incumbrances, neither theſe Country Ladies, nor thoſe of better Faſhion in Cities, will lay aſide any of their Ornaments; neither their Noſe-Jewels, (which are ſtill uſed by the *Levant Arabs*:) neither their Bracelets, Shackles[2], or Ear Rings, which are all very Cumberſome; neither the tinging their Eyelids with Lead Ore; ſo prevalent is Cuſtom, even in *Barbary*, and ſo very zealous are theſe Ladies to appear in, what they call, the Mode and Faſhion.

The Mooriſh *Women and Children beautiful.*

The greateſt part of the *Mooriſh* Women would be reckon'd Beauties, even in *Great Britain*; as their Children certainly have the fineſt Complexions of any Nation whatſoever[3]. The Boys indeed, by wearing only the *Tiara*, are expoſed ſo much to the Sun, that they quickly attain the Swarthineſs of the *Arab*; but the Girls, keeping more at Home, preſerve their Beauty 'till they are thirty, at which Age they are uſually paſt Child-bearing. It ſometimes happens that one of theſe Girls is a Mother at eleven, and a Grandmother at two and twenty: and as their Lives are uſually of the ſame Length with thoſe of the *Europeans*, there have not been Inſtances wanting among theſe Matrons of ſome who have lived to ſee their Children of many Generations.

The Crys the Women make at their Feaſts and Funerals.

At all their principal Entertainments, and to ſhew Mirth and Gladneſs upon other Occaſions, the Women welcome the

1 There is frequent Mention made of theſe Skins in the H. Scriptures. Thus חמת *Gen.* 21. 14, 15 and 19. נאד or נאוד *Joſh.* 9. 4. *Judg.* 4. 19. 1 *Sam.* 16. 19. *Pſ.* 56. 8. and 119. 83. נבל 1 *Sam.* 1. 24. and 10. 3. *Jer.* 13. 12. and ἀσκος *Mat.* 9. 17. *Mar.* 2. 22. *Luk.* 5. 37. which ſhould be rendered Skins, are improperly interpreted Bottles. 2 *The tinkling Ornaments of their Feet.* Iſ. 3. 16. 3 The Word *Moor* is generally ſuppoſed to convey the *Idea* of a Perſon of a dark and ſwarthy Complexion: whereas it only denotes the Situation of the Country he inhabits. For מעבר ſignifies a Ferry, or Narrow part of the Sea, *Fretum, Trajectus*, &c. מעברי *(Ma'vri)* conſequently will be the ſame as *(Trajectaneus* ſeu ad *Trajectum vivens)* a Perſon who lives near ſuch a Place; juſt as the *Moors* are ſituated with Reſpect to the Straights of *Gibraltar*, the *Fretum Gaditanum* or *Herculeum* of the Antients. Vid. *Peritſol.* Coſmogr. Edit. *T. Hyde.* p. 48. But *Bochart* deduceth the Word from another Original. מוחריו *Mauri*, quaſi poſtremi vel occidentales dicti, ab אחיר quod & poſterius & Occidentem ſonat. Plene ſcriberetur *Mauharin*, ſed Gutturales paſſim elidi nemo eſt qui neſciat. *Boch.* Chan. l. 1. cap. 25.

Arrival

Arrival of each Gueſt, by ſqualling out, *loo, loo* [1], ſeveral Times together; at their Funerals alſo, and upon other melancholy Occaſions, they repeat the ſame Noiſe [2], making it only more deep and hollow [3], and ending each Period of it with ſome ventriloquous Sighs. The (ἀλαλάζοντας πολλά) *wailing greatly* (as our Verſion expreſſeth It, *Mar.* 5. 38.) upon the Death of *Jairus's Daughter*, was probably performed in this Manner. For, there are ſeveral Women hired, upon theſe lugubrious Occaſions, for the Purpoſe, who like the *Præficæ* [4] *or mourning Women* [5] of old, are Miſtreſſes of theſe melancholy Expreſſions, and indeed perform their Parts with ſuch proper Geſtures and Commotions, that they rarely fail to work up the Aſſembly into ſome extraordinary Pitch of Thoughtfulneſs and Sorrow.

The Arabs *given to Superſtition.*

No Nation in the World is ſo much given to Superſtition as the *Arabs*, or even as the *Mahometans* in general. They hang [6] about their Childrens Necks the Figure of an open Hand, which the *Turks* and *Moors* paint upon their Ships and Houſes, as an Antidote and Counter-Charm to an evil Eye: for five is with them an unlucky Number, and *Five* (Fingers perhaps) *in your Eyes*, is their Proverb of Curſing and Defiance. Thoſe who are grown up, carry always about with them ſome Paragraph or other of their *Koran*, which, like as the *Jews* did their *Phylacteries*, (*Ex.*13.16. *Numb.*15.38.) they place upon their Breaſt, or ſow under their Caps, to prevent Faſcination and Witchcraft, and to ſecure themſelves from Sickneſs and Misfortunes. The Virtue of theſe Charms and Scrolls is ſuppoſed likewiſe to be ſo far univerſal, that they ſuſpend them upon the Necks of their Cattle, Horſes and other Beaſts of Burthen.

1 A Corruption as it ſeems to be of הללויה *Halleluiah.* Αλαλὴ, a Word of the like Sound was uſed by an Army, either before they gave the Onſet, or when they had obtained the Victory. Vid. *Pol.* Synopſ. Vol. 4. p. 790. & *Mint.* Lex. in voce ἀλαλάζω. The *Turks* to this Day call out *Allah, Allah, Allah* upon the like Occaſion. 2 As if the Word now was related to the *Heb.* ילל, *ejulari*, from whence perhaps our *Engliſh* Word to *howl*. 3 *Plutarch* informs us, that *Eleleu, iou, iou*, were uſed in this Manner. Επιφωνεῖν δὲ τοῖς ασυδοῖς, ἐλελεῦ, ἰοῦ, ἰοῦ, ὧν τὸ μὲν ασεύδοντες ἀνιφονεῖν καὶ παιανίζοντες εἰώθασι, τὸ δὲ ἐκπλέξεως καὶ ταραχῆς δεῖ. *Plutarch.* in Theſeo. 4 *Præficæ* dicuntur mulieres ad lamentandum mortuum conductæ, quæ dant cæteris modum plangendi, quaſi in hoc ipſum præfectæ. Vid. *P. Feſt.* & *Non. Marcell.* in voce. 5 *Call for the* [מקננות from קון to lament] *mourning Women that they may come——and take up a wailing for us, that our Eyes may run down with Tears and our Eyelids guſh out with Water.* Jer.9.17.18. 6 This Cuſtom of hanging Things about the Neck to prevent Miſchief, Diſtempers, &c. ſeems to be of great Antiquity, and was common to other Nations. Thus *Varro* de Ling. Lat. l.6. in fine. Præbia, *a præbendo, ut ſit tutum: quod ſint remedia in collo puereis. Faſcinum*, collis nempe puerorum ſuſpenſum, *Infantium cuſtodem* appellat *Plinius*. l.28. c.4. The *Bulla* was wore upon the ſame Account, as *Macrobius* tells us, *Sat.* l. 1. *Bulla geſtamen erat triumphantium, incluſis intra eam remediis, quæ crederent* adverſum invidiam valentiſſima.

and Sorcery.

They place great Faith and Confidence in Magicians and Sorcerers [1], as the Nations [2] did, who in old Time were their Neighbours: and upon ſome extraordinary Occaſions, particularly in a lingring Diſtemper, they uſe ſeveral ſuperſtitious Ceremonies in the ſacrificing of a Cock, a Sheep or a Goat, by burying the whole Carcaſs under Ground, or by drinking a part of the Blood, or elſe by burning or diſperſing the Feathers. For it is a prevailing Opinion all over this Country, that a great many Diſeaſes proceed from ſome Offence or other that hath been given to the [جناں] *Jenoune*, a Sort of Creatures, placed by the *Mahometans* betwixt Angels and Devils. Theſe, like the Fairies of our Forefathers, are ſuppoſed to frequent Shades and Fountains, and to aſſume the Bodies of Toads, Worms, and other little Animals, which, being always in our Way, are liable every Moment to be hurt and moleſted. When any Perſon therefore is ſickly or maimed, he fancies that he hath injured one or other of theſe Beings, and immediately the Women, who, like the antient *Veneficæ*, are dextrous in theſe Ceremonies, go, upon a *Wedneſday*, with Frankincenſe and other Perfumes, to ſome neighbouring Spring, and there ſacrifice, as I have already hinted, a Hen or a Cock, an Ewe or a Ram &c. according to the Sex [3] and Quality of the Patient, and the Nature of the Diſtemper.

Their Marabbutts *much eſteemed.*

The *Mahometans* have a great Veneration for their *Marabbutts*, who are generally Perſons of a rigid and auſtere Life, continually employing themſelves either in counting over their Beads [4], or elſe in Meditation and Prayer. This Saintſhip goes by Succeſſion; and the Son is entitled to the ſame Reverence and Eſteem with the Father, provided he can keep up and maintain the ſame Gravity and *Decorum*. Some of them

1 The ſeveral *Claſſes* of which are enumerated in *Deut.* 18. 10, 11; viz. ſuch as *uſe Divination, or is an Obſerver of Times, or an Enchanter, or a Witch, or a Charmer, or a Conſulter with familiar Spirits, or a Wizard, or a Necromancer.* They pretend to have daily Inſtances in theſe Countries of the Power and Efficacy of one or other of theſe Perſons, particularly in cauſing or taking away the Influence of the *MaleficiumLigaminis*, or *VinculumVeneris*, which ſeems to have been well known in the Time of *Auguſtus*.

Necte tribus nodis ternos Amarilli *colores,*
Necte, Amarilli, *nodos &* Veneris *dic vincula necto.* Virg. Ecl. 8. l. 77.

2 *Viz. the* Egyptians, (Vid. *Auſon.* Epiſt. 19. Joſeph's *divining Cup.* Gen. 44. 5.) Moabites, (Balaam *went not as at other Times to ſeek for Enchantments.* Numb. 24. 1.) *&c. &c.* 3 Viz. A Male being Sacrificed for the Female Sex &c. 4 In touching each Bead of their Chaplet, conſiſting uſually of ninety nine, they either ſay *(Alhamdillah) God be praiſed, (Allah Kibeer) God is great,* or [استغفور الله *Staffour Allah*] *God forgive me.*

alſo

alſo ſhare in the ſame Reputation with their Prophet, of receiving Viſions and converſing with the Deity, whilſt others, who are ſuppoſed to work Miracles, are endowed with Gifts, which *Mahomet*[1] himſelf durſt not pretend to. When I was with *Seedy Muſtafa* the *Kaleefa* of the weſtern Province, (near the River *Arhew*) he told me, in the Preſence of a number of *Arabian Shekhs*, who vouched for the ſame Fact, that *Seedy Ben Mukha-lah*, a *Marabbutt* hard by, had a ſolid Iron Bar, which, upon Command, would give the ſame Noiſe, and do the like Execution, as a Cannon, and that once, the whole *Algerine* Army, upon demanding too exorbitant a Tax from the *Arabs* under his Protection, were put to Flight by the Miracle. Yet notwithſtanding the Frequency, as they pretended, of the Experiment, the Merit I urged there would be in the Conviction of a *Chriſtian* concerning the Truth of it, and the Sollicitations of the whole Company, the *Marabbutt* had too much Policy to hazard his Reputation at that Time. But I had better Succeſs, near *Seteef*, with *Seedy Aſhoure*, the *Marabbutt* of the *Ammer*, a Perſon famous all over the eaſtern Province for the vomiting of Fire. This Operation, as he performed It, I ſaw ſeveral Times: the firſt Inſtance whereof did very much ſurprize me, to obſerve his Mouth to be all of a ſuddain in a Blaze, and the violent Agonies that were counterfeited at the ſame Time. But when the ſame was repeated a little afterwards, (for he pretended to have frequent Illapſes of the Deity) I plainly ſaw the great Dexterity and Artfulneſs he made uſe of in drawing his Head and Hands within his *Burnooſe*, which, as he told us, was in order to converſe with the Deity, but, as I ſuſpected, to kindle the Fire. For as ſoon as he had got all Things ready for the diſplaying of the Flame, ſuch a Quantity of Smoak attended his Head and Hands in withdrawing them from under his *Burnooſe*, ſo ſtrong a Smell was there likewiſe of Tow and Sulphur, beſides ſome Threads of the former, that were engaged to his Beard, that none but an ignorant and bigotted People, could be deceived by the Impoſture. This I took Notice of to ſome *Turks*, that were with me, who ſaw through the Contrivance; but the *Arabs* ſtill inſiſted upon the wonderful Gift of *Seedy Aſhoure*, and that [*Ma Kan ſhy kiff hoo*] *there was none like him.*

Some pretend to work Miracles, viz.

Seedy Ben Mukha-lah,

Seedy Aſhoure.

1 Vid. *Prideaux*'s Life of *Mahomet*. p. 18. 19.

Their pretences to the Knowledge of future Events.

These People likewise are equally foolish and extravagant in their *Jaffar-eah*, as they call (the Pretensions they make to) the Knowledge of future Events and Contingencies. It is not hitherto indeed agreed among them by what extraordinary Means they come at these Revelations, though the Discoveries they would be believed to make, are in such general Terms, so false for the most Part, and at the best dubious, and never particularly circumstantiated, that it scarce deserves the Gravity or Attention to enquire after their Original. However I never knew any Person, who asserted them to be from Divine Inspiration, though there are a Number of Enthusiasts in this Religion, who pretend to be full of the Deity upon other Occasions. Some attribute them to *Maga-reah*, for so they call Witchcraft and Inchantment; others to Astrology or the Doctrine of the Stars; whilst their *Thalebs* pretend to have the Prophecies of *Aly* the Son in Law of their Prophet, wherein they give out, that he hath left them a general and chronological Account of the most remarkable Occurrences, which have happened in the World since his Time, or which are to fall out in future Ages.

A Prophecy with regard to the King of Tunis,

When I was at *Tunis*, in the Spring of 1727, there were several Prophecies handed about, partly as was alledged from this Book, partly from their *Jaffar-eah*, that *Hassan Ben Aly*, the *Bey* at that Time, was to be immediately deposed by his Nephew *Aly Bashaw*. The Mystery of it was, that *Hassan Ben Aly*, otherwise a good and wise Prince, had a mighty Inclination to fleece and oppress the richest of his Subjects; and, by a Piece of ill-timed Policy, as it might have proved, had, since the Beginning of his Reign, neglected the *Turks*, and placed his chief Confidence in *Moors* and Renegadoes, upon whom he bestowed the greatest Honours and Preferments. On the other Hand, *Aly Bashaw*, while he acted under him, as *Aga* of the *Janizaries*, behaved himself with such Courtesy, Generosity and Justice, that he gained the Affections of that Body, and the good Will of the whole Kingdom. Now as *Aly Bashaw*, upon some Misunderstanding with his Uncle, was at this Time fled to the Mountains of *Uselett*, where he had the Courage to proclaim himself *Bey*, publishing at the same Time, the great Injustice and Oppression that *Hassan Ben Aly* had always exercised over his Subjects, together with the unjust

Contempt

Contempt and Diſregard he had for the *Turks*, adding further, that he would immediately apply proper Methods for the Satisfaction of them both, there was Probability enough, without the Concurrence of a Prophecy, that ſuch a Revolution might be brought about at this Time. Yet notwithſtanding all theſe unfavourable Circumſtances, notwithſtanding the Day and Hour were confidently prefixed for his Deſtruction, *Haſſan Ben Aly* was too ſtrong for their *Jaffar-eah*, and, provided the *Algerines* had not lately (1735) interpoſed, would in all Appearance have left a peaceable Poſſeſſion of that Kingdom to his Son. *proved falſe.*

It would be too tedious to recount any more of their pretended Prophecies, ſome of which, the Event very obviouſly ſhewed to be falſe, whilſt others, at the beſt, were uncertain Gueſſes only or probable Conjectures. We are to wait therefore 'till Time and Futurity determine the Veracity of that very remarkable one, which promiſeth to the *Chriſtians* a Reſtoration of all thoſe Kingdoms, which they formerly loſt to the *Turks* and *Saracens*. Thus much may be obſerved of it already, that there is no Part of the *Mahometan* Dominions, where this Tradition is not univerſally received, and that, in Conſequence thereof, the Gates of their Cities, are carefully ſhut up, every Friday, from ten 'till twelve o' Clock in the Morning, that being, as they ſay, the Day and Time prefixed for this notable *Cataſtrophe*. *A Prophecy that the* Mahometan *Dominions are to be reſtored to the* Chriſtians.

CHAP. IV.

Of the Government, Forces and Revenues of the Algerines; *of their Courts of Judicature and Puniſhments; and of their Intereſts and Alliances with* Chriſtian *Princes.*

AS the *Arabs* have had no ſmall Share in the foregoing Obſervations, it may be expected, that ſomething at leaſt ſhould be premiſed, with Regard to the Form of Government that ſubſiſts among their Tribes. Now though the greateſt Part of them have been, for many Ages, under the *Turkiſh* Yoke, yet they are rarely interrupted, either in what may concern the Courſe of Juſtice, or in the Succeſſion to thoſe few Offices and Dig- *The Form of Government among the* Arabian *Tribes.*

nities that belong properly to themſelves. For, provided they live peaceably, pay regularly the eighth Part of the Produce of their Lands, together with a ſmall Poll Tax, that is annually demanded by the *Turks*, they are left in full Poſſeſſion of all their private Laws, Privileges and Cuſtoms. Every *Dou-war* therefore may be looked upon as a little Principality, over which it is uſual, for that particular Family, (which is of the greateſt Name, Subſtance and Reputation) to preſide. However this Honour does not always lineally deſcend from Father to Son, but, as it was among their Predeceſſors the *Numidians*[1], when the Heir is too young, or ſubject to any Infirmity, then they make Choice of the Uncle or ſome other Relation, who, for Prudence and Wiſdom, is judged to be the fitteſt for that Employ. Yet, notwithſtanding the deſpotic Power which is lodged in this Perſon, all Grievances and Diſputes are accomodated in as amicable a Manner as poſſible, by calling to his Aſſiſtance one Perſon or two, out of each Tent: and as the Offender is conſidered as a Brother, the Sentence is always given on the favourable Side; and, even in the moſt enormous Crimes, rarely any other Puniſhment is inflicted than Baniſhment. When one of theſe Perſons hath the Superintendance over one *Dou-war* only, he is commonly called the *Shekh*[2]: but the Ruler or chief Perſon of a Tribe, whoſe Authority reacheth over ſeveral *Dou-wars*, hath the Title either of *The* (*Shekh el Kibeer*) *Great Lord* or *Elder*, or elſe of *The* (*Emeer*[3]) *Prince*.

The Turkiſh *Government.*

The Government of the *Algerines*, which differeth little from that of *Tunis*, conſiſts of the *Dey*, who is to be conſidered as the *Stadtholder*, and of a *Dou-wanne*, or Common Council. The *Dou-wanne* is principally compoſed of the thirty *Yiah Baſhees*, though the *Mufti*, the *Cady* and the whole Soldiery ſometimes, are called upon to aſſiſt. All Affairs of Moment ought to be agreed upon by this Aſſembly, before they paſs into Laws, and before the *Dey* is entruſted with the putting them in Execution. But for ſome Years there hath been little Ac-

1 Militante *Maſaniſſa* pro *Carthaginienſibus* in *Hiſpania*, pater ejus moritur (*Galæ* nomen erat:) regnum ad fratrem regis *Deſalcem*, pergrandem natu (mos ita apud *Numidas* eſt) pervenit. *Liv.* l. 29. ¶. 29. 2 شيخ. *Senex. Senior. Doctor*: aut authoritate, principatu pietate & arte conſpicuus. Vid. *Gol.* in voce. 3 امير, ab امر mandavit, juſſit, præcepit. *Idem.*

count

count made of this Body; which is indeed ſtill very formally convened, but then it is only to conſent, with the ſame Formality, to ſuch Propoſitions, as have been before hand concerted, betwixt the *Dey* and his Favourites: ſo that, in Effect, the whole Power is lodged in one Perſon.

The Office, Election &c. of the Dey.

This Perſon, who, at *Algiers*, is called the *Dey*, is choſen out of the Army; each Order, even the moſt inferiour, having an equal Right and Title, to that Dignity, with the higheſt. Every bold and aſpiring Soldier, tho' taken Yeſterday from the Plough, may be conſidered at *Algiers*, as the Heir apparent to the Throne, and, with this further Advantage likewiſe, that he lyeth under no Neceſſity to wait 'till Sickneſs or old Age remove the preſent Incumbent: it is enough that he is able to protect himſelf with the ſame Cymiter, which he hath had the Hardineſs to ſheath in the Bowels of his Predeceſſor. The chief Command here, as it was in the Declenſion of the *Roman* Empire, lyeth open and expoſed to every bold Pretender, who, if he hath the Reſolution only to attempt, will rarely fail to carry it. To the Truth whereof, we need only appeal to that quick Succeſſion, which there hath been always among the *Deys*, ever ſince the *Turkiſh Dyneſty*; rarely one in ten having the Fortune to dye in his Bed; i. e. without a Muskett Ball or a Cymiter. Even thoſe few Perſons who have made theſe peaceable *Exits*, cannot attribute them to any ſuperiour Regard and Eſteem, which the Army had for them in particular, but rather to their own ſuperiour good Fortune, in preventing an Inſurrection, by cutting off the Conſpirators before they could put their Deſigns in Execution. This bloody Method of ſucceeding to the *Deyſhip*, and of continuing peaceably in it, will doubtleſs appear ſtrange and ſurprizing to Perſons long accuſtomed to regular Succeſſions and civilized Governments, yet is what may be very well accounted for at this Place, where a ſtrict and regular Diſcipline hath been a long time wanting; and where, even a private Soldier, after a ſmall Exerciſe and Tryal under theſe Colours, hath the Ambition to think himſelf conſiderable enough, either to puſh for the *Kaftan* himſelf, or to contribute at leaſt in the Promotion of another to It. However this factious and diſcontented Humour ſeems, at preſent, to be ſomewhat purged and allayed, by the many ſeaſonable Executions that have been

The Deys *frequently cut off.*

lately made of theſe aſpiring Members: yet in ſuch an ungovernable Conſtitution as this, there will always remain ſome Seeds of their old tumultuous Principles, which, upon the leaſt favourable Opportunity, will break out a freſh, in Rebellion and Aſſaſſination.

The Algerine *Forces.*

The whole Force of *Algiers*, in *Turks* and *Cologlies*, is computed, at preſent, to be about ſix thouſand five hundred; two thouſand whereof are ſuppoſed to be old and excuſed from Duty; and of the four thouſand five hundred that remain, one thouſand are conſtantly employed in relieving annually their Garriſons, whilſt the reſt are either to arm out their Cruiſers or elſe form the three flying Camps, which are ſent out every Summer under the Command of the provincial *Viceroys*. To the *Turkiſh* Troops we may joyn about two thouſand *Zwowah*, as the *Mooriſh* Horſe and Footmen are called: yet notwithſtanding theſe are kept in conſtant Pay, and may be ſuppoſed to augment the Number of Arms, yet, being all of them hereditary Enemies to the *Turks*, they are little conſidered in the real Safeguard and Defence of the Government. The Method therefore that is obſerved in keeping this large and populous Kingdom in Obedience, is not ſo much by Force of Arms, as by diligently obſerving the old political Maxim, "*divide and command*. For the provincial *Viceroys* are very watchful over the Motions of the *Arabian* Tribes, who are under their ſeveral Diſtricts and Juriſdictions; and as theſe are in continual Jealouſies and Diſputes with one another, the *Beys* have nothing more to do than keep up the Fermew, and throw in, at proper Times, new Matter for Diſcord and Contention. There are a Number of *Arabian* and *African* Tribes, who, in Caſe their Neighbours ſhould obſerve a Neutrality, would be too hard for the whole Army of *Algiers*, notwithſtanding each *Turk* valueth himſelf in being a Match for twenty *Arabs*. When therefore there is any Miſunderſtanding of this Kind, the *Viceroys* play one Tribe againſt another, and, provided the Quarrel proves equal, a few *Turks* ſeaſonably thrown in, will be more than a Ballance for the Enemy. By thus continually fomenting the Diviſions, which always ſubſiſt among the *Arabian* Princes, and by drawing on afterwards one Family to fight againſt another, theſe four or five thouſand *Turks* maintain their Ground againſt all Oppoſition, and lay even their Neighbours, the *Tuniſeens*,

and

and the *Weſtern Moors* under great Obligations, for not extending their Conqueſts into their Dominions.

To make up the Deficiencies in the Army, their cruiſing Veſſels are ſent out, every five or ſix Years, to the *Levant* for Recruits. Theſe generally conſiſt of Shepherds, Outlaws, and Perſons of the meaneſt Condition. *Mahomet Baſhaw*, who was the *Dey* when I arrived at *Algiers*, was not aſhamed to own his Extraction, in a notable Diſpute he had once with the Deputy Conſul of a neighbouring Nation; *My Mother*, ſays he, *ſold Sheep's Feet, and my Father Neat's Tongues, but they would have been aſhamed to have expoſed to Sale ſo worthleſs a Tongue as Yours.* Yet theſe Recruits, after they have been a little inſtructed by their Fellow Soldiers, and have got Caps to their Heads, Shoes to their Feet, and a Pair of Knives to their Girdle, quickly begin to affect Grandeur and Majeſty, expect to be ſaluted with the Title of [*Effendi*] *Your Grace*; and look upon the moſt conſiderable Citizens as their Slaves, and the Conſuls of the allied Nations as their Footmen.

How their Armies are recruited.

But beſides theſe *Levant-Turks*, the *Dey* may, at his Pleaſure, and eſpecially upon any Emergency, enroll the *Cologlies*, as they call the Sons of ſuch Soldiers, who have been permitted to marry at *Algiers*; though ſince the Time they made an unſucceſsful Attempt upon the Government, by endeavouring to ſeize upon the *Caſſaubah*, they have not been much encouraged, and when they are, they are always excluded from the Honour of being *Dey*, *Aga* of the *Janizaries*, and other conſiderable Offices and Employments.

Cologlies *enrolled in the Army.*

The Officers that command this ſmall Army, (and it would be the ſame if it amounted to it's former Complement of twelve thouſand) are the *Aga* or General, thirty *Tiah Baſhees* or Colonels, eight hundred *Bulluck Baſhees* or Captains, and about half that Number of *Oda Baſhees* or Lieutenants. The Method of arriving at theſe Poſts, is not by Money and Intereſt, but by Age and Seniority, the oldeſt Soldier being advanced upon the Death of his Captain, &c. &c. though by the Permiſſion of the *Dey*, a younger Soldier may purchaſe the Rank of an elder, the latter degrading himſelf in Return. There is another Method alſo of haſtening theſe Promotions: for the *Aga* is removed as often as the Soldiers are paid, which is every two Months, being ſucceeded by the *Chiah*, who is the

The ſeveral Officers of this Army, and the Method of their Promotions.

eldeſt of the *Yiah Baſhees*, whereby there is a Place vacant in the *Dou-wanne*, which is immediately filled up by the eldeſt *Bulluck Baſhee*; &c. &c. The *Aga* after having thus paſſed through the whole Courſe of his Duty, is from thence forward conſidered as (*Mazoule*) ſuperannuated, quietly enjoying his Pay, and, according to the old Poet,

Senio confectu' quieſcit. Enn.

The Revenues of this Kingdom. I could never learn that the yearly Taxes of this great and fertil Kingdom bring more into the Treaſury than three hundred thouſand Dollars: but it is computed, that the eighth Part of Prizes, the Effects of Perſons dying without Children, the Contributions from the independent *Kaides*, and the frequent *Avar-eas* and Oppreſſions, may bring in as much more.

The Pay of their Soldiers. To compenſate this, the Pay is but ſmall, the youngeſt Soldier receiving only four hundred and ſix *Aſpers* every two Months, and the eldeſt, or thoſe in full Pay, no more than five thouſand eight hundred; whereof ſix hundred and ninety ſix make a Dollar [1]. Now as they arrive not at full Pay, but in the Space of a Number of Years, the young Soldiers receiving an Augmentation only of an hundred and ſixteen *Aſpers* [2] every Year, the whole Army may be reduced to about three thouſand five hundred in full Pay, whereby a Sum, leſs than two hundred thouſand Dollars, will defray the whole Expence. Though we are to obſerve at the ſame Time, that, beſides the Pay, ſuch *Yiah* and *Bulluck Baſhees* as are unmarried, have each of them eight Loaves of Bread a Day, and the *Oda Baſhees* and private Soldiers, who are in the ſame Condition, have four; each Loaf being about five Ounces in weight, and three *Aſpers* in value.

Of their Courts of Judicature. In the ordinary Diſtribution of Juſtice, there is in This as in all other *Turkiſh* Governments, an Officer whom they call the *Cady*, who, for the moſt Part, hath had his Education in the Seminaries of *Stamboule* [3] or *Grand Cairo*, where, I am told, the *Roman Codes* and *Pandects*, tranſlated into the *Arabick* Tongue, are taught and explained as in the Univerſities of *Europe*. The

1 Sive *Thalero*, qui *Germanis* Sic dicitur a *Thale* ſeu *Dale* i. e. *Vallis*; unde *Thaler* ſeu *Daler*, q. d. *Vallenſis nummus*, a Valle Sancti *Joachimi* ubi primo cuſi ſunt. Hinc factum ut tandem Scutati omnes (quos nummos *Imperiales* vocamus) *Thaleri* hodie vocantur. Vid. *Hyd.* Annot. in *Bobovij* Liturgiam Turcarum, p. 10. 2 Iſte nummulus, *Turcice* dicitur آقچه i. e. *Albulus*; unde a Græcis ſua lingua hodierna vocatur Ασπρός i. e. *Albus* &c. Ασπρον pecuniam albam in genere notat. *Id.* ibid. 3 *Conſtantinople* is called all over the *Levant*, *Stamboule* or *Stanpôle*, which ſeems rather to be the Corruption or Contraction of the antient Name, as *Jambol* is of *Joannopolis*, than of εἰς τὴν πόλιν, as ſome Authors give into. Vid. *Hyd.* Not. in Coſmogr. *Perits.* p. 52. Sir *George Wheeler*'s Trav. p. 178.

Cady

Cady is obliged to attend at the Court of Juſtice once or twice a Day, where he hears and determines the ſeveral Suits and Complaints that are brought before him. But as Bribery is too often (and perhaps juſtly enough) charged upon the *Cady*, all Affairs of Moment are laid before the *Dey*, or elſe, when he is abſent or otherwiſe employed, they are heard by the Treaſurer, Maſter of the Horſe, and other principal Officers of the *Regency*, who ſit conſtantly in the Gate [1] of the Palace for that Purpoſe. At all theſe Tribunals, the Cauſe is quickly decided, nothing more being required than the Proof of what is alledged; ſo that a Matter of Debt, Treſpaſs, or of the higheſt Crimes will be finally decided, and the Sentence executed in leſs than an Hour.

Of their Puniſhments.

In Caſes of Debt, the Debtor is uſually detained in Priſon, 'till the (*Chouſes*) Bayliffs have ſeized upon his Effects and ſold them. If the Sale amounts to more than the Debt, then the *Overplus* is returned to the Priſoner; if it comes ſhort, he is notwithſtanding releaſed, and no future Demands are made upon him. Leſſer Offences are puniſhed with the *Baſtinado* [2]: i. e. the Offender is to receive ſo many Stroakes (ſometimes two or three hundred) upon his Buttocks or the Soles of his Feet, with Sticks of the Thickneſs of ones little Finger. But in greater Crimes, particularly for unnatural Luſt, not only the Parts already mentioned, but the *abdominal* Muſcles likewiſe are to be chaſtiſed: a Puniſhment which is generally attended with Death. For clipping or debaſing the publick Coin, the old *Egyptian* Puniſhment [3] is inflicted, which is to cut off the Hands of the Tranſgreſſor. Whatſoever *Jew* or *Chriſtian*-Subject is guilty of Murder or any other capital Crime, he is to be carried without the Gates of the City, and burnt alive: but the *Moors* and *Arabs* are either impaled for the ſame Crime, or hung up by the Neck, over the Battlements of the City, or elſe thrown upon the Hooks [4] that are fixed in the Walls below, where ſometimes they hang, in the moſt exquiſite Agonies and Torments, thirty or

1 Thus we read of the *Elders in the Gate.* (*Deut.* 22. 15. and 25. 7.) and (*Iſ.* 29. 21. *Amos* 5. 10.) of *Him that reproveth* and *rebuketh in the Gate.* The *Ottoman* Court likewiſe ſeems to have been called *the Port*, from the Diſtribution of Juſtice, and the Diſpatch of publick Buſineſs that is carried on in the Gates of it. 2 It was in this Manner probably that St. *Paul* was *beaten with Rods:* (2 *Cor.*11. 25.) as the *Chouſes*, whoſe Office it is to inflict this Puniſhment, appear to be no other than the like Number of *Roman Lictors* armed out with their *Faſces.* 3 *Diod.* Sic. l. 1. p. 50. 4 *The faſtning of the Body of* Saul *to the Walls of* Bethſhan. (1 *Sam.* 31. 10.) might be the fixing it only to ſuch Hooks as were placed there for the Execution of Criminals.

Turks *not punished in Publick.*

forty Hours, before they expire. The *Turks* are not punished in Publick, like other Offenders; but are, out of Respect to their Characters, sent to the House of the *Aga*, where, according to the Quality of the Misdemeanour, they are bastinadoed or strangled. Out of Modesty likewise to the Sex, when the Women offend, they are not exposed to the Populace, but sent to some Private House of Correction; or, if the Crime is Capital, they are then tyed up in a Sack, carried out into the Sea, and drowned[1]. The western *Moors* still use the barbarous Punishment of sawing asunder the Transgressor. For which Purpose they prepare two Boards, of the same Length and Breadth with the unfortunate Person, and having tyed him betwixt them, they proceed to the Execution, by beginning at the Head. I am informed that *Kardinash*, a Person of the First Rank in that Country, who had formerly been Ambassador at the *British* Court, and was well known to the Gentlemen of our Navy and Garrison of *Gibraltar*, suffered lately in this Manner. For it may be very justly observed, with Regard to the Punishments of these Countries, that there is little or no Regard had to the Quality of the Offender. Sometimes indeed a pecuniary Mulct will stop the Course of Justice, but if the Crime is flagrant, no other Atonement is to be made for it, than to submit to the Punishment which the Transgression is thought to deserve.

Of their Alliances with Christian *Princes.*

The Naval Force of this *Regency*, which, for two Centuries, hath been, at one Time or other, a Terror to all the Trading Nations of *Christendom*, was taken Notice of in the Description of *Algiers*. With Relation therefore to *Christian* Princes, this Government hath Alliance with Us, the *French*, the *Dutch*, and the *Swedes*. Great Application hath been often made by the *Port*, in behalf of the *Emperor*'s Subjects; though all their Intercessions have hitherto proved ineffectual, notwithstanding the *Algerines* acknowledge themselves to be the Vassals of the *Grand Senior*, and, as such, should be intirely devoted to his

1 *Tacitus* (De Morib. *Germ.*) takes Notice of This, as a Punishment among the *Germans*. *Distinctio pœnarum, ex delicto. Proditores & transfugas arboribus suspendunt, ignavos & imbelles & corpore infames, cœno ac* palude, *injecta insuper crate.* The like Punishment is mentioned by *Plautus. Coqui abstulerunt, comprehendite, vincite, verberate, in* Puteum condite. *Aulul.* Act. 2. Sc. 5. v. 21. *Furca & Fossa* Ang. **Pytte and gallowes**, *in antiquis privilegijs significat jurisdictionem puniendi fures: sc. viros suspendio,* fœminas submersione—*quod & in* Scotia *hodie observatum intelligo.* See *Spelman*'s Glossary in the Word *Furca* &c. where he quotes an Instance of this Punishment, out of the Monuments of the Church of *Rochester*.

Orders

Orders and Commands. The *Swedes* purchaſed Their Peace, at the Rate of 70,000 Dollars: and, as theſe Cruiſers rarely meet with Veſſels of that Nation, it has been hitherto diſcourſed of as a great Myſtery. The Succeſs which the *Dutch* met with, during a War of twelve Years, to deſtroy a few of their Veſſels; the magnificent Preſent of naval Stores that was promiſed, upon ratifying the Peace; together with the natural Timorouſneſs of the *Dey*, leaſt, by further Loſſes, he ſhould be reckoned unfortunate, (a dangerous Character in this Country for a Commander;) were the chief and concurring Reaſons for extending their Friendſhip to That Nation. It is certain, that the greateſt Part of the Soldiers, and the Sea Officers in general, very ſtrenuouſly oppoſed it: urging, that it would be in vain to arm out their Veſſels, when they had Peace with the three trading Nations; that their Loſs was inconſiderable, when compared with the Riches obtained by the War; concluding with a very expreſſive *Arabian* Proverb, that ſuch Perſons *ought never to ſow, who are afraid of the Sparrows.* As the younger Soldiers cannot well ſubſiſt, without the Money that ariſes from their Shares in Prizes, there has been no ſmall Murmuring at the little Succeſs they have lately met with. And it is very probable, (as a little Time perhaps will diſcover,) that, the very Moment any conſiderable Addition is made to their Fleet, nay perhaps without any further Augmentation, the preſent *Dey* will be obliged to leſſen the Number of his Alliances, from thoſe very Principles, which a few Years ago, engaged his Predeceſſor to increaſe them.

How the Swedes *and* Dutch *obtained Peace with this* Regency.

The *Algerines* have certainly a great Eſteem and Friendſhip for our Nation; and provided there could be any Security in a Government, that is guided by Chance and Humour, more than by Counſel and mature Deliberation, it is very probable, that, which of the trading Nations ſoever they may think fit to Quarrel with, We have little to apprehend. The *Dutch* are very induſtrious in cultivating a good Underſtanding with them, by making an annual Preſent; a Method hitherto very prevalent and ſucceſsful: whilſt, on the other Hand, the *French* may perhaps influence them as much, by putting them in Mind, of the Execution which their Bombs did formerly to this City, and of a later Inſtance of their Re-

How theſe ſeveral Nations keep up their Intereſts with it.

The Intereſt that Great Britain *hath with it.*

ſentment at *Tripoly*. But as there is rarely any great Prudence in uſing high Words and Menaces at *Algiers*, it is certain, provided the *Algerines* are to be ſwayed with Fear, that We have as much Intereſt in Sir *Edward Sprag*'s Expedition at *Bou-jeiah*, as the *French* can have in That of the *Marquis d' Eſtrees* at *Algiers*. Notwithſtanding likewiſe all the Arguments that may be urged in behalf of *Marſeilles* and *Toulon*, theſe People are not to be perſwaded, but that *Minorca* and *Gibraltar* are in a more convenient Situation to give them Diſturbance. But Reaſon and Argument will not always be good Politicks at this Court, where the Firſt Miniſter is the Cook, and where an inſolent Soldiery have too often the Command. In critical Junctures therefore, the Ground is to be maintained by the nice Management and Addreſs of the Conſul; by knowing how to make proper Application to the particular Paſſions of thoſe who have the *Dey*'s Ear; by flattering one, placing a Confidence in another, and eſpecially, by making a proper Uſe of thoſe invincible Arguments, *Money*, *Kaf-tans* and *Gold Watches*. For according to an old and infallible Obſervation; *Give a* Turk *Money with one Hand, and he will permit his Eyes to be plucked out by the other.*

Aly Baſhaw's *Reply to Conſul* Cole.

Such was the Political State and Condition of this *Regency*, when I left it, A. D. 1732. How long it may continue ſo, will be hard to determine; becauſe what little there is here of Juſtice, Honeſty, or publick Faith, proceeds rather from Fear and Compulſion, than from Choice and free Election. For, the Acknowledgement is very juſt, which *Aly Baſhaw*, a late *Dey*, made to Conſul *Cole*, upon complaining of the Injuries that our Veſſels met with from his Cruiſers: The *Algerines*, ſays he, *are a Company of Rogues, and I am their Captain.*

Geographical, Physical and *Miscellaneous*

OBSERVATIONS,

RELATING TO

SYRIA, &c.

EGYPT, and *ARABIA PETRÆA*.

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GEOGRAPHICAL *&c.*

A MAP of the COAST of SYRIA, PHOENICE, and of THE HOLY LAND

PART OF THE

MEDITER-RANEAN SEA

To the Reverend
IOHN CONYBEARE D.D.
Dean of
Christ Church
Oxford

Laodicea
Gabala or Jebilee
Paltus
Meller Fl.
Balanea
Merkab
Hussine R.
Carne
Antaradus now Tortosa
Aradus I.
Marathus
El Hammah or Apamea
Mt. Paltus
Akker
R. Akker
Eleutherus fl.
Simyra
Orthosia
Area
Tripoly
Calamone
Trieris
Theoprosopon
Botrus
Byblus
Adonis fl.
Mons Libanus
Baalbec
DRUSES
Berytus
Antilibanus
Damascus
Fl. Tamyras
Sidon
Sarepta
Dan
Tyre
Promentorium album
Raselain
Fegdippa
Capernaum
Lake of Gibenia
GAVLONITIS
GILEAD
BASAN
AMMONITAE
Acre
Caifa
Mt. Carmel
Nazareth
GALILEE
Sephoris
Tiberias
Abele
Fl. Jabbock
Mt. Tabor
Jezreel
ESDRAELON
Caesarea
Samaria
Sichem
River Jordan
AMORITAE
Joppa
Antipatris
Lydda
Shilo
Mt. Ephraim
Jericho
Rama
Akron
Jerusalem
Bethany
Mt. Nebo
Heshbon
Gilgal
Bethlehem
Abbarim
Hebron
Gaza
Engaddi
Part of the Dead Sea
Stab beni Israel
MOABITAE
Beersheeba
THE LAND OF THE PHILISTINES



C. Frederick invent.

I. Rocque Sculp

GEOGRAPHICAL &c.
OBSERVATIONS
RELATING TO
SYRIA, &c. *EGYPT*, &c.

CHAP. I.

Geographical Obſervations relating to Syria, Phœnice, *and the* Holy Land.



I AM entering now upon the Deſcription of thoſe Countries, where Mr. *Maundrell* hath been already before me. As it may be preſumed, that every curious Perſon is acquainted with that accurate and judicious Author, I ſhall only take Notice of ſuch Things, as ſeem to have been either miſtaken or omitted by Him.

Mr. Maundrell *hath already deſcribed this Country.*

Now *Latikea*, the firſt maritime City which He deſcribeth, was alſo the moſt northern Part of *Syria*, that I had an Opportunity to touch at. It is ſituated upon a riſing Ground,

Latikea *or* LAODICEA ad mare.

with a full Proſpect of the Sea, and was called by the Antients *Laodicea ad mare*[1], and Λευκὴ Ακτὴ, from the white Cliffs that lye on each Side of it. From the Cittadel, we have a pleaſant, though diſtant View of the Mountains of *Caramania*, and *Caſſius* to the North; and of *Jebilee*, *Merkab*, *Bannias* and *Tortoſa* to the South. The Founder could not have pitched upon a more agreeable Situation, affording at the ſame Time, Delight and Security.

The Ruins of it. Here are ſtill remaining ſeveral Rows of *Porphyry*, and *Granate* Pillars; with a large Fragment of an Aqueduct, the ſame perhaps that, as *Joſephus*[2] informs us, was built by *Herod.* It is a maſſy Structure without Arches, and ſtretches towards the S.E. But the chief ſurviving Monument of the antient Grandeur and Magnificence of this Place, is a large triumphal Arch, ſupported by Pillars of the *Corinthian* Order, which they have converted at preſent into a *Moſque.* The Architrave is adorned with Trophies, Shields, Battle-Axes, and other military Weapons, whilſt the reſt of the Entablature is exceeding bold and ſumptuous. We ſee diſperſed all over theſe Ruins, ſeveral Fragments both of *Greek* and *Latin* Inſcriptions, but they were all of them ſo miſerably defaced, that it would have been to little Purpoſe to have copied them.

The Cothon. A Furlong to the Weſtward of the Town, are the Ruins of a beautiful *Cothon*, built in the Figure of an Amphitheatre, and capacious enough to receive the whole *Britiſh* Navy. The Mouth of It, opens to the Weſtward, being about forty Foot wide, and defended by a ſmall Caſtle. The whole appears to have been a Work and Structure of great Labour and Deſign, though, at preſent, it is filled up to that Degree with Sand and Pebbles, that half a dozen ſmall Veſſels are all that can conveniently be admitted at one Time. The like Accidents, ariſing chiefly from the large Billows that attend the weſterly Storms, have intirely ruined the *Cothon* of *Jebilee*, That a little to the Northward of *Tortoſa*, Thoſe of *Rou-wadde*, *Tripoly*, *Tyre*, *Acre* and *Jaffa*. At all theſe Places, we cannot ſufficiently admire the great Induſtry and Contrivance of the Antients, in

1 Εἶτα Λαοδίκεια, ὁπὴ τῇ θαλάττῃ κάλλιστα ἐκπεσμῴη καὶ εὐλίμῳ πόλις, χῶρον τὲ ἔχουσα πολύοινον φερὲς τῇ ἄλλῃ εὐκαρπίᾳ. *Strab.* Geogr. l. 16. p. 1091. Excluſus ab *Antiochia Dolabella* ** *Laodiceam* quæ eſt, in *Syria*, *ad mare*, ſe contulit. *Cic.* Epiſt. l. 12. Ep. 14.

Λαοδίκην δ' ἣ κεῖται ἐπ' ἠιόνεσι θαλάσσης. *Dionyſ.* Perieg. l. 915.

2 Λαοδικεῦσι δὲ τοῖς θαλαίοις, ὑδάτων εἰσαγωγὴν ** ἀνέθηκε. *Joſ.* de Bell. Jud. l. 1, cap. 16.

making

making ſuch uſeful Encroachments upon the Sea, at the ſame Time we muſt have the utmoſt Contempt for the later Maſters of them, who out of Avarice, Idleneſs, and want of publick Spirit, have ſuffered them to become either altogether uſeleſs, or elſe of very little Service to the Trade and Navigation of this rich and plentiful Country.

Several Sarcophagi, *or Coffins of Stone.*

About two Furlongs to the Northward of the City, near the Sea Shore, there are ſeveral *Sarcophagi*, ſome of which have preſerved their Covers. They are generally of the ſame Shape, though larger than thoſe that are commonly found in *Italy*, being adorned, in like Manner, with ſeveral beautiful Decorations in Shells and Foliage, or elſe with Buſts of Men and Women, Ox-Heads and *Satyrs*; beſides others that are pannell'd, having moreover their Covers ſupported by Pilaſters of the *Ionic* and *Corinthian* Orders.

Cryptæ, *or Sepulchral Chambers.*

The rocky Ground where we find theſe *Sarcophagi*, is hollowed below into a Number of *Cryptæ* or Sepulchral Chambers, ſome of which were ten, others twenty or thirty Foot ſquare; but the Height doth not anſwer in Proportion. The Deſcent into them is ſo artfully contrived, that the ingenious Architect hath left upon the Front and Side Walls of each Stair Caſe, ſeveral curious Deſigns in Sculpture and *Baſſo Relievo*, like thoſe the *Sarcophagi* are charged with. A Range of narrow Cells, wide enough to receive one of theſe *Sarcophagi*, and long enough for two or three, runs along the Sides of moſt of theſe Sepulchral Chambers, and appear to be the only Proviſion that has been made for the Reception of the Dead.

The Crypta *of St.* Teckla.

The *Greeks* have one of theſe *Cryptæ* in great Eſteem and Veneration. They call It St. *Teckla*, in Commemoration of ſome Acts of Pennance and Mortification that are ſaid to have been performed by that firſt Virgin Martyr in this Place. In the Middle of It there is a Fountain, ſuppoſed to be inſtrumental in producing miraculous Viſions, and extraordinary Cures. For hither they conſtantly bring ſuch Perſons or Children, as have the Rickets, Jaundice, or other Diſtempers; and after having tranſacted ſeveral Ceremonies, by waſhing them in Holy Water and perfuming them, they return with a ſtrong Faith in the ſpeedy Cure of the diſeaſed. Here likewiſe the aged and decrepid pretend to receive the Warnings of their approaching Deaths; whilſt the young foreſee a long Train of Circum-

ſtances and Events, that are to fall out in the future Courſe of their Lives.

Other Cryptæ *of the like Nature.* The Sepulchral Chambers near *Jebilee*, *Tortoſa* and the *Serpent Fountain*, together with thoſe that are commonly called the *Royal Sepulchres* at *Jeruſalem*, are all of them exactly of the ſame Workmanſhip and Contrivance with the *Cryptæ* of *Latikea*. And in one of the Chambers of the *Royal Sepulchres*, there is one of the antient *Sarcophagi* remaining, which is of a *Parian*-like Marble, in the Faſhion of a Trunk, very elegantly carved all over with Flowers, Fruit and Foliage. Inſtead likewiſe of thoſe long narrow Cells that are common in the other *Cryptæ*; ſome of theſe have ſeveral Benches only of Stone, placed one over another, upon which the Coffins were placed.

PALTUS. The greateſt Part of the Country betwixt *Latikea* and *Jebilee* is ſtony and mountainous; but at the latter, we begin to enter upon a moſt delightful Plain, that was formerly the Northern Limit of the Diſtrict of the *Aradians*[1]. At the Mouth of the River *Melleck*, ſix Miles from *Jebilee*, the Sea forms Itſelf into a ſmall Bay, where we have the Ruins of an antient City, the *Paltus* probably of the Antients: and a little to the E. N. E. of theſe Ruins, there is a large ſubterraneous Conduit, with a Number of leſſer ones detached from it, which ſpreading themſelves, for the Space of ſeveral Furlongs, through a Piece of low marſhy Ground, might have been the Drains that were formerly made uſe of to render it fit for Tillage.

CARNE, *or the* Navale *of* Aradus. Seven Leagues to the S. *by* W. of the River *Melleck*, and a little to the Northward of *Tortoſa*, are the Traces of a *Cothon*, with a ſmall Pottery hard by It. Here probably was the antient *Carne*, as the *Cothon* Itſelf might be the Dock that *Strabo*[2] tells us belonged to the *Aradians*. Betwixt the Pottery and *Tortoſa*, are the *Cryptæ* that have been already taken Notice of.

Tortoſa *the* ANTARADUS. *Tortoſa*, or *Deir-doſe* as the Inhabitants call It, is very well deſcribed by Mr. *Maundrell*, though miſtaken, I preſume, by him and others, for *Orthoſia*, which we are to look for a great way to the Southward, upon the Confines of *Syria* and *Phœnice*. For though *Orthoſia* may indeed ſeem to have an eaſy Tranſition into *Tortoſa*, yet conſidering there was at this Place a large Convent, and two very Magnificent *Chriſtian* Churches,

1 Εἶτ' (ſc. a Gabala) ἡ τῶν Ἀραδίων παλαιὰ (Φιλία *Boch.* Phal. l. 4. cap. 36.) &c. *Strab.* l. 16. p. 1093. 2 Κάρανος τὸ ἐπίνειον τῶν Ἀράδων, λιμένιον ἔχον. *Id.* ibid.

it

it is more probably a Corruption of the preſent Name *Deir-doſe*, which, I am told, ſignifies *The Place of a Church* or *Convent*. Provided the Name had any Relation to the Synonymous City in *Spain*, the Deduction of It from [שרטישא] it's *rocky Situation*, would have been extremely applicable to it. However, as it lyeth at about half a Leagues Diſtance, over againſt the antient *Aradus*, there is no Doubt, but that it muſt be the *Antaradus* of *Pliny* and other Geographers.

The Iſland *Aradus*, the *Arpad*[1] of the Scriptures, is called at preſent *Rou-wadde*; which, with *El Hammah*[2], the Seat of a *Turkiſh Baſhaw*, ten Leagues to the Eaſtward, are the moſt northern Settlements of the Sons of *Canaan*. The Proſpect of *Rou-wadde* from the Continent, is wonderfully magnificent, promiſing at a Diſtance a continued Train of fine Buildings, and impregnable Fortifications. But This is intirely owing to the Height and Rockineſs[3] of It's Situation; for at preſent all the Strength and Beauty it can boaſt of, lyeth in a weak unfortified Caſtle, with a few ſmall Cannon to defend It. Yet we are not to judge of the antient Strength of this Place by the miſerable Condition it is in at preſent; for it was formerly ſurrounded with a large ſtrong Wall, conſiſting of Stones of an immenſe Bigneſs; which (as in many other *Specimens* of the antient Buildings) ſo exactly tally and correſpond with each other, that the Architect might very juſtly eſtimate the Weight and Symmetry alone of the Materials to be ſufficient to withſtand the Violence of the Sea, and the Engines of an Enemy. During the Time of It's Proſperity, both Art and Nature ſeem to have conſpired in making it a Place of the utmoſt Conſequence: conſiderable enough to juſtify the Boaſt, which *Sennacherib*[4] made of the Conqueſt of It.

Rou-wadde *the* ARPAD, *and* ARADUS.

The antient *Marathus* may be fixed, I preſume, at thoſe Ruins, near the *Serpent Fountain*, which are taken Notice of by Mr. *Maundrell*, and make with *Rou-wadde* and *Tortoſa*, almoſt an equilateral Triangle. For *Strabo*[5] tells us, that *Aradus* was

MARATHUS.

1 From whence the *Aradite*. 1 *Chron.* 1. 16. 2 The *Hamath* of the Scriptures. *Numb.* 13. 21. 2 *Kings* 17. 24. and 23. 33. *Iſa.* 10. 9. *&c.* the Metropolis of the Country of the *Hamathite*, the youngeſt of the Sons of *Canaan*. *Amathis* ſive *Amath*, *Hemath*, *Emath*; quam alii interpretantur *Antiochiam* magnam, alii *Epiphaniam*: maluerim *Apamiam*, quæ etiam nunc *Hama*: propius enim ad Terram promiſſam accedit, nec longe eſt ab *Arphad* hodie *Refœſa*. *Sanſ.* Ind. Geogr. in voce *Amathis*. 3 *Rou-wadde* or *Arpad* being probably derived from רוד *firmus fuit* &c. 4 *Where is the King of* Hamath *and the King of* Arpad. 2 *Kings* 19. 13. 5 Κεῖται δ' ἡ Αραδος ἐχχώδης πέτρᾳ ἐν ἁλιρρύτῳ παραλίᾳ, μεταξὺ τοῦ τε ἑσπερίου αὐτῆς καὶ τοῦ Μαράθου, ἀπέχουσα τῆς γῆς σταδίους ἑξήκοντα. *Strab.* Geogr. l. 16.

ſituated betwixt it's *Navale* and *Marathus*, and that the oppoſite Shore had not the leaſt Shelter for Veſſels. The latter of theſe Obſervations is very juſt; and provided the *Navale* be the *Cothon*, which hath been taken Notice of to the Northward of *Tortoſa*, no Place can better fall in with the Situation of *Marathus*, inaſmuch as *Rou-wadde*, upon this Suppoſition, will lye not only between, but very nearly equidiſtant from thoſe Places.

The Maguzzel *or Spindles.*

Five Miles to the S. S. E. of the Serpent Fountain, are the [*Maguzzel* مغازل] *Spindles*, as they call thoſe pointed and cylindrical little Buildings, that are erected over the *Cryptæ* deſcribed by Mr. *Maundrell*. The Situation of the Country round about them, hath ſomething in it ſo extravagant and peculiar to Itſelf, that It never fails to contribute an agreeable Mixture of Melancholy and Delight to all who paſs through It. The uncommon Contraſt and Diſpoſition of Woods and Sepulchres, Rocks and Grotto's; the Medley of Sounds and Echo's from Birds and Beaſts, Caſcades and Water Falls; the diſtant Roaring of the Sea and the compoſed Solemnity of the Place, very naturally remind us of thoſe beautiful Deſcriptions which the antient Poets have left us of the Groves and Retreats of their Rural Deities.

The Jeune *or Plain.*

The Plain or *Jeune*, (as the *Arabs* call it,) commences a little to the Southward of the *Maguzzel*, and ends at *Sumrah*, ſpreading itſelf, all the Way, from the Sea to the Eaſtward, five, ſix or ſeven Leagues, 'till it is terminated by a long Chain of Mountains. Theſe ſeem to be the *Mons Bargylus* of *Pliny*[1]; as the Plain may be the ſame with thoſe Fields, which he placeth to the Northward of Mount *Libanus*. There are diſperſed all over the *Jeune* a great Number of Caſtles and Watch Towers, beſides ſeveral large Hillocks, which are of the ſame Figure, and raiſed undoubtedly upon the like Occaſion, with thoſe Eminences that we call *Barrows* in *England*. No Place certainly can be better ſupplyed with Water and Herbage; and conſequently more proper either for a Field of Battle, or for an Army to encamp in.

1 In ora ſubjecta *Libano Berytus* * *Trieris, Calamus, Tripolis*, quæ *Tyrii* & *Sidonii* & *Aradii* obtinent. *Orthoſia, Eleutheros* flumen. Oppida *Simyra, Marathos*, contraque *Aradum Antaradus*. ** Regio in qua ſupra dicti deſinunt montes (*Libanus* ſc.) & *interjacentibus campis, Bargylus* mons incipit. Hinc rurſus *Syria*, deſinente *Phœnice*, oppida *Carne, Balanea, Paltos, Gabale*; promontorium in quo *Laodicea* libera. *Plin.* l. 5. cap. 20.

The

The moſt conſiderable of the Rivers, which run through the *Jeune*, is the *Akker*, called ſo perhaps from a City of the ſame Name it runs by. The latter is ſituated upon Mount *Bargylus* about nine Leagues to the S.E. of *Tortoſa*, and muſt have been formerly as noted for It's Strength, Extent and Beauty, as it is at preſent for the Goodneſs and Perfection of the *Apricots*, *Peaches*, *Nectarines*, and other Fruit which it produceth. *Akker* may probably be the *Ker* (i.e. *the City*) which is mentioned in the Book of *Amos* (9. 7.) and elſewhere in Scripture, where it is ſaid, *Have not I brought up* Iſrael *out of the Land of* Egypt *and the* Philiſtines *from* Caphtor, *and* Aram *from* Ker; where the ſimple reading of *Aram*, without the Diſtinction of *Padan*, or *Naharaim*, may induce us to believe that *Ker* was of *Syria* or *Aram*, properly ſo called, and not of *Media* or *Meſopotamia*, the *Padan Aram* and the *Aram Naharaim* of the Scriptures. Akker, *the* KER.

About a League and a half from the River *Akker* and eight to the S.S.E. of *Tortoſa*, there are other Ruins, ſtill known by the Name of *Sumrah*. Theſe may be very well taken for the Remains of the antient *Simyra* or *Taximyra* as *Strabo* calls it, the Seat formerly of the *Zemarites*. *Pliny*[1] makes *Simyra* a City of *Cœle-Syria*, and acquaints us at the ſame Time, that Mount *Libanus* ended there to the Northward: but as our *Sumrah* lyeth in the *Jeune*, at leaſt two Leagues diſtant from any Part of that Mountain, this Circumſtance, will better fall in with *Arca*, where that long Chain of Mountains is remarkably broken off and diſcontinued. Sumrah *the* SIMYRA, *the Seat of the* Zemarites.

Five Miles from *Sumrah* to the Eaſtward, are the Ruins of the antient *Arca*, the City of the *Arkites*, the Offspring likewiſe of *Canaan*. It is built over againſt the Northern Extremity of Mount *Libanus*, in a moſt delightful Situation: having a Proſpect to the Northward of an extenſive Plain, diverſifyed with an infinite Variety of Caſtles and Villages, Ponds and Rivers; to the Weſtward, it ſeeth, the Sun ſet in the Sea, and, to the Eaſtward, riſe over a long and diſtant Chain of Mountains. Here likewiſe are not wanting *Thebaic* Columns and rich Entablatures to atteſt for the Splendour and Politeneſs that it was ſometime poſſeſſed of. The Citadel was erect- ARKA, *the Seat of the* Arkites.

1 A tergo ejus *(Sidonis)* mons *Libanus* orſus, mille quingentis ſtadiis *Simyram* uſque porrigitur, quà *Cœle Syria* cognominatur. *Plin.* ibid.

ed upon the Summit of an adjacent Mount, and, by the Situation, muſt have been impregnable in former Times. For the Mount is in the Figure of a Cone, in an Aſcent, by the Quadrant, of fifty or ſixty Degrees, appearing not to have been the Work of Nature, but of Art. In the deep Valley below the City, we have a brisk Stream more than ſufficient for the Neceſſities of the Place; yet it hath been judged more convenient to ſupply it with Water from Mount *Libanus*. For which Purpoſe, they have united the Mountain to the City by an Aqueduct, whoſe principal Arch could not be leſs than a hundred Foot in Diameter.

Nahar el Berd, *the River* ELEUTHERUS.

Two Leagues to the W. S. W. of *Arca*, we paſs over the *Nahar el Berd*, the *Cold River*, or, according to Mr. *Maundrell*, the *Cold Waters*. This Stream ariſeth from among the Northern Eminences of Mount *Libanus*, and ſwelling, at certain Times of the Summer, by the extraordinary Liquefaction of the Snow, might from thence have given Occaſion to the Name. We may fix here, I preſume, the River *Eleutherus*, which is ſo much wanted in the old Geography. For *Ptolemy*[1] placeth it, according to the preſent Poſition of the *Nahar el Berd*, ſix Miles to the Northward of *Tripoly*, in the very Latitude almoſt that I find it. In like Manner, *Strabo* placeth *Orthoſia*, immediately after it, to the Northward: agreeable whereunto we ſtill find, upon the Banks of this River, the Ruins of a conſiderable City, whoſe adjacent Diſtrict pays Yearly to the *Baſhaws* of *Tripoly*, a Tax of fifty Dollars by the Name of *Or-toſa*. The Situation of it likewiſe is further illuſtrated, by a Medal of *Antoninus Pius*, ſtruck at this Place, upon the Reverſe of which, we have the Goddeſs *Aſtarte* treading upon a River. For this City hath been built, upon a riſing Ground, on the Northern Banks of the River[2], within half a Furlong of the Sea; having ſome of the rugged Eminences of Mount *Libanus* at a little Diſtance to the Eaſt: whereby it muſt have always

Or-toſa, *the* ORTHOSIA.

1 Λαοδίκεια ξη ς λε ιβ
Γάβαλα ξη γ λδ Ⱡιβ
Πάλτος ξη γ λδ Ⱡδ
Βαλαναῖαι ξη γ λδ Ⱡιβ
ΦΟΙΝΙΚΗΣ ΘΕΣΙΣ.
Ελεύθερος ποτ.
ἐκβολαί ξη λδ γιβ
Σιμύρα ξζ Ⱡγ λδ γ
Ορθωσιά ξζ ς λδ γ
Τείπολις ξζ Ⱡ λδ γ
Θεᾶς πρόσωπον ἄκρον ξζ γ λδ γ

Ptol. Geogr. l. 5. cap. 15. Ed. *Bert.*

2 Τέτοις δ' (ſc. Ταξύμπρα &c.) ἡ Ορθωσιὰς συνεχὴς ὄρει καὶ ὁ Ελεύθερος ὁ πλησίον ποταμὸς, ὃν πρὸ ὅριον ποιοῦνται τινὲς τῆς Σελευκίδος πρὸς τὴν Φοινίκην καὶ τὴν κοίλην Συρίαν. *Strab.* Geogr. l. 16. p. 1093.

been

been a Place of the greateſt Importance, as it would have the intire Command of the Road, that lay betwixt *Phœnice* and the maritime Parts of *Syria*. The Port which *Orthoſia* may be preſumed [1] to have formerly enjoyed, is reduced at preſent to an exceeding ſmall Creek, not capable of receiving the Fiſhing Veſſels that frequent the Coaſt.

The Mountains of *Libanus*, which, from *Arca* hither, lye in a W. S. W. Direction, begin now either to run parallel, at a Mile or half a Miles Diſtance, with the Sea Coaſt, or elſe they ſtretch themſelves out, in ſmall Promontories, into the Sea. As there is hereby made a remarkable Alteration in the Face and Diſpoſition of the whole Country, we have Room to conjecture, that the Boundary betwixt *Syria* and *Phœnice* was fixed at this Place. *Mela* [2] indeed placeth *Simyra* and *Marathus* among the Cities of *Phœnice*; whilſt *Stephanus*, by making *Balanea*, now *Bannias*, to be a City of it, extends this Province into the very Neighbourhood of *Jebilee*. Even *Pliny*, notwithſtanding he calleth *Simyra* a City of *Cœle-Syria*, yet aſcribeth *Marathus* and *Aradus*, which are ſituated ſeveral Leagues beyond it, to *Phœnice*. However *Ptolemy*'s Authority is intirely in our Favour, which is the more to be credited, as an old Extract from *Strabo* [3], and even *Strabo* himſelf ſeems to confirm it. For when the latter calls *Marathus* (πόλις ἀρχαία Φοινίκων) *an ancient City of the Phœnicians*, nothing more perhaps is meant, than that it originally belonged to that People, before they were excluded by the *Seleucidæ*. If this Interpretation is admitted, then we may likewiſe clear up the other Difficulties that were raiſed before by *Mela*, *Stephanus* and *Pliny*.

The River Eleutherus, *the Boundary of* Syria *and* Phœnice.

About two Leagues from the *Nahar el Berd*, are the Ruins of *Tripolis*, which, being founded, by the united Intereſt of *Aradus*, *Sidon*, and *Tyre* [4], might have been intended for a common Mart to thoſe maritime Powers. It is ſituated upon a low Cape, called a *Peninſula* by *Scylax* [5], and hath formerly enjoyed a large and ſafe Harbour, though at preſent a few Iſlands, lying to the N. W. are the only Shelter that Veſſels re-

The antient TRIPOLIS.

1 Τρύφων ὁ ἐμβὰς εἰς πλοῖον, ἔφυγεν εἰς Ορθωσιάδα. 1 *Macc.* 15. 37. 2 L. 1. Cap. 4. 3 Ab urbe *Orthoſia* Peluſium uſque regio maritima *Phœnicia* dicitur, anguſta exiſtens. *Chryſ.* ex *Strab.* Geogr. l. 16. p. 208. 4 Κατὰ πλὴ Φοινίκην ὅδε πόλις ἀξιόλογος ὄνομα Τείπολις, οἰκείαν ἔχουσα τῇ φύσει τὴν εὐεσπιγοείαν. Τρεῖς γάρ εἰσιν ἐν αὐτῇ πόλεις, σαλλαῖον ἀπ' ἀλλήλων ἔχουσαι διάσημα. ἐπικαλεῖται δὲ τέτων ἡ μὲ Αραδίων, ἡ δὲ Σιδωνίων, ἡ ὁ Τυρίων. *Diod. Sic.* l. 16. cap. 41. *Scyl.* Perip. Ed. *Hudſ.* p. 41. *Strab.* l. 16. p. 519. *Plin.* l. 5. cap. 20. 5 Vid. *Scyl.* Perip. ut ſupra.

ceive from that Quarter. There are no Traces to be met with of any other Walls, than ſuch as may be ſuppoſed to belong to one and the ſame City. This, I take Notice of, becauſe ſome antient Geographers[1] have obſerved, that *Tripoly* was not one, but three Cities, built at a Furlong's Diſtance from each other.

The preſent Tripoly.

That, which at this Time, is known by the Name of *Tripoly*, is built at half a Leagues Diſtance from the other, upon the Declivity of a Hill, that faceth the Sea. It enjoys a conſiderable Trade, ariſing as well from It's own Manufactures in Silk and Cotton, as from thoſe that are continually brought hither from *Aleppo* and *Damaſcus*. I could obſerve Nothing in the City-Walls or Caſtle, that could give either of them a Title to a *Greek* or *Roman* Foundation, the Appearance of both being altogether modern and *Gothic*. The greateſt Rarity of this Place, at preſent, is an Aqueduct, with it's *Reſervoirs*, ſome of which, are twenty or thirty Foot high, and, by being placed at proper Diſtances in the Town, very conveniently ſupply the greateſt Part of the Houſes, to their ſecond and third Stories, with Water. Over the *Prince's Bridge*, which is the principal Arch of the Aqueduct, there is an Eſcutcheon charged with what appears to be a *Croſs-Croſslet:* which being the *Bearing* of the Family of *Lorrain*, may vouch perhaps for the Tradition that it was built by *Godfrey of Bulloign*. At *Bellmont*, two Leagues to the Southward of *Tripoly*, there is a famous Convent of *Greek Kalories* founded by the *Croiſades*. We ſee upon the ſouthermoſt Declivity of it, a large Heap of Ruins, which might probably belong to the antient *Trieris*; and betwixt Theſe and *Tripoly*, is the ſmall Village *Kalemony*, the *Calamos* of *Pliny*.

TRIERIS.

CALAMOS.

The Port of Tyre.

I am not acquainted with that Part of *Phœnice*, which lyeth between *Cape Greego*, the Θεῶν μετώπον of *Ptolemy*, and *Tyre*. At the latter of theſe Places, I viſited ſeveral Creeks and Inlets, in Order to diſcover what Proviſion there might have been formerly made for the Security of their Veſſels. Yet, notwithſtanding that *Tyre* was the chief maritime Power of this Country, I could not obſerve the leaſt Token of either *Cothon*, or Harbour, that could have been of any extraordinary Capacity. The coaſting Ships indeed, ſtill find a tolerable good Shelter from the northern Winds, under the ſouthern Shore,

1 Vid. *Diod.* ut ſupra. Tria fuerunt ſingulis inter ſe Stadiis diſtantia: locus ex numero *Tripolis* dicitur. *Pomp. Mela* l. 1. cap. 12.

but

but are obliged immediately to retire, when the Winds change to the W. or S: ſo that there muſt have been ſome better Station than This for their Security and Reception. In the N.N.E. Part likewiſe of the City, we ſee the Traces of a ſafe and commodious Baſon, lying within the Walls: but which, at the ſame Time, is very ſmall, ſcarce forty Yards in Diameter. Neither could It ever have enjoyed a larger *Area*, unleſs the Buildings, which now circumſcribe it, were Encroachments upon it's original Dimenſions. Yet even this Port, ſmall as it is at preſent, is notwithſtanding ſo choaked up with Sand and Rubbiſh, that the Boats of thoſe poor Fiſhermen, who now and then viſit this once renowned *Emporium*, can, with great Difficulty only, be admitted.

Tyre *called at preſent* Sur.

All the Nations of the *Levant* call *Tyre* by it's antient Name *Sur* [צור], from whence the *Latins* ſeem to have borrowed their *Sarra*[1]. *Sur*, I find, layeth Claim to a double Etymology, each of them very natural; though the rocky Situation, (the צור of the *Phœnicians*) will prevail, I am perſwaded, with every Perſon, who ſeeth this *Peninſula*, beyond the *Sar*[2] or Purple Fiſh, for which It might have been afterwards in ſo much Eſteem. The Purple Fiſh (the Method at leaſt of extracting the Tincture) hath been wanting for many Ages: however, amongſt a Variety of other Shells, the *Purpura* of *Rondeletius* is very common upon the Sea Shore. Several of thoſe I ſaw had their Inſides beautified with purpliſh Streaks; a Circumſtance which may perhaps ſo far inſtruct us, that they once belonged to ſuch an Inhabitant.

The Sources of the Kiſhon.

There is nothing remarkable betwixt this Place and Mount *Carmel*, but what hath been taken Notice of by Mr. *Maundrell*. In travelling under the S. E. Brow of this Mountain, I had an Opportunity of ſeeing the Sources of the River *Kiſhon*. Three or four of the principal Ones, which lye within leſs than a Furlong of each other, are called *The* [*Ras el Kiſhon*] *Head of Kiſhon*, diſcharging alone, without the leſſer Contributions nearer the Sea, Water enough to form a River half as big as the *Iſis*. During likewiſe the rainy Seaſon, all the Water, which

1 *Sarræ* nomen deduci notum eſt ex Hebræo Tyri nomine צור *Tſor*; in quo literam *Tſade*, quæ medii eſt ſoni inter T & S *Græci* in T mutarunt: & Romani in S. Ita factum ut ex eodem צור *Tſor* & Τύρος naſceretur & *Sarra*. *Boch.* l. 2. Chan. cap. 10. 2 Quæ nunc *Tyrus* dicitur, olim *Sarra* vocabatur, a piſce quodam qui illic abundat, quem lingua ſua *Sar* appellant. *Vet.* Scholiaſt. in 4 Georg. *Virg.*

falls on the eaſtern Side of the Mountain, or upon the riſing Ground to the Southward, emptieth Itſelf into It in a Number of Torrents; at which Conjunctures It overfloweth it's Banks, acquireth a wonderful Rapidity, and ſweeps away[1] all before It. But theſe Inundations are extemporaneous only, without any Duration; for the Courſe of the *Kiſhon*, which is not above ſeven Miles in Length, is continued all the Way, 'till within half a League's Diſtance of the Sea, in a great Deſcent. It may be further obſerved, that, when the *Kiſhon* is not augmented by theſe accidental Torrents, it never falls into the Sea in a full Stream, but loſeth Itſelf in a Bank of Sand, which the North Winds throw up againſt the Mouth of It. In this Manner I found It, in the middle of *April*, when I paſſed It.

The River BELUS *or* Kar-danah.

Beyond the Sources of the *Kiſhon* to the S. E. and along the Banks of it to the N. E. there are ſeveral Hillocks, which ſeparate the Valley, through which it runs, from the Plains of *Acre* and *Eſdraelon*. The River *Belus*, the *Kar-danah* as it is called at preſent, hath it's Sources about four Miles to the Eaſtward of the *Ras el Kiſhon*, on the other Side of theſe Hillocks, where there are ſeveral Ponds, the largeſt whereof, may in all Probability, be the *Cendevia*[2] of *Pliny*. Now the River *Belus* lying open to the Plains of *Acre* and *Eſdraelon*, there is Room to ſuppoſe that ſuch Brooks as ariſe from Mount *Tabor* may communicate with it; but the *Kiſhon*, I preſume, for the Reaſons already given, cannot: neither indeed doth it run in the ſame Direction, that hath been hitherto aſſigned by Geographers.

The Tribe of Iſſachar.

Leaving Mount *Carmel* to the N. W. we paſs over the S. W. Corner of the Plain of *Eſdraelon*, the Lot formerly of the Tribe of *Iſſachar*, and the moſt fertil Portion of the Land of *Canaan*. The moſt extenſive Part of it lyeth to the Eaſtward, where our Proſpect is bounded, at about fifteen Miles Diſtance, by the Mountains of *Hermon* and *Tabor*, and by thoſe, upon which the City of *Nazareth* is ſituated. Advancing farther into the Half Tribe of *Manaſſeh*, we have ſtill a fine arable Country, though not ſo level as the former; where the Landskip is changed every Hour by the Intervention of ſome Piece of riſing

1 It might be at ſuch a Conjuncture as this, that *the River* Kiſhon *ſwept the Hoſt of* Siſera *away, that antient River, the River* Kiſhon. *Judg.* 5. 21. 2 Rivus *Pagida* ſive *Belus*, vitri fertiles arenas parvo litori miſcens. Ipſe e palude *Cendevia* a radicibus *Carmeli* profluit. *Plin.* l. 5. cap. 19.

Ground,

Ground, a Grove of Trees, or the Ruins of ſome antient Village. The Country begins to be rugged and uneven at *Samaria*, the N. Boundary of the Tribe of *Ephraim*; from whence, through *Sichem*, all the way to *Jeruſalem*, we have nothing but Mountains, narrow *Defilees*, and Valleys of different Extents. Of the former, the Mountains of *Ephraim* are the largeſt, being moſt of them ſhaded with large Foreſt Trees, whilſt the Valleys below are long and ſpacious, not inferiour in Fertility to the beſt Part of the Tribe of *Iſſachar*. The Mountains of the Tribe of *Benjamin*, which lye ſtill further to the Southward, are generally more naked, having their Ranges much ſhorter, and conſequently their Valleys more frequent. In the ſame Diſpoſition is the Diſtrict of the Tribe of *Judah*; though the Mountains of *Quarantania*, thoſe of *Engaddi*, and others that border upon the Plains of *Jericho* and the *Dead Sea*, are as high, and of as great Extent, as thoſe in the Tribe of *Ephraim*. Some of the Valleys likewiſe, that belong to this Tribe, ſuch as That of *Rephaim*, *Eſhcol*, and others, merit an equal Regard, with *that Parcel of Ground which* Jacob *gave to his Son* Joſeph. (*Gen.* 48. 22). But the weſtern Diſtrict of the Tribe of *Ephraim*, in the Neighbourhood of *Ramah* and *Lydda*, is nearly of the ſame arable and fertil Nature, with that of the Half Tribe of *Manaſſeh*; and equally inclineth to be plain and level. The latter of theſe Circumſtances agreeth alſo with the Tribe of *Dan*, whoſe Country, notwithſtanding, is not ſo fruitful, having in moſt Parts a leſs Depth of Soil, and bordereth upon the Sea Coaſt in a Range of Mountains. From the Mountains of *Quarantania*, we have a diſtinct View of the Land of the *Amorites*, *of Gilead and of Baſan*, the Inheritance [1] of the Tribes of *Reuben* and *Gad*, and of the Half Tribe of *Manaſſeh*. This Tract, in the Neighbourhood particularly of the River *Jordan*, is, in many Places, low and ſhaded, for want of Culture perhaps, with Tamarisks and Willows: but at the Diſtance of two or three Leagues from the Stream, it appears to be made up of a Succeſſion of Hills and Valleys, ſomewhat larger and ſeemingly more fertil than thoſe in the Tribe of *Benjamin*. Beyond theſe Plains, over againſt *Jericho*, where we are to look for the Mountains of *Abarim* [2], the northern Boun-

The Tribe of Benjamin.

The Tribe of Judah.

The Tribe of Dan.

The Tribes of Reuben *&c.*

1 *Deut.* Chap. 3. 2 *Nebo* and *Piſgah* were ſome particular Parts or Summits of this Mountain, from whence Moſes *beheld the Land of* Canaan, *before he was gathered to his People. Numb.* 27. 12, 13. and 32. 47. *Deut.* 3. 27. and 32. 49. and 34. 1.

dary of the Land of *Moab*, our Proſpect is interrupted by an exceeding high Ridge of deſolate Mountains, no otherwiſe diverſifyed than by a Succeſſion of naked Rocks and Precipices, rendred in ſeveral Places more frightful, by a multiplicity of Torrents which fall on each Side of them. This Ridge is continued all along the eaſtern Coaſt of the *Dead Sea*, as far as our Eye can conduct us, affording, all the way, a moſt loneſome melancholy Proſpect, not a little aſſiſted by the intermediate View of a large ſtagnating unactive Expanſe of Water, rarely if ever enlivened by any Flocks of Birds that ſettle upon it, or by ſo much as one Veſſel of Paſſage or Commerce that is known to frequent it. Such is the general Plan of that Part of the *Holy Land* which fell under my Obſervation.

The Situation of Jeruſalem.

The Hills which *ſtand round about* Jeruſalem, make it appear to be ſituated, as it were, in an Amphitheatre, whoſe *Arena* inclineth to the Eaſtward. We have no where, that I know of, any diſtant View of It. That from the Mount of *Olives*, which is the beſt, and perhaps the fartheſt, is notwithſtanding at ſo ſmall a Diſtance, that, when our Saviour was there, he might be ſaid, almoſt in a literal Senſe, *to have wept over It.* There are very few Remains of the City, either as it was in our Saviour's Time, or as it was afterwards rebuilt by *Hadrian*; *ſcarce one Stone being left upon another, which hath not been thrown down.* Even the very Situation is altered. For Mount *Sion*, the moſt eminent Part of the Old *Jeruſalem* is now excluded, and It's Ditches filled up; whilſt the Places adjoyning to Mount *Calvary*, where *Chriſt* is ſaid to have *ſuffered without the Gate*, are now almoſt in the Centre of It.

A Tradition kept up of the remarkable Places.

Yet notwithſtanding theſe Changes and Revolutions, it is highly probable that a faithful Tradition hath always been preſerved of the ſeveral Places that were conſecrated, as it were, by ſome remarkable Tranſaction relating to our Saviour and his Apoſtles. For it cannot be doubted, but that among others, Mount *Calvary* and the Cave where Our Saviour was buried, were well known to his Diſciples and Followers: and not only ſo, but that ſome Marks likewiſe of Reverence and Devotion were paid to them. Theſe, no leſs than the *Grotto* at *Bethlehem*, where Our Saviour is ſuppoſed to have been born, were ſo well known in the Time of *Hadrian*[1], that out of Hatred

1 Ab *Hadriani* temporibus uſque ad imperium *Conſtantini*, per annos circiter centum octoginta,

interrupted by an ex-
s, no otherwiſe diver-
s and Precipices, ren-
a multiplicity of Tor-
s Ridge is continued all
as far as our Eye can
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i, per annos circiter centum octo-
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To the Right
WILLIAM Lord *TA*
Baron of Hen

and Contempt to the *Chriſtian* Name, there was a Statue erected to *Jupiter*, over the Place of the *Reſurrection*, another to *Venus* upon Mount *Calvary*, and a third to *Adonis* at *Bethlehem*. All theſe continued, 'till *Conſtantine* the Great and his Mother St. *Helena*, out of their great Eſteem and Veneration for Places ſo irreligiouſly prophaned, erected over them thoſe magnificent Temples, which ſubſiſt to this Day. An uninterrupted Succeſſion, it may be preſumed, of *Chriſtians* who reſided at *Jeruſalem*, or who [2] were conſtantly reſorting thither out of Devotion, would preſerve the Names, not only of the particular Places I have mentioned, but of others likewiſe that are taken Notice of in the Hiſtory of Our Saviour: ſuch as are the Pools of *Bethesda*, and *Siloam*; the Garden of *Gethſemane*; the Field of Blood; the Brook *Cedron*; &c. which have all been well deſcribed by our Countrymen *Sandys* and *Maundrell*. All that I can pretend to add, is to give the Reader, in one View, the particular Situations of them.

The great Extent of the Tribe of Judah.

The Lot of the Tribe of *Judah* was nearly equal in Extent to That of all the other Tribes; and *being too much for them*, the Tribe of *Simeon* had their Inheritance taken out of it [3]. It's Southern Boundary [4] was to be from the Bottom of the *Salt Sea*, all along by the Border of *Edom*, to the River of *Egypt* and the *Mediterranean* Sea. Now as the River of *Egypt* (from ſeveral Arguments that might be urged if there was Occaſion) could be no other than the *Peluſiac* Branch of the *Nile*, we may, from theſe Geographical Circumſtances, receive no ſmall Inſtructions towards the right ſettling the Northern Border of the Land of *Edom*, and in Conſequence thereof, the Deſert of *Zin* and *Kadeſh Barnea*, which made a Part of it: all of them Places, that ſeem not to have been hitherto well laid down by Geographers. For the Extent and Situation of the *Salt Sea* [5], being no leſs known, (at leaſt as far as concerns the preſent Diſquiſition,) than the Eaſtern Branch of the *Nile*, an imagi-

Bounded to the Southward by Edom.

ginta, in loco reſurrectionis ſimulacrum Jovis, in crucis rupe ſtatua ex marmore Veneris a gentibus poſita colebatur, exiſtimantibus perſecutionis auctoribus, quod tollerent nobis fidem reſurrectionis & crucis, ſi loca Sancta per idola polluiſſent. *Bethlehem* nunc noſtrum & auguſtiſſimum orbis locum, de quo Pſalmiſta canit, Veritas de Terra orta eſt, lucus inumbrabat *Thamuz*, i. e. *Adonidis*; & in ſpecu, ubi quondam Chriſtus parvulus vagiit, *Veneris* Amaſius plangebatur. *Hieron.* Ep. XIII. ad *Paulin.* *Euſeb.* de Vita *Conſtant.* l. 3. cap. 25. 2 Longum eſt nunc ab aſcenſu Domini uſque ad præſentem diem per ſingulas ætates currere, qui Epiſcoporum, qui Martyrum, qui eloquentium in doctrina Eccleſiaſtica virorum venerint Hieroſolymam, putantes ſe minus religionis, minus habere ſcientiæ, niſi in illis Chriſtum adoraſſent locis, de quibus primum Evangelium de patibulo coruſcaverat. *Hieron.* Ep. 17. ad *Marcell.* 3 *Joſh.* 19. 9. 4 *Numb.* 34. 3, 4, 5. *Joſh.* 15. 1, 2, 3, 4. 5 Commonly called the *Aſphaltic Lake* or *Dead Sea*.

nary Line drawn betwixt thoſe Places as they are particularly marked out in the Scriptures, will give us the Boundary required.

Kadeſh *lay upon the S. Boundary of it.*

Kadeſh Barnea then (which may be preſumed to lye, ſomewhere near or upon this Boundary, in the direct way from *Edom* to the *Land of Promiſe*,) will probably be fixed at about an hundred Miles Diſtance to the S. W. of *Jeruſalem*, at the half Way nearly betwixt *Rhinocolura* and the *Elanitic* Gulph of the *Red Sea*.

The weſtern Border was along the Sea Coaſt.

The Weſtern Coaſt of this Tribe lay, along the S. E. Gulph of the *Mediterranean* Sea[1], from *Ekron* to the River of *Egypt*, being the moſt Part of it low, of a barren ſandy Quality, and very dangerous for Veſſels to approach. Several of the antient Cities, particularly thoſe of the *Philiſtines*, have pretty nearly preſerved their old Names: for *Ekron* is called *Akron*, *Aſcalon* is contracted into *Scalon*, *Gath* into *Jet*, and *Gaza*, which lyeth about ſeven Leagues to the S. W. of *Akron* and eleven, in the ſame Direction, from *Jaffa*, is pronounced *Gazy*. *Rhinocolura* was probably ſituated near the Bottom of the Gulph, ſixteen Leagues to the S. W. *by* W. of *Gazy*, and eighteen to the Eaſtward of the *Nile*. The Lake *Sirbonis* lay betwixt It and the *Nile*, at ſix Leagues Diſtance only from the Latter, being formerly of great Extent, and having a Communication with the Sea. Though indeed, what I have ſaid of *Kadeſh Barnea*, *Rhinocolura*, and this Lake, is barely conjectural, by comparing what I my ſelf have ſeen of *Judea*, the *Nile* and *Arabia*, with the Accounts that have been left us of theſe Places by different Authors.

CHAP. II.

Geographical Obſervations relating to Egypt, Arabia Petræa, *and the Encampments of the* Iſraelites.

The Coaſt of Egypt *and the Seven Mouths and Branches of the* Nile.

THERE is no Part of the Coaſt of *Egypt*, which fell under my Obſervation, that could be ſeen afar off. The Mariners, in approaching it, eſtimate the Diſtance by the Depth of Water: ſuch a Number of Fathoms uſually anſwering to the ſame Number of Leagues. All that Portion of it particularly, which

Tineh *or* Peluſium.

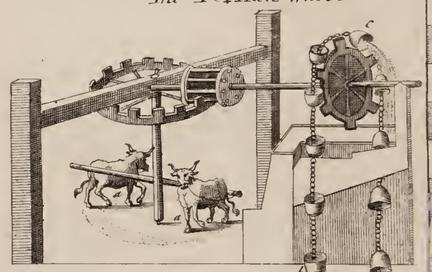
lyeth betwixt *Tineh* (the antient *Peluſium*) and the Branch of *Dami-ata*, is exceeding low and full of Lakes and Moraſſes; agreeing ſo far, even to this Day, with the Etymology[2] of the Name. The

1 *Numb.* 34. 6. *Joſh.* 15. 12. and 13. 2, 3. 2 Vid. p. 36. Not. 1. Lakes

PART OF THE MEDITERRANEAN SEA
OR THE SEA OF THE LEVANT
Cape Brullos
The Bolbutic Branch
The Sebennitic Branch
Bikeir or Lacus Mareotis
Alexandria
Pompey's Pillar
Rasid or Rosetto
Fouah
Damiata
Branch
Manfeurah
Ginch or Pelusium
The Land of Zoan
The River of EGYPT, or the PELUSIAC Branch of the Nile.
Bishbesh
THE DELTA
BAHIREAH
CANOPIC Branch
MAREOTIS
The Lake of NITRE
Desert of Saint MACARIO
Menouf
The PATHMETIC
The Land of GOSHEN
On or Heliopolis
Berque el Hadje
Kairo
Dar el Sultan
The Road which
Hercopolis now Abercoul
the Patriarch
Rasty water
Suez
Clan el meusa
Memphis now Geeza
Latopolis or Babylon
Jiah Beni ISRAEL Pithom
The MOUNTAINS of the lower THEBAIS
The Pyramids
Sakara or the Plain of the Mummies
Part of the Lake of Meris
Bahar bil Welet Elmet or Sea without Water
THE NILE
SDUR or SEUR
MARAH
Berque el Tebendel
Cerendel
HEROPOLITIC GULPH OR YAM SUPH
Mountains of Kolzum
THE RED SEA
OR SEA OF EDOM

THE LAND OF THE PHILISTINES
Jaffa
Gaza
Jerusalem
Jericho
Hebron
Engaddi
Beersheba
The Lake SIRBONIS
Rhinocolura
The Asphaltick Lake, The Dead, or Salt Sea
Southern Limits of the Land of Promise
may be supposed to have taken in his way to EGYPT
Zoar
EDOM
AMALEKITES
NABATHÆI
MOABITES
Israel
Jish
Kadesh or Kadesh Barnea
Petra
Callah Nahar
Leah with ard
The Road of the Israel
Ally
Mahometan
Eleth or Elana now Callah Acciba
AGABA
MOUNTAINS
DESERT
Jiah ben Israel
Jish
Eziongabar now Mcenath el Dsahab
Paran
THE DESERT OF PARAN
Elim
Sin
M. Sinai
THE ELANITIC GULPH OF THE RED SEA
Ithare el Hamar
Pilgrims
Shirfah
Maein
Maggyre el Shoube

The Persian Wheel



aa The Oxen that turn the Wheels. bb The Earthen Pots drawn up from the Well A full of water. c Where they empty themselves into a Trough from whence the Water is conducted into a Receiver.

The Plan of one of the Mud-walled Villages upon the Banks of the Nile



a.a.a. The Banks of the Nile. b.b. The River Nile. c. A Mosque. d. A Dove House. e.e. The Houses, as they appear to the River. f. The Persian Wheel; a well being dug below it to the Level of the River, to let in the Water. g. Another Engine for raising Water by a Lever.

Abr. Elten del

To
The Reverend and Honourable
RICHARD TREVOR LL.D.
Canon. of
Christ Church
OXFORD.

Lakes abound with a Variety of excellent Fiſh, which they diſpoſe of among the neighbouring Villages; or elſe ſalt up and ſell to the *Grecian* Merchants.

Dami-ata or THAMIATHIS.

Dami-ata is one of the moſt conſiderable Cities for Trade in *Egypt*. It lyeth upon the eaſtern Banks of the *Nile*, at five Mile's Diſtance from the Sea, and about ſixty to the N. N. W. of *Tineh*. The Branch that runs by it, has been generally received for the *Peluſiac*, by miſtaking, no Doubt, this City for the antient *Peluſium*; whereas *Dami-ata* ſeems rather to be a Corruption of *Thamiathis*, it's former Name. This Branch therefore, as well from the Situation as the Largeneſs of it, ſhould be the *Pathmetic*, (or *Phatnic* as *Strabo* calls it,) betwixt which and the *Peluſiac*, were the *Mendeſian* and the *Tanitic*; but of theſe I could receive no Informations.

Cape Brullos.

Sixteen Leagues to the N. N. W. of the *Pathmetic* Mouth, is *Cape Brullos*, where the *Sebennitic* Branch is ſuppoſed to have diſcharged itſelf: after which follows the *Bolbutic*, at ſeventeen Leagues Diſtance to the S. W. *by* W. This is called at preſent the Branch of *Rozetto* (or *Raſſid*, as the Inhabitants pronounce it,) from a large and populous City, that is ſituated about a League from the Mouth of it.

Rozetto.

Me-dea or HERACLIUM.

At *Me-dea*, the antient *Heraclium*, four Leagues further, there is another Branch, though much ſmaller than the former; and two Leagues beyond it, in the ſame weſterly Direction, we have an Inlet and ſome Ruins known by the Name of *Bikeer*. As this Place lyeth five Leagues from *Alexandria*, and the Branch of *Me-dea* ſeven, we may be induced, from the Authority of *Strabo* [1], to take the one for the antient City *Canopus*, the other for the Branch of the ſame Name. But This, no leſs than the *Sebennitic* and *Peluſiac* Branches, are, at preſent, of little Account, except at the Time of the Inundation; the *Nile* diſcharging Itſelf chiefly at other Times, through thoſe of *Rozetto* and *Dami-ata*.

Bikeer or CANOPUS.

1 Ἐστι ἡ ἀπὸ Πηλουσίου παραλία πρὸς τὴν ἑσπέραν πλέουσι, μέχρι μὲν τοῦ Κανωβικοῦ στόματος, χιλίων πε, καὶ τετρακοσίων σταδίων, ὃ δὴ καὶ βάσιν τοῦ Δέλτα ἔφαμεν. Ἐντεῦθεν δ' ὅπη Φάρον τὴν νῆσον ἄλλοι σταδίοι πεντήκοντα πρὸς τοῖς ἑκατόν. *Strab.* l. 17. p. 1140. (Canopus inde (ab *Alexandria* ſc.) duodecimo disjungitur lapide. *Ammian.* l. 22. cap. 41. (Κάνωβος δ' ὄχθη πόλις ἐν εἴκοσι καὶ ἑκατὸν σταδίοις ἀπὸ Ἀλεξανδρείας πεζῇ ἴουσιν. p. 1152. **Μετὰ δὲ τὸν Κάνωβον ὄχθη τὸ Ἡράκλειον τὸ Ἡρακλέους ἔχον ἱερόν. Εἶτα τὸ Κανωβικὸν στόμα, καὶ ἡ ἀρχὴ τοῦ Δέλτα. p. 1153. **Μετὰ δὲ στόμα τὸ Κανωβικὸν ἔστι τὸ Βολβιτικόν. Εἶτα τὸ Σεβεννυτικὸν καὶ τὸ Φατνικόν. τρίτον ὑπάρχον τῷ μεγέθει μεταξὺ τὰ πρῶτα δύο, οἷς ὥρισμαι τὸ Δέλτα. ** Τῷ δὴ Φατνικῷ συνάπτει τὸ Μενδήσιον. Εἶτα τὸ Τανιτικὸν, καὶ τελευταῖον τὸ Πηλουσιακόν. Εἰσὶ δὲ καὶ ἄλλαι τούτων μεταξὺ, ὡς ἂν ψευδοστόματα ἀσημότερα. *Strab.* ibid.

Scandarea *or* Alexandria.

Scandarea, as *Alexandria* is called at preſent, hath two Ports; the new one, which the Veſſels of *Europe* reſort to, and the old one, where thoſe only from *Turkey* are admitted.

Portus Magnus, Portus Eunoſti & Cibotus.

The former is what *Strabo* calls the *Great Port* [1], lying to the Eaſtward of the *Pharos:* the other is his Port of *Eunoſtus*, where was alſo the *Cibotus*, which is ſaid to have had a Communication with the Lake *Mareotis*, that lay behind it to the South. The preſent *Scandarea* is ſituated betwixt them, upon

Septem Stadium.

what was probably the *Septem Stadium* [2] of *Strabo*; whereas the old City lay further towards the N. and N. E.

The Ruins of Alexandria.

Conſidering the great Devaſtations which have attended the *Saracen* Conqueſts in other Places, it is ſomewhat extraordi-

The ancient Walls.

nary, that the greateſt Part of the antient Walls of this City, together with their proper Turrets, ſhould have remained ſo compact and intire quite down to this Time. In the ſame Con-

The Ciſterns.

dition likewiſe are the Ciſterns, which, at the overflowing of the *Nile*, were annually ſupplyed with Water. Theſe are of a great Depth, having their Walls raiſed by ſeveral Stages of Arches, upon which the City was built. The Grandeur and Sumptuouſneſs of the antient *Alexandria*, may be further eſtimated from two Rows of beautiful *Granate* Pillars, (ſeveral whereof are ſtanding) which may be ſuppoſed to have conſtituted the Street, that is taken Notice of by *Strabo*, and reached from the *Necropolitic* [3] Part of the City to the Gate of *Canopus*. We have both at *Latikea* and *Hydra*, Cities already deſcribed, Rows of Pillars diſpoſed in this Faſhion.

Pompey's *Pillar.*

Pompey's Pillar lyeth at a little Diſtance to the Southward of theſe Walls. It is of the *Corinthian* Order, though the Foliage of the Capital is badly executed. A great Part of the Foundation, which is made up of ſeveral different Pieces of Stone and Marble, hath been removed, in Expectation, as may be ſuppoſed, of finding a Treaſure. At preſent therefore the whole Fabrick ſeems to reſt intirely upon a Block of white Marble,

1 Ἔστι δὲ ἐν τῷ μεγάλῳ λιμένι καὶ ἡ νῆσος καὶ ὁ πύργος ὁ Φάρος. *Strab.* l. 17. p. 1144. ** Ἐξῆς δ' Εὐνόστου λιμὴν μετὰ τὸ ἐπαγάλιον· καὶ ὑπὲρ τούτου ὄρυκτος, ὃν καὶ Κιβωτὸν καλοῦσιν, ἔχων καὶ αὐτὸς νεώρια. Ἐνδοτέρω δὲ τούτου διώρυξ πλωτὴ μέχρι τῆς λίμνης τῆς Μαρεώτιδος. *Id.* ibid. p. 1145. 2 Οὗτοι δὲ (Portus ſc. Eunoſti & Magnus) συνεχεῖς ἐν βάθει ἐκείνῳ τῷ ἐπαγαλίῳ καλυμβῶσι, χώματι διειργόμενοι ἀπ' αὐτοῦ, παρήκοντα. *Id.* ibid. p. 1141. 3 Εἶθ' (ſc. a Portu Eunoſti & Ciboti) ἡ Νεκρόπολις καὶ τὸ προάστειον ἐν ᾧ κῆποι τε πολλοὶ καὶ ταφαὶ καὶ καταγωγαί, πρὸς τὰς ταριχείας τῶν νεκρῶν ὀπτήδειαι. ** Ἀπὸ δὲ τῆς Νεκροπόλεως ἡ ὁδὴ τὸ μῆκος πλατεῖα, διατείνει σχεδὸν τὸ γυμνάσιον μέχρι τῆς πύλης τῆς Κανωβικῆς. ibid. p. 1145. ☞ The *Cryptæ* or *Catacombs* as they are uſually called, which probably gave Denomination to this Part of the City, are moſt of them remaining, being little different from thoſe that have been deſcribed at *Latikea*, and probably were intended for the ſame Uſe, and not for the Reception of *Mummies* or embalmed Bodies, like Thoſe at *Sakara* near *Memphis*.

ſcarce

ſcarce two Yards ſquare, which, upon being touched with a Key, gives a Sound like a Bell. Some of the broken Pieces of Marble are inſcribed with *Hieroglyphicks*; a Circumſtance which may induce us to ſuſpect, that this Pillar was not erected by the *Egyptians*, but by the *Greeks* or *Romans*; nay, later perhaps than *Strabo*, who otherwiſe, it may be preſumed, would not have omitted the Deſcription of it.

The Delta *commenced from the* Canopic *Branch.*

The *Delta* was computed to commence from the *Canopic* Branch of the *Nile*, which hath been ſuppoſed to fall in at *Me-dea*. From hence to *Rozetto*, the *Caravans* are guided, for the ſpace of four Leagues, by ſuch a Range of Poſts, as have been mentioned in deſcribing the *Shibkah El Lowdeah* [1]. The Channel which ſupplyed *Alexandria* with Water, lyeth all the Way upon the right Hand; and, for Want of being employed as in former Time, diſchargeth Itſelf chiefly into That of *Me-dea*. There are few or no Tokens of the *Nile*'s Inundation to be met with from *Alexandria* to *Rozetto*, the whole Tract appearing to have been originally either a Continuation of the ſandy Coaſt of *Lybia*, or elſe an Iſland. In Sailing likewiſe to the Eaſt, we ſee, beſides other ſmaller ones, a Hillock of ſandy Ground, to the Eaſtward of the *Bolbutic* Mouth [2] of the *Nile*, another at *Cape Brullos*, and a third to the Weſtward of *Damiata*. Theſe, may be preſumed, to have been all of them originally Iſlands, ſerving, from their Situation, to give the firſt Check to the Stream, and to have thereby gradually collected and retained the Mud, that might lay the firſt Foundation of the *Delta*. Before this was formed, it is probable that all or the greateſt Part at leaſt of the Lower *Egypt*, was nothing more than a large Gulph of the Sea: and conſequently, the Iſland of *Pharos*, according to an Obſervation of *Homer*'s [3], might lye at the Diſtance of a good Day's Sail from what was called *Egypt* at that Time.

The Iſlands that might have originally formed it.

The Banks of the Nile *full of Villages.*

Except at the Time of the Inundation, when the whole Country is covered with Water, no Navigation can be attended with ſo much Pleaſure as that upon the *Nile*. There is, at every

1 Vid. p. 211. 2 This ſeems to be the ſame, that is taken Notice of by *Strabo*, under the Name of ΑΓΝΟΥ ΚΕΡΑΣ. Μετὰ δ' τὸ Βολβίτινον στόμα ἐπιπλέον ἔκκειται ταπεινὴ καὶ ἀμμώδης ἄκρα καλεῖται δὲ Ἀγνοῦ κέρας. l. 17. p. 1153.

3 Νῆσος ἔπειτά τις ἔστι πολυκλύσῳ ἐνὶ πόντῳ,
Αἰγύπτῳ ἀντιπάροιθε, (Φάρον δέ ἑ κικλήσκουσι,)
Τόσσον ἄνευθ' ὅσσον τε παντμιείη γλαφυρὴ νηῦς
Ἠνύσει, ἢν λιγὺς ἔρχῳ ἐπιπνείησιν ὄπισθεν. *Hom.* Odyſ. Δ. l. 354.

winding of the Stream, ſuch a Variety of Villages and Plantations which preſent themſelves to our View, that from *Rozetto* to *Kairo*, and from thence all the Way down the other Branch, to *Dami-ata*, we have a continued Scene of Plenty and Abundance. The many Turnings of the River, make the Diſtance from *Kairo*, either Way, to be near two hundred Miles, though in a direct Road, it will ſcarce amount to half that Number.

Kairo, *the antient* BABYLON.

Kairo, or *Al Kahirah*[1], commonly called *Al Meſſer*, lyeth nearly two Miles to the Eaſtward of the *Nile*, and fifteen to the Southward of the *Delta*, as *Memphis*[2] is ſaid to have done. It is built in the Form of a *Creſcent*, under the Northern Shade of that Mountain, upon which the antient Caſtle of the *Babylonians* was ſituated. The *Khalis* (which is the *Amnis Trajanus*[3] of the Antients, and annually ſupplieth the City with Water) runs from one Point of it to another, being, in all, about five Miles in Length. *Grand Kairo* therefore, according to the Name it uſually goes by among the *Europeans*, is much inferiour in Extent[4] to ſeveral Cities of *Chriſtendom*. However it muſt be allowed to be exceeding populous; for ſeveral Families live in one Houſe, and a Number of Perſons in each Chamber of it; during likewiſe the buſy Time of the Day, all the Streets are ſo crowded with People, that there is Difficulty enough to paſs through them.

The Caſtle of Kairo, *formerly the Caſtle of the* Babylonians.

The Caſtle[5], which might afterwards give Name to the City[6], is built, as I before obſerved, upon this Mountain; the Way up to It being cut all the Way through the Rock, from whence perhaps

1 القاهرة Al Kahirah, i. e. *Victrix*, a قهر vicit, ſubjugavit. *Gol.* The ſame Interpretation hath been put upon *Kair-wan*, notwithſtanding what hath been already obſerved, p. 201. *Occuba*, ſays *D'Avity*, *baſtit au meſme lieu ou il avoit defait le* Comte Gregoire, *une ville qu' il nomma* Cayre, *c' eſt a dire* Victoire; *puis on l' appelle* Cayravan, *c' eſt a dire* deux Victoires, *a cauſe d' une autre que les* Arabes *y obtinerent depuis*. Vid. *La Deſcription generale del'* Afrique *par* P. D'Avity. p. 49. But the Inhabitants of *Egypt*, and of all the *Levant*, uſually call *Kairo Meſſer*, a Name taken from *Mizraim* the Son of *Cham*, the firſt Planter of this Country. Urbs *Foſtat* eſt ipſamet *Metſr* ſic dicta a *Miſram* filio *Cam*, filii *Noë*, cui pax: ipſe enim eam ædificaverat primitus. * Dicitur autem appellata fuiſſe *Foſtat*, quod volente *Amro* filio *Aas*, poſt captam *Metſr*, proficiſci *Alexandriam*, præceperit ut præcederet eum *Alfoſtat* (i.e. tentorium) & figeretur aut tranſportaretur ante ſe: quare accidit ut Columba deſcenderet, ovum in ejus vertice pareret. Quo ad *Amrum* delato, juſſit ut relinqueretur tentorium eodem in ſitu, donec Columba ovum ſuum perficeret. *Geogr.* Nub. p. 97. 2 Μέμφις δ' ὅτι ἀπὸ τῦ Δέλτα τρίχοινον εἰς αὐτήν. *Strab.* ut ſupra. 3 Vid. Not. 3. p. 342. 4 Provided the Villages of Old *Kairo* and *Boulac*, (whereof This lyeth two Miles to the N. E. the Other at the ſame Diſtance to the W.) ſhould have formerly belonged to this City, (and indeed the many interjacent Ruins ſeem to point out ſomething of this Kind,) then *Kairo* would not have been inferiour in Extent to the *Metropolis* of *Great Britain*. 5 Ἀναπλούσαντι δ' ὅτι Βαβυλὼν φρούριον ἐρυμνὸν, ἀποσάντων ἐνταῦθα Βαβυλωνίων τινῶν, εἶτα διαπεραξαμένων ἐνταῦθα κατοικίαν παρὰ τῆς Βασιλέων. *Strab.* l. 17. p. 1160. 6 Τὴν δ' πορείαν ἐποιοῦντο κατ' Λιβύης πόλιν ἔρημον ἔσαν ἐν τοῖς τότε. Βαβυλὼν γὰρ ὕστερον κτίζεται ἐκεῖ, Καμβύσου καταστρεφομένου τὴν Αἴγυπτον. *Joſ.* Antiq. Jud. l. 2. cap. v.

this

this Ridge of Eminences came to be called *Jibbel Moc-catte*, or *Mocattem*, i. e. *the Mountain that is hewn or cut through.* Beſides other Places, of leſs Account, within the Caſtle, we are ſhewn, firſt, a ſpacious magnificent Hall, ſupported by a Number of large *Thebaic* Columns; then, the [*Beer el Hallazoune* بير الحلزون] *Snail like Well*[1], which, with the Stair Caſe that goes winding round it, are hewn out of the natural Rock. Both the Hall and the Well are looked upon, by the Inhabitants, to be Works of ſuch Grandeur and Expence, that the Patriarch *Joſeph*, whoſe Priſon they pretend likewiſe to ſhew us, is ſuppoſed to have been the Founder. But, in all Probability, the Well was contrived by the *Babylonians*, and there are ſo many Guildings and Improprieties in the other, that the Foundation of it may be well attributed to the *Mahometans*.

Geeza, *the antient* MEMPHIS.

Over againſt *Kairo*, on the *Lybian* Banks of the *Nile*, is the Village *Geeza*, where *Memphis* was formerly ſituated, but which is now intirely buried in Soil. In the ſame Direction likewiſe are the *Pyramids*[2], twelve Miles further, being erected upon that Ridge of the *Lybian* Mountains, which bounds the Inundation of the *Nile* to the Weſtward. The Caſtle of *Kairo* hath the like mountainous Situation on the *Aſiatick* Side of the River; and, in this Manner, the *Nile* is confined, for the Space of two hundred Leagues, all the Way down from the Cataracts; a long Chain of Eminences, ſometimes at four, ſometimes at five or ſix Leagues Diſtance, conſtantly bounding the Inundation on each Side.

The Situation of the PYRAMIDS.

The Upper Egypt *confined by a Range of Mountains on each Side.*

Such, in general, is the Plan, ſuch likewiſe is the Extent of the Land of *Egypt*. That Part of it, which is called in Scripture the Land of *Goſhen* or *Rameſes*, is ſituated in the *Heliopolitan Nomos*, particularly, upon the *Arabian* Banks of the *Nile*, in the Neighbourhood of *Matta-reah*. For *Joſeph*, when he invited his Father and Brethren into *Egypt*, tells them, (*Gen.* 45. 10.) that they *ſhould dwell in the Land of* Goſhen, *and be near him. Goſhen* then muſt have been adjacent to the Seat of the *Egyptian* Kings. Now, as *a Weſt Wind* (*Ex.* 10. 19.) *took away the Locuſts and caſt them into the Red Sea*, This Place will be better fixed at *Memphis*, whoſe Situation

The Land of GOSHEN.

The Seat of the Egyptian *Kings at* Memphis.

1 This Well conſiſts of two Stages, being in all about 44 Fathom deep. The upper Stage is 16 Foot broad one way and 24 the other. The Water, which is brackiſh, is drawn up, in the *Perſian* Wheel, by Oxen. 2 Ἀφορῶνται δ' ἐνθάδε πλαγίως αἱ Πυραμίδες ἐν τῇ περαίᾳ ἐν Μέμφει, καὶ εἰσὶ πλησίον. *Strab.* ut ſupra.

exactly anſwereth to this Circumſtance, than at *Zoan*, a City of the *Tanitic Nomos*, where the ſame Wind could not have blown thoſe Inſects into the *Red Sea*, but into the *Mediterranean*, or elſe into the Land of the *Philiſtines*. For *the Land of* Zoan, as it is mentioned in the Book of *Pſalms*, (*viz.* 78. *v.*12 and 43.) is probably nothing more than another Appellation for the Land of *Egypt*, by taking, as is uſual in ſuch poetical Compoſitions, a Part for the Whole, and ſubſtituting one noted Place, ſuch as *Zoan* was in the Time of *David*, inſtead of the whole Country.

Zoan *lay at a Diſtance from the Road that* Jacob *took into* Egypt.

Nay further, provided *Jacob* had directed his Journey from *Beerſheba*, towards that Part of *Egypt*, which was called *Zoan*, it will be difficult to account for what is recorded by the LXXII and *Joſephus* [1], that his Son *Joſeph* met him at *Heroopolis*. For as this was a City of the *Heliopolitan Nomos*, which bordered upon the *Red Sea*, where we have at preſent the Caſtle and Garriſon of *Adjeroute*, it would lye directly in the Road to *Memphis*, but, out of it, in the Way to *Zoan*. The LXXII [2] likewiſe (*Gen.*46.28.) inſtruct us, that *Heroopolis* was a City of the Land of *Rameſes*; which therefore could be no other than the *Heliopolitan Nomos* [3], taking in that Part of *Arabia*, which lay bounded, near *Heliopolis*, by the *Nile*, and, near *Heroopolis*, by the correſpondent Part of the *Red Sea*.

The Heliopolitan Nomos, *the ſame with* Rameſes.

The Land of Goſhen, *in the Neighbourhood of* Heliopolis.

The Land of *Goſhen* then was that Part of *Rameſes* or of the *Heliopolitan Nomos*, which bordered upon the Banks of the *Nile*, near *Heliopolis*. For the Scriptures call It (Gen. 47. 6.) *the beſt of the Land*: and again, *v.* 11. we are informed, that *Joſeph gave his Father and his Brethren a Poſſeſſion in the Land of Egypt, in the beſt of the Land, in the Land of Rameſes*; i. e. *Goſhen* was the beſt and the moſt fertil Portion of that Juriſdiction. Now this could be no other than what lay within two or three Leagues at the moſt of the *Nile*: becauſe the reſt of the *Egyptian Arabia*, which reacheth beyond the Influence of this River to the Eaſtward, is a barren, inhoſpitable Wilderneſs.

1 Μαθὼν ὁ Ἰώσηπος τὸν γηραλέον πατέρα, ** ἀπαντησόμενος ἔξεισι κατὰ Ηρώων πόλιν αὐτῷ συμβαλεῖν. *Joſ.* Antiq. l. 2. cap. 7. 2 Τὸν δὲ Ἰούδαν ἀπέστειλεν ἔμπροσθεν αὐτοῦ πρὸς Ιωσὴφ συναντῆσαι αὐτῷ κατὰ Ηρώων πόλιν, εἰς γῆν Ραμεσσῆ.

3 ΗΛΙΟΥΠΟΛΙΤΗΣ ΝΟΜΟΣ, καὶ μητρόπολις ἡλίου ξβ L. λ ς
Καὶ ἐν μεσογείῳ Αραβίας καὶ Αφροδιτοπόλεως
Βαβυλὼν ξβ δ. λ. Ηλιούπολις ξβ L. κδ κγ
Ηρώων πόλις ξγ. λ. Δι' ἧς καὶ Βαβυλῶνος πόλεως, Τραϊανὸς ποταμὸς ῥεῖ. *Ptol.* Geogr. l.4. cap.5.

Joſephus

Joſephus gives us a further Teſtimony, that the Land of *Goſhen* had this Situation, by placing the firſt Settlement of the *Hebrews* at *Heliopolis*[1] or *On*[2], as the Scriptures call it. The Ruins of this City are known at preſent by the Name of [مطرية] *Matta-reah*, from a Fountain, we have there, of excellent Water[3], lying about three Miles to the Eaſtward of the *Nile*, and five to the N. E. of *Kairo*. But, in Proportion as the *Hebrews* increaſed, it may be preſumed, that they ſpread themſelves further towards *Biſhbeſh* (the antient *Bubaſtis*) and *Kairo*, along the *Arabian* Banks of the *Nile*. For we are inſtructed, (*Ex.* 1. 11.) that the *Iſraelites built Pithom*, (the *Patumus* probably, which *Herodotus*[4] placeth in the Neighbourhood of *Bubaſtis*) and, in Conſequence thereof, they may be ſuppoſed to have inhabited, at leaſt to have lived in the Neighbourhood of It. As their Departure likewiſe was from *Latopolis* (or *Babylon*[5] as it was afterwards called) it may be preſumed, that This was a Portion of the Land, which they were permitted to inhabit. *Goſhen* then was that Part of the *Heliopolitan Nomos* or Land of *Rameſes*, which lay in the Neighbourhood of *Kairo*, *Matta-reah* and *Biſhbeſh*; as the former of theſe Cities might be *Rameſes*, the Capital of the Diſtrict of that Name, where the *Iſraelites* had their *Rendezvous*, before they departed out of *Egypt*.

The Hebrews *firſt Settled at* Heliopolis.

Their Departure was from Kairo.

Now, *leſt peradventure when the* Hebrews *ſaw war, they ſhould repent and return to* Egypt, *God did not lead them through the way of the Land of the* Philiſtines, (*viz.* by *Biſhbeſh*, *Tineh*, and, ſo along the Sea Coaſt, towards *Gaza* and *Aſcalon*) *although that was the neareſt: but He led them about through the way of the Wilderneſs of the Red Sea.* Ex. 13. 17. There are accordingly two Roads whereby the *Iſraelites* might have been conducted, through the Way of This Wilderneſs, from *Kairo* (or *Rameſes* as it is ſuppoſed to have been,) to *Pihahhiroth*, upon the Banks of the *Red Sea*. The one is continued

Two Roads to the Red Sea.

1 Φαραὼ ** συνεχώρησεν αὐτῷ (Ιακὼβ) ζῶν μὲν τοὺς τέκνων ἐν ΗΛΙΟΥΠΟΛΕΙ. *Joſ.* Antiq. l. 2. cap. 4. 2 On (*The Prieſt of*). *Gen.* 41. 46. and 50, is rendred by the LXXII Ηλιουπολιως. 3 The *Nubian* Geographer ſeems to call the City, from the Fountain, *Ain* (*Semes*) *Shims*, *The Fountain of the Sun*, placing it to the Northward of *Foſtat*: *ad plagam* Foſtat *ſeptentrionalem Urbs* Ain Semes *dicta*. p. 98. Quod etiam *Conſtantinus* L'Empereur ad *Tudelenſem* p. 224. confirmat, quia peregrinator ille locum, quem *Iſraelitæ* habitandum acceperint, vocet עין שמש *fontem Solis*. *Cellar.* Geogr. Antiq. l. 4. p. 35. What the Prophet *Jeremiah* (43. 13.) calls (בית שמש) *Bethſhemeſh*, i. e. *The Houſe of the Sun*, the LXXII interpret Ηλιόπολις. 4 Ηκται ὃ καταπρὸς ὀλίγον Βυβάστου πόλιος ἐπὶ Πάτουμον τὴν Αραβίην πόλιν. *Herod.* Eut. ¶. 158. 5 Vid. Not. 6. p. 340.

through the Valleys of *Jendily*, *Rumeleah* and *Bedeah*, that are bounded, on each Side, by the Mountains of the *Lower Thebais*; the other lyeth higher or to the Northward, having theſe Mountains, for ſeveral Leagues, on the right Hand, and the Deſert of the *Egyptian Arabia* on the left, 'till we turn, into the laſt of the Valleys I have mentioned, through a remarkable Breach or Diſcontinuation in the northermoſt Range of theſe Mountains.

The Iſraelites *took the Upper Road.*

The Latter, I preſume, was the Road which the *Iſraelites* took to the *Red Sea*; being ſomewhat longer than what leads us directly to *Suez*, which is a ſmall City in Ruins, ſituated upon the Extremity of the *Red Sea*, at the Diſtance of thirty Hours Travel, or ninety *Roman* Miles, from *Kairo*. *Joſephus*[1] then, and other Authors who Copy after him, ſeem to be too haſty in making the *Iſraelites* perform this Journey in three Days, by reckoning, as They do, a Station for a Day. For the Scriptures are ſilent in this particular, recording, as it may be preſumed, the Stations only. The Fatigue likewiſe would be too great, for a Nation on Foot, incumbered with their Dough, their Kneading Troughs, their little Children and Cattle, to walk, at the Rate of thirty Miles a Day. Another Inſtance of the ſame Nature occurs, *Ex.* 33. 9. where *Elim* is mentioned as the next Station after *Marah*, though Theſe Places are further diſtant from each other, than *Kairo* is from the *Red Sea*. Several intermediate Stations therefore were omitted; the Holy Penman contenting himſelf with laying down ſuch only as were the moſt remarkable.

A Station *not always a* Day's Journey.

Succoth.

Succoth then, the firſt Station[2] from *Rameſes*, ſignifying only a Place of Tents, may have no fixed or unalterable Situation; being, probably, nothing more, than ſome conſiderable *Dou-war* of the *Iſhmaelites* or *Arabs*, ſuch as we meet with, to this Day, at fifteen or twenty Miles Diſtance from *Kairo*, in the Road to the *Red Sea*. The *Rendezvous* of the *Caravan*, which conducted our Company to *Suez*, was at one of theſe *Dou-wars*; at the ſame Time we ſaw another, about ſix Miles diſtant, near the Mountains of *Moc-catte*, in the ſame Direction, the *Iſraelites* may be ſuppoſed to have taken, in their Marches towards the *Red Sea*.

1 Σωτόμως ὃ ποιέμενοι τὴν ἄφοδον εἰς Βιτλεσφῶντα χωρίον τεταῖοι ἐφικνοῦνται τ' ἐρυθρᾶς θαλάσσης. *Joſ.* Antiq. l. 2. cap. 5. in fine. 2 *And the Children of* Iſrael *removed from* Rameſes, *and pitched in* Succoth. *Numb.* 33. 5.

Neither

Neither is the Geography of *Etham*, the ſecond Station, much better circumſtantiated: though if we may ſuppoſe it to belong to the Wilderneſs[1] of the ſame Name, which ſpread itſelf round the *Heroopolitan* Gulph[2], and made afterwards the *Saracene* of the old Geography, then, the Edge of it bordered, in all Probability, upon the mountainous Diſtrict of the lower *Thebais*. It may therefore be further preſumed, that the *Iſraelites* did not take the lower, but the upper Road, which lyeth, for about half the Way, intirely diſengaged from Mountains: inaſmuch as the *Iſraelites*, upon their removing from the Edge of the Wilderneſs, are ordered *to turn*[3] (from the Courſe, as we may ſuppoſe, of their former Marches) *and to encamp before* Pihahhiroth, (*Ex.* 14. 2.) which, as we may conjecture, muſt conſequently lye to the right Hand of the Wilderneſs of *Etham*. Whereas had they continued their Marches all along, through the Mountains of *Egypt*, in one and the ſame Road, both theſe Geographical Circumſtances will be difficult to account for. The ſecond Station therefore may be fixed about fifty Miles from *Kairo*, at the Breach which I have mentioned: the Northern, or nigher Range of Mountains, as I have called it, continuing afterwards, without any Interruption, to the Banks of the *Red Sea*, a little to the Southward of *Suez*.

Etham, *fifty Miles diſtant from* Rameſes *to the Eaſt.*

That the *Iſraelites* had travelled hitherto in an open Country, (the ſame Way perhaps which their Forefathers took in coming into *Egypt*,) appears to be further illuſtrated from this Circumſtance, that, immediately upon their being ordered to remove from the Edge of the Wilderneſs, and to *encamp before Pihahhiroth*; it followeth, that then *Pharaoh* ſhould ſay, *they are intangled in the Land, the Wilderneſs* (betwixt the Mountains of *Moc-catte* and *Suez*,) *have ſhut them in.* (*Ex.* 14. 3.) In theſe Circumſtances indeed, the *Egyptians* might very well imagine that the *Iſraelites* had no Way to eſcape; inaſmuch as the Mountains of *Moc-catte* would deny them a Paſſage to the Southward, as thoſe in the Neighbourhood of *Suez* would be a Barrier, to the Northward, towards the Land of the *Philiſtines*; the *Red Sea* was before them to the Eaſt, whilſt

The Valley betwixt Etham *and* Pihahhiroth.

1 *And they departed from* Succoth *and pitched in* Etham, which is in the Edge of the Wilderneſs. *Numb.* 33. 6. *Exod.* 13. 20. 2 *They went three Days Journey in the Wilderneſs of* Etham *and pitched in* Marah. *Numb.* 33. 8. 3 Μωσῆς, τὸν λαὸν ἐξαγαγὼν, ὑποπεύσας ἐπιδιώξειν τὸς Αἰγυπτίους, τῷ ὀλίγῳ καὶ συντόμῳ ὑπολιπὼν ὁδὸν, ὅτι τὴν ἔρημον ἐτρέπετο. *Clem. Alex.* Strom. p. 417. Edit. *Pott.*

Pharaoh cloſed up the Valley behind them with his Chariots and Horſemen. This Valley ends, at the Sea, in a ſmall Bay, made by the Eaſtern Extremities of the Mountains I have deſcribed: and is called (*Tiah* [תיה] *Beni Iſrael*) *The Road of the Iſraelites*, (from a Tradition, kept up by the *Arabs* to this Day, of their having paſſed through it;) and *Baideah* [بديع[1] perhaps] from the *new* and unheard of *Miracle* that was wrought near it, by dividing the *Red Sea* and deſtroying therein *Pharaoh*, his Chariots and his Horſemen.

Pihahhiroth. The third notable Encampment then of the *Iſraelites*, was at this Bay. It was to be *before* [פיהחירות] Pihahhiroth, *betwixt* Migdol *and the Sea*, *over againſt* [בעלצפון] Baal-tzephon. Ex. 14. 2. and in Numb. 33. 7. it was to *be before* Migdol; where the Word [לפני] *Liphne* being applyed alike to them both, may ſignify no more than that they pitched within Sight of, or at a ſmall Diſtance from either the one or the other of them. Now whether *Baal-tzephon* may have Relation to the northern[2] Situation of the Place itſelf, or to ſome Watch Tower or Idol Temple that was erected upon it; we may, in all Probability, take it for the eaſtern Extremity of the Mountains of *Suez*, the moſt conſpicuous of theſe Deſerts, which commands the View of a great Part of the Lower *Thebais*, as well as of the Wilderneſs that reaches towards the Land of the *Philiſtines*.

Baal-tzephon.

Migdol. *Migdol*, I ſuppoſe, lay to the South, as *Baal-tzephon* did to the North of this Station. For the Marches of the *Iſraelites*, from the Edge of the Wilderneſs, being to the Seaward, i e. towards the S. E. their Encampments *betwixt* Migdol *and the Sea*, or *before* Migdol, as it is otherwiſe noted, could not well have another Situation.

Pihahhiroth, *or the Mouth of* Hhiroth. *Pihahhiroth*, or *Hhiroth* rather, may have a more general Signification, denoting the Valley, or that whole Space of Ground, which extended itſelf from the Edge of the Wilderneſs to the *Red Sea*. For that particular Part only of this

1 بديع (ἀπὸ τοῦ בדע novæ & mirabilis rei conditor.) Caſus novus & inauditus. *Gol.*

2 צפון is rendred the *North*, Exod. 26. 20. *Joſh.* 8. 11. and in other Places of Scripture. Accordingly *Baal-tzephon* may be interpreted *the God or Idol of the North*, in Contradiſtinction perhaps to others of the Lower *Thebais*, whoſe Places of Worſhip were to the S. or E. If *Tzephon* be related to צפה *to ſpy out* or *obſerve*, then *Baal-tzephon* will probably ſignify the *God of the Watch Tower* or *the Guardian God*, ſuch as was rhe *Hermes* or *Terminus* of the *Romans*, the Ἐφόρος Θεὸς of the *Greeks* &c. *The Worſhipping upon Mountains* is mentioned 1 *Kings* 14. 23. *Jer.* 2. 20. &c. The *Perſians* worſhipped, ὅτι τὰ ὑψηλότατα τῆς γῆς ὀρέων ἀναβαίνοντες. *Herod. Cl.* §. 131. Hebraice eſt, *Dominus Speculæ*, quod oſtendit loca illa edita fuiſſe & prærupta. *Menoch.* in locum. Vid. *Seld.* de D. *Syr.* Cap. 3. Synt. 1.

Tract,

Tract, where the *Iſraelites* were ordered to Encamp, appears to have been called *Pihahhiroth*, i. e. *the Mouth of Hhiroth*. For when *Pharaoh* overtook them, it was (with Reſpect to his coming down upon them:) *Ex.* 14. 9. [על פי החירת] *beſides* or *at the Mouth*, or furtheſt Part *of Hhiroth* to the Eaſtward. In the Book of *Numbers* likewiſe Ch. 33. v. 3. where we have the Relation of the Encampment of the *Iſraelites* before *Migdol*, *v.* 7. it follows *v.* 8. that *they departed* [מפני החירת] *from before Hhiroth*, and not *before Pihahhiroth*, as it is rendered in our Tranſlation. And in the ſame Signification it is taken by the LXXII, *Euſebius* and St. *Jerome*, the former interpreting *Pihahhiroth* by (τὸ στόμα Εἱρώθ) *the Mouth of Eiroth*, or *Iroth* as St. *Jerome* writes it. For פי (as *Ben Ezra* criticizeth upon the Word) relateth to what lyeth before us, being called in the *Targum*, [פום] *Phoum* or [פמי] *Phoumi*, as *Hhiroth* is [חירתא] *Hirata*, and therefore both of them are to be conſidered as diſtinct Terms and Appellations.

Hhiroth therefore, if it be taken for an Appellative, may have two Significations. It hath been already obſerved that this Valley is cloſely confined betwixt two rugged Chains of Mountains. If then we deduce *Hhiroth* from [חר] *Hhor*, or [חיר] *Hhour*, a Hole or Gullet, (as the *Samaritan* and *Syriac* Copies underſtand it) it may, by a Latitude very common in theſe Caſes, be interpreted ſuch a narrow *Defilé* or Paſſage, as this is. *Pihahhiroth* therefore, upon this Suppoſition, will be the ſame as the Mouth or the moſt advanced Part of this *Defilé*. But as the *Iſraelites* were properly, at this Place only, delivered from their Captivity and Fear of the *Egyptians*, Ex. 14. 13. we may rather ſuppoſe, that *Hhiroth* denoteth the Place where they were reſtored to their Liberty; both [חרר] *Hhorar* and [חירות] *Hhiroth* being Words of the like Import in the *Chaldee*. In *Raſhi*'s Commentary, we have a further Confirmation of this Interpretation. *Pihahhiroth*, ſays he, *is ſo called, becauſe the Children of Iſrael were made* [בני חרים *Beni Hhorim*] Freemen *at that Place*. In the *Targum* likewiſe [בן-חרין] *Ben Hhorin* is uſed to explain [חפשי] *Hhaphſee*, Ex. 21. 2. and 5. a Word which denoteth Liberty and Freedom in theſe and other Parts of the Scripture. And it may be once more urged in Favour of this Explication, as well as of the Tradition that the *Iſraelites* paſſed through this Valley, inaſmuch as the eaſtern Extremity

Hhiroth *denoteth a narrow* Defilé.

Or *the Place of Deliverance.*

of the Mountain, which hath been ſuppoſed to be *Baal-tzephon*, is called (ةلآ *Jibbel At-tackah*) *The Mountain of Deliverance*, even to this Day.

The Iſraelites *could not depart either to the N. or S. of* Hhiroth.

There are likewiſe other Circumſtances to induce us to believe that the *Iſraelites* took their Departure from the Valley I have deſcribed, in their Paſſage through the *Red Sea*. For they could not have done it any further to the Northward; becauſe, as this muſt have been on the other Side of the Mountains of *Suez*, where the Wilderneſs, in that Direction, is, for a great Way, plain and level, ſo they could not have been there, either *ſhut in or intangled*. Neither could it have been attempted any further to the Southward; inaſmuch as, upon this Suppoſition, (beſides the inſuperable Difficulties, the *Iſraelites* would have met with, in climbing over Precipices, and the *Egyptians*, in purſuing them) the Deſert of *Arabia* that lyeth over againſt this Part of *Egypt*, would not have been *Shur*, where the *Iſraelites* are ſaid to have landed, *Ex.* 15. 22. but *Marah*, which lay beyond it to the South. *Corondel*, I preſume, made the Southern Portion of the Deſert of *Marah*; from whence to the Port of *Tor*, the Shore, which hitherto was low and ſandy, begins now to be rocky and mountainous, whilſt that of *Egypt* is ſtill more impracticable, and neither of them afford any convenient Place, either for the Departure or the Landing of a Multitude. Moreover, from *Corondel*[1] to *Tor*, the Channel is ten or twelve Leagues broad, too great a Space certainly for the *Iſraelites*, in the Manner at leaſt they were encumbred, to traverſe in one Night. And, at *Tor*, the *Arabian* Shore begins to wind itſelf, (round what we may ſuppoſe to be *Ptolemy*'s Promontory of *Paran*) towards the Gulph of *Eloth*; at the ſame Time the *Egyptian* retires ſo far to the S. W. that it can ſcarce be perceived. The *Iſraelites* therefore could neither have landed at *Corondel* or *Tor*, according to the Conjectures of ſeveral Authors.

The Deſert of Sdur *or* Shur.

Over againſt *Jibbel At-tackah*, at ten Miles Diſtance, is the Deſert, as it is called, of *Sdur*, the ſame with *Shur*, Ex. 15. 22. where the *Iſraelites* landed, after they had paſſed through the interjacent Gulph of the *Red Sea*. The Situation of this Gulph,

1 *Ebn Said* (Cod. MS. *Seld.*) makes the Sea at *Corondel* to be ſeventy Miles over, whereas it is little more than ſo many Furlongs. "Amplitudo maris *Alkolzum* ad locum dictum *Berkat el Corondel* eſt circiter ſeptuaginta Milliariorum". Vid. Vol. III. Geogr. *Vet. Min.*

which

which is the [*Jam Suph* סוף ים] *The Weedy Sea*, in the Scriptures, the Gulph of *Heroopolis* in the *Greek* and *Latin* Geography, and the weſtern Arm, as the *Arabian* Geographers call it, of the Sea of *Kolzum*[1], lyeth nearly North and South; in a Poſition very proper to be traverſed by that *ſtrong Eaſt Wind* which was *ſent to divide it*. Ex. 14. 21. The Diviſion that was thus made in the Channel, the *making the Waters of it to ſtand on a Heap* (Pſ. 78. 13.) *their being a Wall to the* Iſraelites *on the right Hand and on the left*, (Ex. 14. 22.) beſides the Diſtance of at leaſt twenty Miles, that this Paſſage lyeth below the Extremity of the Gulph, are Circumſtances which ſufficiently vouch for the Miraculouſneſs of it, and no leſs contradict all ſuch idle Suppoſitions as pretend to account for it, from the Nature and Quality of Tides, or from any ſuch extraordinary Receſs of the Sea, as it ſeems to have been too raſhly compared to by *Joſephus*[2].

The Deſert of Marah *or* Corondel.

In travelling from *Sdur* towards Mount *Sinai*, we come into the Deſert, as it is ſtill called, of *Marah*, where the *Iſraelites* met with thoſe *bitter Waters, or Waters of* Marah, (*Ex.*15.23.) And as this Circumſtance did not happen, 'till after they had *wandred three Days in the Wilderneſs*, we may probably fix it at *Corondel*, where there is a ſmall Rill of Water, which, unleſs it be diluted by the Dews and Rains, ſtill continues to be brackiſh. Near this Place, the Sea forms itſelf into a large Bay, called *Berk el Corondel*[3], which is remarkable for a ſtrong Current, that ſets into it, from the Northward. The *Arabs* preſerve a Tradition, that a numerous Hoſt was formerly drowned at this Place, occaſioned, no doubt, by what we are informed of *Ex.* 14. 30. that *the* Iſraelites *ſaw the* Egyptians *dead upon the Sea Shore.*

1 *Sues* vulgo non habet *Abulfeda*, ſed ejus loco *Alkolzum*: videntur tamen duo loca diſtincta: nam noſter *Kalkaſhandi* mox poſt *Sues* ponit *Alkolzum* ad meridiem ejuſdem *Sues* in litore *Egyptiaco*: at vero *Mekriſi* expreſſe ait *Alkolzum* eſſe dirutum & loco ejus hodie *Sues* eſſe. V. C. *Joh. Gagn.* Not. in *Abulf.* Geogr. Ad oram extimam brachij orientalis maris *Alkolzum* ſita eſt *Ailah* & ad oram extimam brachij occidentalis fuit Urbs *Alkolzum*; utriuſque Latitudines ferme eædem ſunt. Vid. *Abulf.* Deſcript. maris *Alkolzum*. ** Haud procul ab *Alkolzum* eſt locus in mari ubi demerſus fuit *Faraone*. Id. *Alkolzum*, or *Kolzum* without the Article, ſeems to have ſome Affinity with *Cluſma*, another Name that this Gulph was formerly known by. Thus *Philoſtorgius* l. 3. cap. VI. Ἡ μὲν Ἐρυθρὰ ὅτι πλεῖσον μηκυνομένη, εἰς δύο πνὰς λήγει μεσίζεται κόλπους, καὶ τὸ μὲν αὐτῆς ἀπ' Αἰγύπτου χωρεῖ Κλύσμα, καθ' ὃ τελευτᾷ τὸ ἐπώνυμον φέρον, δι' ὃ πάλαι καὶ τὸ Ισραηλιτικὸν φεύγοντες τὸν Αἰγυπτίων ἀλεόχω τὸ ῥεῖθρον διεπεραιώθησαν ποδί. 2 Θαυμάζει δὲ μηδεὶς τοῦ λόγου τὸ ἄπιστον, εἰ ἀρχαίοις ἀνθρώποις καὶ πονηρίας ἀπείροις εὑρέθη σωτηρίας ὁδὸς καὶ διὰ θαλάσσης, εἴτε καθ' βέλησιν θεοῦ, εἴτε κατ' αὐτόματον, ὁπότε καὶ ὧδε τὸν Αλέξανδρον τὸν βασιλέα τῆς Μακεδονίας χθὲς καὶ πρώην γεγονότα ὑπεχώρησεν τὸ Παμφύλιον πέλαγος, καὶ ὁδὸν ἄλλην ἐκ ἔχουσιν, παρέσχεν ἢ δι' αὐτοῦ καταλύσαι τὴν Περσῶν ἡγεμονίαν τοῦ θεοῦ θελήσαντος. *Joſ.* Antiq. l. 2. cap. 7. 3 Vid. Not. 1. p. 348.

Elim *and the* ſeventy Palm Trees.

There is nothing further remarkable, 'till we ſee the *Iſraelites* encamped at *Elim.* Ex. 15. 27. Numb. 33. 9. upon the northern Skirts of the Deſert of *Sin,* two Leagues from *Tor,* and near thirty from *Corondel.* I ſaw no more than nine of the *twelve Wells* that are mentioned by *Moſes,* the other three being filled up by thoſe Drifts of Sand, which are common in *Arabia.* Yet this Loſs is amply made up by the great Increaſe of the *Palm Trees,* the *ſeventy* having propagated themſelves into more than two thouſand. Under the Shade of theſe Trees is *The* (*Hammam Mouſa*) *Bath of Moſes,* which the Inhabitants of *Tor* have in extraordinary Eſteem and Veneration; acquainting us, that it was here, that *Moſes* himſelf and his particular Houſhold, were encamped.

The Deſert of Sin.

We have a diſtinct View of Mount *Sinai* from *Elim*; the Wilderneſs, as it is ſtill called, of *Sin,* lying betwixt us. We traverſed theſe Plains in nine Hours, being diverted, all the Way, with the Sight of a Variety of *Lizards* and *Vipers,* that are here in great Numbers. I had not the good Fortune to ſee the famous Inſcription, that is ſaid to be engraven upon the Rocks, juſt as we turn into the Valley that conducts us to Mount *Sinai.* *Sin* was the firſt Place where God gave the *Iſraelites Manna,* Ex. 16. 14. and therefore ſome Authors have imagined, that theſe Characters were left, as a ſtanding Monument of that Bleſſing, to future Generations.

The Plain of Sinai.

We were near twelve Hours in paſſing the many Windings and difficult Ways, which lye betwixt the Deſerts of *Sin* and *Sinai.* The latter is a beautiful Plain, more than a League in Breadth, and nearly three in Length, lying open towards the N. E. where we enter it, but is cloſed up to the Southward by ſome of the lower Eminences of Mount *Sinai.* In this Direction likewiſe the higher Parts of it make ſuch Encroachments upon the Plain, that they divide it into two, each of them capacious enough to receive the whole Encampment of the *Iſraelites.* That which lyeth to the Eaſtward of the Mount, may be the Deſert of *Sinai,* properly ſo called, where *Moſes ſaw the Angel of the Lord in the burning Buſh, when he was guarding the Flocks of Jethro.* Ex. 3. 2. The Convent of St. *Catharine* is built over the Place of this Divine Appearance. It is near three hundred Foot Square, and more than forty in Height, being partly built with Stone, partly with Mud only and Mortar mixed to-

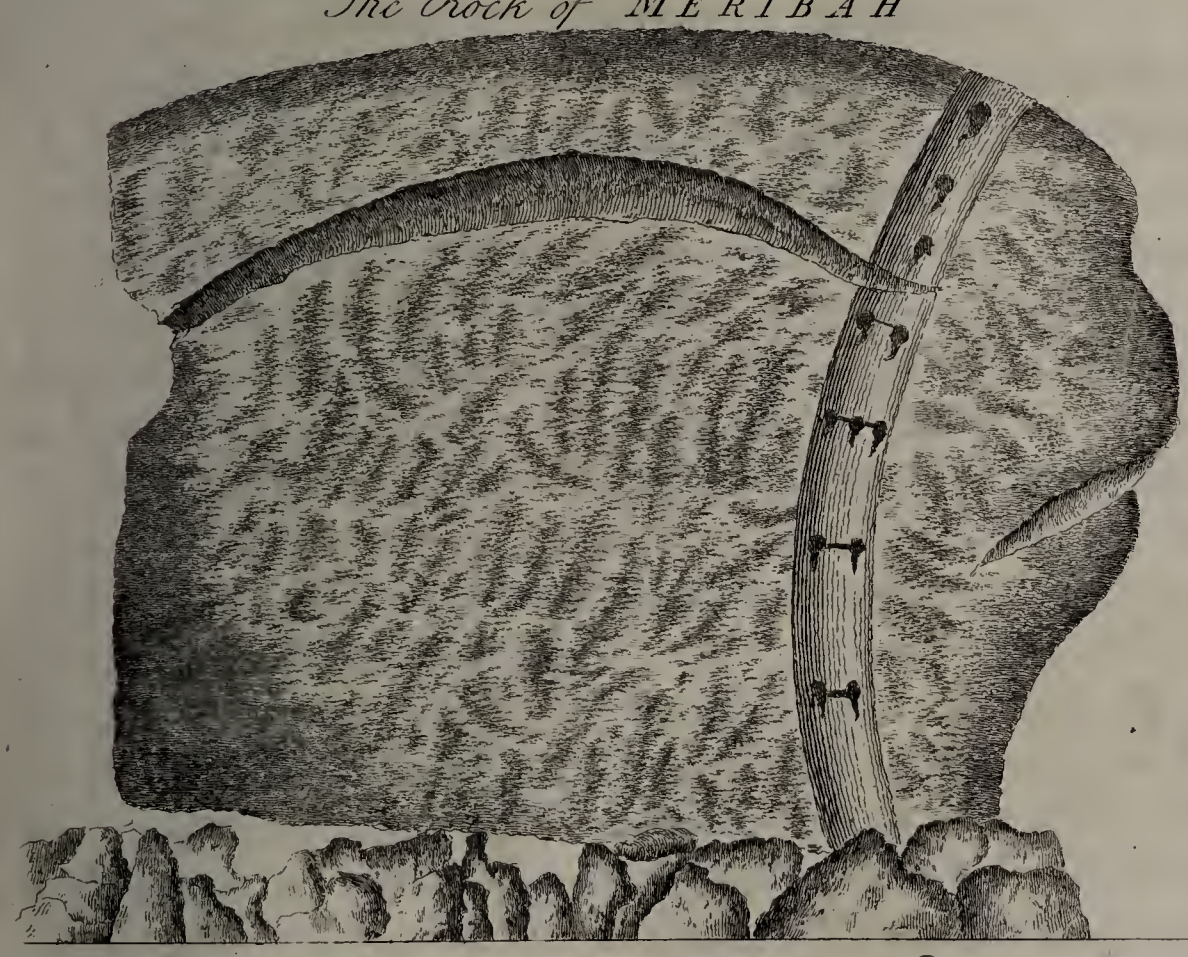
The Convent of St. Catharine.

Obs. p. 350.

The Prospect of Mount SINAI
from the Port of TOR.



The Rock of MERIBAH



To the Reverend Peter Foulkes D. D.
Canon of Christ Church, Oxford.

together. The more immediate Place of the *Shekinah* is honoured with a little Chappel, which this old Fraternity of St. *Basil* hath in such Esteem and Veneration, that, in Imitation of *Moses*, *they put off their Shoes from off their Feet*, when they enter or approach it. This, with several other Chappels, dedicated to particular Saints, are included within the Church, as they call it, of the *Transfiguration*, which is a large beautiful Structure, covered with Lead, and supported by two Rows of Marble Columns. The Floor is very elegantly laid out in a Variety of Devices in *Mosaic* Work: of the same Workmanship likewise are both the Floor and the Walls of the *Presbyterium*, upon the latter whereof is represented the Figure of the Emperor *Justinian*, together with the History of the *Transfiguration*. Upon the Partition, which separateth the *Presbyterium* from the Body of the Church, there is placed a small Marble Shrine, wherein are preserved the Skull and one of the Hands of St. *Catharine*.

The Church of the Transfiguration.

The Pilgrims are not admitted into this Convent by the Door, (which is never open, unless when the Arch-Bishop, who usually resideth at *Kairo*, is to be installed) but we are drawn up, by a Windlass, near thirty Foot high, and then taken in, at a Window, by some of the Lay Brothers, who attend there for that Purpose. These, and the *Papasses* or *Presbyters*, who are commonly called *Kalories*[1], make in all, about a hundred and fifty in Number, subsisting chiefly upon such Provisions as are sent them monthly from *Kairo*. They live a very strict and austere Life, abstaining not only from Flesh, but also from Butter, Milk, and Eggs; nothing of which we were permitted to bring into the Convent, though we could have purchased them of the *Arabs*. The least Mortification they undergo, is upon those Days, (which indeed are not many,) when they receive, from their Sister Convent at *Tor*, or from *Meenah el Dsahab*, a Quantity of Shell Fish, Crabs or Lobsters, all other Fish being prohibited by their Institution. For Bread is the main Article of their Sustenance, to which is added such a Portion, as is measured out to each Person, either of Olives, Oyl and Vinegar, Sallad and Potherbs; or else of Dates, Figs, Almonds, parched Pulse and such like Food as was the (Ξηροφαγία[2]) *Dry Diet* of the Primitive Christians.

Pilgrims not admitted by the Door.

The Austerity of this Order.

Their Diet.

1 Καλογέρος. i. e. *a good old Man.* Vid. *Tournef.* Voy. vol. 1. p. 121. 2 Vid. *Tertull.* de Jejunio.

Mount Sinai. Mount *Sinai* hangs over this Convent, being called by the *Arabs*, (*Jibbel Mouſa*) *The Mountain of Moſes*, and ſometimes only, by Way of Eminence, (*El Tor*) *The Mountain.* St. *Helena* was at the Expence of the Stone-Stair-Caſe, that was formerly carried up entirely to the Top of it; but, at preſent, as moſt of theſe Steps are either removed, waſhed out of their Places, or defaced, the Aſcent up to it is very fatiguing, and frequently impoſed upon their Votaries as a ſevere Penance. However, at certain Diſtances, the Fathers have erected, as ſo many breathing Places, ſeveral little Chappels, dedicated to one or other of their Saints, who are always invoked upon theſe Occaſions, and, after ſome ſmall Oblation, are engaged to lend their Aſſiſtance.

The remarkable Places upon it. The Summit of Mount *Sinai* is ſomewhat conical, and not very ſpacious, where the *Mahometans* as well as *Chriſtians* have a ſmall Chappel for Publick Worſhip. Here we were ſhewn the Place where *Moſes faſted forty Days*, Ex. 24. 18. and 34. 28. where *he received the Law*, Ex. 31. 18. where *he hid himſelf from the Face of God*, Ex. 33. 22. where *his Hand was ſupported by Aaron and Hur, at the Battle with Amalek*, Ex. 17. 9. 12. beſides many other Stations and Places that are taken Notice of in the Scriptures.

The Valley of Rephidim. After we had deſcended, with no ſmall Difficulty, down the Weſtern Side of this Mountain, we come into the other Plain that is formed by It, which is *Rephidim*. Ex. 17. 1. Here we

The Rock of Meribah. ſtill ſee that extraordinary Antiquity, the Rock of *Meribah*, Ex. 17. 6. which hath continued down to this Day, without the leaſt Injury from Time or Accidents. It is a Block of *Granate* Marble, about ſix Yards ſquare, lying tottering as it were and looſe in the Middle of the Valley, and ſeems to have formerly belonged to Mount *Sinai*, which hangs, in a Variety of Precipices, all over this Plain. *The Waters* which *guſhed out, and the Stream* which *flowed withal*, Pſal. 7. 8. 21. have hollowed acroſs one Corner of this Rock, a Channel about two Inches deep, and twenty wide, appearing to be incruſtated all over, like the Inſide of a Tea-Kettle, that hath been long in Uſe. Beſides ſeveral Moſſy Productions, that are ſtill preſerved by the Dew, we ſee all over this Channel, a great Number of Holes, ſome of them four or five Inches deep and one or two in Diameter, the lively and demonſtrative Tokens of their having been

been formerly ſo many Fountains. It likewiſe may be further obſerved, that Art or Chance could by no means be concerned in the Contrivance. For every Circumſtance points out to us a Miracle, and, in the ſame Manner with the Rent in the Rock of Mount *Calvary* at *Jeruſalem*, never fails to produce a religious Surprize in all who ſee it.

The *Monks* ſhew us ſeveral other remarkable Places round about this Mountain; as where *Aaron*'s Calf was molten, *Ex.* 32. 4. (but the Head only is repreſented and that very rudely) where the *Iſraelites* danced at the Conſecration of it, *Ex.* 32. 19. where *Corah* and his Company were ſwallowed up, *Num.* 16. 32. where *Elias* hid himſelf when he fled from *Jezebel*, 2 *Kings* 8. 9. But the Hiſtory of theſe and other Places is attended with ſo many *Monkiſh* Tales, that it would be too tedious to recite them. *The remarkable Places round about This Mountain.*

From Mount *Sinai*, the *Iſraelites* directed their Marches, Northward, towards the Land of *Canaan*. The next remarkable Stations therefore were in the Deſert of *Paran*, which ſeems not to have commenced, 'till after they departed from *Hazeroth*, three Stations from *Sinai*, *Numb.* 12. 16. Now as Tradition hath preſerved to us the Names of *Shur*, *Marah*, and *Sin*, ſo we have alſo That of *Paran*, which we enter at about the half way betwixt *Sinai* and *Corondel*, in travelling, through the Midland Road, along the *Defilés* of What were probably the *Black Mountains* of *Ptolemy*[1]. In one Part of It, ten Leagues to the Northward of *Tor*, there are ſeveral Ruins, particularly of a *Greek* Convent, (called the Convent of *Paran*) which was not long ago abandoned, by Reaſon of the continual Inſults which they ſuffered from the *Arabs*. Here likewiſe we ſhould look for the City of that Name, though, according to the Circumſtances of it's Situation, as they are laid down by *Ptolemy*[2], *Tor*, a ſmall maritime Village, with a Caſtle hard by it, ſhould rather be the Place. *The Deſert of* Paran. *The City of* Paran.

From the Wilderneſs of *Paran*, *Moſes ſent a Man out of every Tribe, to ſpy out the Land of Canaan*, Numb. 23. 3. *who returned to him, after forty Days, unto the ſame Wilderneſs,* Kadeſh Barnea.

1 Τὸ χ῾ι Φαρὰν ἀκρωτήριον ἐπέχει μοίρας ξε κη ς
Επέχει δ᾽ ἡ μ῾ι Φάρα κώμη μοίρας ξε κη γο
Διατείνει δ᾽ ἐν τῇ χώρᾳ, (*Arabiæ Petrææ*) τὰ καλούμενα Μελανὰ ὄρη ἀπὸ τῶ κατὰ Φαρὰν μυχῶ, ὡς ἐπὶ τὸ Ιωβηλαῖον, Καὶ ἀπὸ μ῾ι δύσεως τῆς ὀρέων τούτων ἡ πρὸς τὸ Αἴγυπτον, ἥ τε ΣΑΡΑΚΗΝΗ παρήκει. *Ptolem.* Geogr. l. 5. cap. 17. 2 Vid. Not. ut ſupra.

to Kadeſh Barnea, Numb. 33 8. *Deut.* 1. 19. and 7. 23. *Joſh.* 14. 7. ThisPlace,which in *Numb.* 20. 1. 27. 14. and 33. 36. is called *Tzin Kadeſh,* or ſimply *Kadeſh,* was *eleven Days Journey from Mount Horeb, Deut.* 1. 3. and, being aſcribed both to the Deſert of *Tzin* and *Paran,* we may preſume that it lay near or upon the Confines of them Both.

Petra. *Petra,* the *Metropolis* of *Arabia,* lying cxxxv Miles to the Eaſtward of *Gaza*[1], and four Days Journey from *Jericho*[2] to the Southward, may probably be fixed, near the Confines of the Country of the *Midianites* and *Moabites,* at fifty Miles Diſtance to the Eaſtward of *Kadeſh.* According to *Joſephus,* it was formerly called *Arce*[3], which *Bochart* ſuppoſeth to be a Corruption of *Rekem*[4], the true and antient Name. The *Amalekites*[5], who are frequently mentioned in Scripture, were once ſeated in the Neighbourhood of this Place, being ſucceeded, in Proceſs of Time, by the *Nabathæans,* a People no leſs famous in profane Hiſtory.

The Compaſſing of Mount Seir. But to purſue, as far as we are able, the Journeys of the *Iſraelites:* from *Kadeſh,* they were ordered to *turn into the Wilderneſs, by the Way of the Red Sea, Numb.* 14. 25. *Deut.* 1. 40. i e. They were at this Time, in Puniſhment of their Murmurings, Infidelity, and Diſobedience, to advance no further towards the Land of *Canaan.* Now theſe Marches are called *the compaſſing of Mount Seir, Deut.* 2. 1. and *the paſſing by from the Children of Eſau, which dwelt in Seir, through the Way of the Plain of Eloth, and Ezion-gaber.* (v. 8.) The Wandering therefore of the Children of *Iſrael* for thirty eight Years, (*Deut.* 2. 14.) was confined, in all Probability, to that Neck of Land only, which lyeth bounded by the Gulphs of *Eloth* and *Heroopolis.* For Mount *Seir,* here ſpoken of, (which

Mount Seir *lay between the Gulphs of* Eloth *and* Heroopolis.

1 *Nabathæorum* oppidum *Petra* abeſt a *Gaza,* oppido litoris noſtri DC. M a ſinu *Perſico* CXXXV. M. *Plin.* l. 6. cap. 28. *Inverte nomina:* a *Gaza* CXXXV &c. *Sic numeri melius conſtabunt & ceteris, tam geographis quam hiſtoricis, conciliari poterunt. Cellar.* Geogr. Antiq. l. 3. p. 418. 2 Μητρόπολις ὑπὸ τῆς Ναβαταίων ὄζιν ἡ Πέτρα καλεμένη. *Strab.* l. 16. p 1125. ** ταύτη δὲ (*Petræ* ſc.) καὶ ἐγγυτέρω ὁδὸς τειῶν ἢ τεττάρων ὁδὸς ἡμερῶν εἰς Ιεριχοῦντα. ibid. p. 1126. 3 Χρεῖον, ὃ μητρόπολιν αὐτῶν Αραβες νενομίκασι, πρότερον μὲν Αρκην λεγομένην, Πέτραν δὲ νῦν ὀνομαζομένην. *Joſ.* Antiq. l. 4. cap. 4. 4 *Rekam* vel *Rakim* eſt *Petra* Urbs, aliis *Rocom, Recem, Receme,* & præfixo Articulo *Arecceme,* & per apocopen *Arce,* Petræ ſcilicet Metropolis רקם *Hagar* i. e. *Petra* a ſitu dicta, quia *in ea domus exciſæ ſunt in Petra.* Et *Rekem* a conditore rege *Madian* de quo Num. 31. 8. Hinc Joſephus l. 4. cap. 7. ita habet de *Recemo* rege *Madian:* Ρεκέμῳ, ἧ πόλις ἐπώνυμος τὸ πᾶν ἀξίωμα τῆ Αράβων ἔχουσα γῆς. Et rurſus Αρεκέμη καλεῖται Πέτρα παρ' Ελλησι λεγομένη. Et *Euſebius* de locis: Ρεκὲμ αὕτη ὄζι Πέτρα πόλις τῆ Αραβίας ἧς ἐβασίλευσε Ροκόμ. Vid. *Boch.* Can. l. 1. cap. 44. 5 Οἱ τὴν Γοβολίτην καὶ τὴν Πέτραν κατοικοῦντες, οἳ καλοῦνται μὲν Αμαληκίται. Joſ. Antiq. Jud. l. 3. cap. 2. *Nabatæi* oppidum incolunt *Petram* nomine &c. *Plin.* l. 6. cap. 28. Vid. Not. 2. ut ſupra.

was

was perhaps the firſt and the proper Poſſeſſion of the Children of *Eſau*, before they extended their Conqueſts further towards *Petra*,) could not lye to the Northward of *Kadeſh*, becauſe then, their Journies would not have been towards the *Red Sea*, but the Land of *Canaan*, which was expreſsly forbidden. This Situation of it likewiſe is further confirmed, by what we read (*Gen* 14.) of *Chedorlaomer and the Kings that were with him*, how *they ſmote the Horites in their Mount Seir unto Elparan*, and how they *returned from thence to Kadeſh*. Mount *Seir* then, as well as *Elparan*, muſt lye to the S. or S. W. of *Kadeſh*. If then we could adjuſt the true Poſition of *Eloth*, we ſhould gain one conſiderable Point towards the better laying down of this mountainous Tract, where the *Iſraelites* wandred ſo many Years.

Eloth *and* Heroopolis *nearly in the ſame Latitude.*

Now there is an univerſal Conſent among Geographers, that [עילת] *Eloth*, the ſame with *Elana*, *Ailah*, or *Aelana*, as it is differently wrote by them, was ſituated upon the Northern Extremity of the Gulph of the ſame Name[1]. *Ptolemy*[2] indeed placeth it 45′. to the Southward of *Heroopolis*, and near 3°. to the Eaſtward: whereas *Abulfeda*[3], whoſe Authority, I preſume, may be greatly regarded in this Particular, maketh the Extremities of the two Gulphs to lye nearly in the ſame Parallel, though he is altogether ſilent as to the Diſtance between them. I have been often informed by the *Mahometan* Pilgrims, who, in their Way to *Mecca*, paſs by them both, that their Marches are all the Way in an Eaſtern Direction from *Kairo*, 'till they arrive at (*Callah Accaba*) *The Garriſon*, ſituated, below the Mountains of *Accaba*, upon the utmoſt Point of the *Red Sea*. Here they begin to travel directly towards *Mecca*, which they had hitherto kept upon their right Hands, having made in all, from *Adjeroute*, ten Miles to the N.N.W. of *Suez*, to this Garriſon, a Journey of ſeventy Hours. But as this whole Tract is very Mountainous, the Road muſt conſequently be attended with a great Variety of Windings and Turnings, which would hinder them from making any greater Progreſs than at the Rate of about half a League an Hour. *Eloth* then, (perhaps the

The Situation of Eloth.

1 Εντεῦθεν δ' (a *Gaza* ſc.) ὑπέρβασις λέγεται χιλίων διακοσίων ἑξήκοντα σταδίων εἰς Αιλαν πόλιν ὅθι τὸ μύχῳ τῆ Αραβίᾳ κόλπυ κειμθήν. *Strab.* l.16. p.1102. 2 Η Ελάνα κατὰ τ μυχὸν κειμθήν τῆ ὁμωνύμυ κόλπυ, ἐπέχει μοίρας ξς Ly κθ δ. Vid. *Ptol.* ut ſupra & Not.3. p.342. 3 Vid. Not. 1. p. 349.

very Place of the *Turkiſh* Garriſon, as it was a *Præſidium*[1] of the *Romans* in former Time) will lye, according to this Calculation, about forty ſix Leagues from *Adjeroute*, in an E. *by* S. Direction. This Poſition of *Eloth* will likewiſe receive further Confirmation, from the Diſtance that is aſſigned it from *Gaza*, in the old Geography. For, as this was a hundred and fifty *Roman* Miles according to *Pliny*[2], or a hundred and fifty ſeven according to other Authors[3], *Eloth* could not have a more Southern Situation than where I have placed it, as the bringing it more to the Northward, would ſo far invalidate a juſt Obſervation of *Strabo*'s, who maketh *Heroopolis* and *Peluſium* to be much nearer each other, than *Eloth* and *Gaza*.

Ezion-Gaber.

It would be too daring an Attempt to pretend to trace out all the particular Encampments that are mentioned, *Numb.* 33. the greateſt Part whereof were confined to this ſmall Tract of *Arabia Petræa*, which I have juſt now deſcribed. However, thus much may be added, that, after the *Iſraelites* left Mount *Sinai*, the moſt Southern of their Stations ſeems to have been at *Ezion-gaber*; which being the Place from whence *Solomon*'s Navy *went for Gold to Ophir*, (1 *Kings* 9. 26. 2 *Chron.* 8. 17.) we may be induced to take it for the ſame with What is called at preſent, (*Meenah el Dſahab*) *The Port of Gold.* According to the Account I had of it, from the Monks of *Sinai*, it lyeth in the Gulph of *Eloth*, at the Diſtance of two Days Journey from them, enjoying a ſpacious Harbour, which ſupplyeth them ſometimes with Plenty of Lobſters and Shell Fiſh.

Mount Hor, *or* Accaba.

From *Ezion-gaber* the *Iſraelites* turned back again to *Kadeſh*, (*Numb.* 33. 36.) with an Intent to direct their Marches that Way, into the Land of *Canaan*. But upon *Edom's* refuſing to give *Iſrael Paſſage through his Border*, (*Numb.* 20. 18. &c.) they *turned away from him*, to the right Hand, towards Mount *Hor*, (*Numb.* 20. 21.) which, as I conjecture, lay to the E. S. E. of *Kadeſh*, in the Way from thence to the *Red*

1 Sedet ibi (apud *Ailat*) Legio Romana cognomento Decima: & olim quidem *Ailat* a veteribus dicebatur; nunc vero adpellatur *Aila*. *Hieronym.* in locis Hebraicis. In litore maris inter *Ahila* (pro *Ailat* ut ſupra) poſita eſt, ubi nunc moratur Legio & Præſidium Romanorum. *Id.* in Cap. 47. *Ezech.* 2 *Heroopoliticus* vocatur, alterque *Ælaniticus* ſinus Rubri maris in *Ægyptum* vergentis CL millia paſſuum intervallo inter duo oppida *Ælana* & in noſtro mari *Gazam*. Plin. l. 5. cap. 11. 3 Vid. Not. 1. p. 355. Et *Marcian. Heracl.* in *Periplo.* 4 Διττὸς δ' ὅδ' ὁ (ſc. Sinus *Arabicus*) ὁ μὲ εἰς ἔχων τὸ πρὸς τῇ Αραβίᾳ, καὶ τῇ Γαζῆ μέρος, ὃν Ελανίτην προσαγορεύουσιν ἀπὸ τ ἐν αὐτῷ πόλεως. ὁ δ' εἰς τὸ πρὸς Αἰγύπτῳ κατὰ τ Ηρώων πόλιν, εἰς ὃν ἐκ Πηλουσίου ἡ ὑπέρθεσις ὀλίγω μωτέρα &c. *Strab.* l. 16. p. 1102.

Sea,

Sea, (Numb. 21.4.) Now as the Children of *Iſrael* are ſaid to have been here *diſcouraged becauſe of the Way*, it is very probable, that Mount *Hor* was the ſame Chain of Mountains that are now called *Accaba* by the *Arabs*, where, from the Badneſs of the Road and the many rugged Paſſes that are to be ſurmounted, the *Mahometan* Pilgrims are greatly fatigued and conſtantly loſe a Number of Camels.

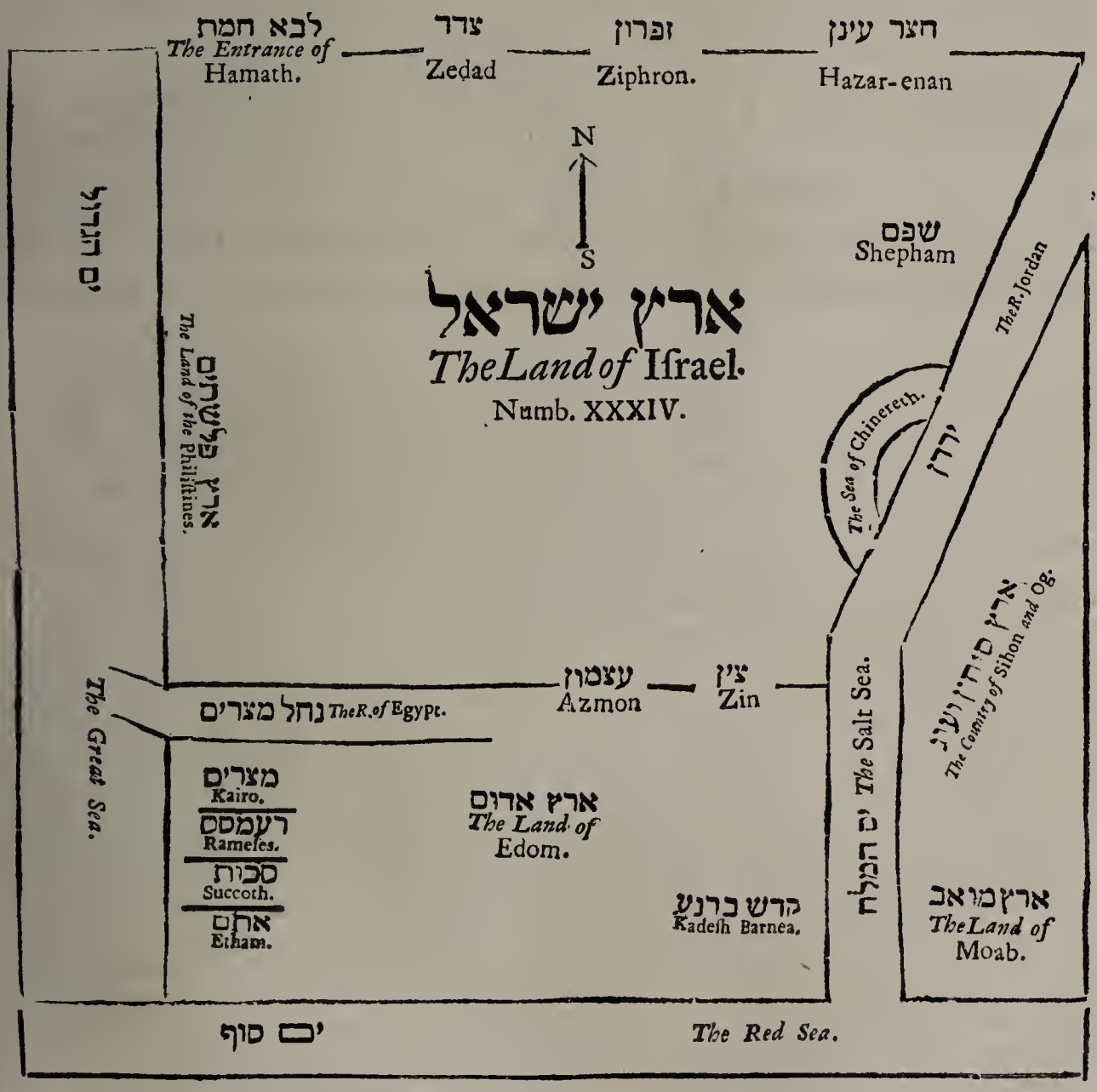
Mount Hor *the ſame with* Accaba.

From Mount *Hor*, the Direction of their Marches, through *Zalmona*, *Punon*, &c. ſeems to have been betwixt the N. and N.E. for it does not appear that they were any more diverted out of the direct Road, which was to conduct them, through the Country of *Moab*, (Numb. 33.48, 49.) into the *Land of Promiſe*.

The Direction of their Marches from Mount Hor.

In the *Rabbinical* Geography [1], ſeveral of the Places, which have been taken Notice of in This and the foregoing Chapter, are laid down in the following Manner.

The Rabbinical *Map of the* H. Land, *&c.*



1 Vid. *Rabbi Eliæ Mizrachi* Comment. in *Pentateuchum. Ven.* 1545. p. רפ.

CHAP. III.

Physical Observations &c. *or an Essay towards the Natural History of* Syria, Phœnice, *and the* Holy Land.

The Air and Weather the same as in Barbary.

THE Air and Weather, in these Countries, differ very little from the Descriptions that have been given of them in the Natural History of *Barbary*[1]. For, among many other Particulars, of the like Nature and Quality, which need not be repeated, we find the westerly Winds to be here attended with Rain[2]; whilst those from the East, are usually dry, notwithstanding they are sometimes exceedingly hazy, and tempestuous. Now, at these Conjunctures, the easterly Winds are called, by the Sea-faring People, *Levanters*, being not confined to any one single Point, but blowing, in all Directions, from the N. E. to the S. E.

Strong Easterly Winds called Levanters.

The Euroclydon *was probably one of them.*

The *Euroclydon*[3], which we read of in the History of St. *Paul*, (Acts 27. 14.) was nothing more, as I conjecture, than one of these strong *Levanters*. For it was (as St. *Luke* describeth it) ἄνεμος τυφωνικὸς[4], a violent, or *tempestuous Wind*, bearing away all before it; and, from the Circumstances which at-

1 Vid. p. 217, 218. &c. 2 This Branch of the Natural History is occasionally taken Notice of in the Scriptures. *When ye see a Cloud rise out of the West, straightway ye say, there cometh a Shower and so it is.* Luke 12. 54. *Elijah went up to the Top of Carmel,* ** *and said to his Servant, go up now, look towards the Sea,* (i. e. to the Westward.) ** *And he said, behold there ariseth a little Cloud out of the Sea, like a Mans Hand. And he said, Go up, say unto Ahab, prepare thy Chariot and get thee down that the Rain stop thee not. And it came to pass in the mean while, that the Heaven was black with Clouds, and there was a great Rain.* 3 Εὐροκλύδων, according to the Annotations of *Erasmus*, *Vatablus* and others, is said to be, *Vox hinc ducta, quod ingentes excitet fluctus*; as if those Commentators understood it to have been, as *Phavorinus* writes it (*in voce* Τυφὼν) Εὐρυκλύδων, and, as such, compounded of εὐρὺς, (*latus, amplus* &c.) and κλύδων, *fluctus*. But rather, if an *Etymology* is required, as we find κλύδων used by the LXXII, (*Jon.* 1. 4. 12.) instead of סַעַר, which always denotes a Tempest, as I conjecture, properly so called, Εὐροκλύδων will be the same with Ευρυ κλύδων, i. e. *an Eastern Tempest*, and so far express the very Meaning that is affixed to a *Levanter* at this Time. 4 Though Τυφὼν or Τυφὼς may sometimes denote a Whirlwind, yet it seems in general to be taken for any violent Wind or Tempest. According to an Observation of *Grotius* upon the Place, *Judæis Hellenistis* Τυφὼς *est quævis violentior Procella.* Τὸς γὰρ καταιγιδώδεις ἀνέμους Τυφὼς καλεῖσι, says *Suidas*. *Aristot.* de Mundo. cap. 4. seems to distinguish it from the Πρηστὴς, (which he calls *a violent strong Wind*) by not being attended with any Fiery *Meteors*. Ἐὰν δὲ (πνεῦμα) ἡμίπυρον ᾖ, σφόδρον δ' ἄλλως καὶ ἀθρόον, Πρηστὴρ (καλεῖται·) ἐὰν δ' ἄπυρον ᾖ παντελῶς, Τυφών. Τυφὼν as *Olympiodorus*, in his Comment upon the foregoing Passage instructs us, is so called, ἀπὸ τὸ τύπτειν διὰ τοῦ τάχους τὸ πνεύματος; or ἀπὸ τὸ τύπτειν σφοδρῶς, as we read it in *C. a Lapide*. Act. 27. 14. Τυφὼν γάρ ἐστιν ἡ τὸ ἀνέμου σφοδρὰ πνοή· ὃς καὶ εὐρυκλύδων καλεῖται. *Phavor.* in Lex. One of these *Levanters* is elegantly described by *Virgil* (Geor. 2. l. 107.) in the following Lines.

——— Ubi navigijs *violentior* incidit *Eurus*,
Nosse, quot Jonii veniant ad litora *fluctus*.

tended


MARE
INFERUM
sive
TYRRHENUM
ITALIÆ
SINUS
Brundusium
Puteoli
Neapolis
PARS
ADRI
ATICUS
Mentes Acroceraunij
Corcyra
EPIRUS
MACEDON
M. Athos
Lemnus I.
Abydus
PHRYGIA
Troas-Minor
ASIA
PROPRIA
CAPADO-
-CIA
SINUS THERMAICUS
Hellespont
M. Olympus
THESSALIA
MARE
MYSIA
LYDIA
Smyrna
Sardis
Chios I.
Ephesus
LYCAONIA
Taurus Mons
PHOCIS
Helicon
Euboea I.
BOEOTIA
Thebæ
Athenæ
ATTICA
AETOLIA
Cephalonia et Same I.
Zacynthus
Sicyon
ACHAIA
Corinth
PELO-
PONE-
-SUS
Sparta
AEGÆUM
Samos I.
CARIA
PISIDIA
Miletus
Patmos
Halicarnassus
LYCIA
Myra
PAMPHYLIA
Attalia
CILICIA
Tarsus
Issus
Alexandria
Rhodos I.
Antiochia
Salamis
CYPRUS I.
Paphos
Laodicea
Arados
Tripolis
Sidon
Tyre
Acca
Gaza
M. Carmel
Lacus Sirbonis
Pelusium
DELTÆ
PARS
Alexandria
Lilybæum Promont.
Maritimo I.
Panormus
Messana
Rhegium
SICILIA
M. Etna
Catanea
Syracusæ
Pachinum Prom.
Prom. Mercurij
Pantalaria I. et Cossyra
Melita
Æthusa I.
Lepadusa I. nunc Lampedosa
Adrumetum
Caput Vada
Tacape
SYRTIS
MINOR
Lepti magna
Tripolis
SYRTIS
MAJOR
Berenice
Phycus Prom.
CRETA
Phoenice
Lasea
Salmone
Cauda nunc Gozo
Hieracium prom.
Cithara I.
Malea prom.
The Course in which St. Paul's Ship was driven
5 10 20 30 40 50
A Scale of fifty Leagues.
To the Reverend
PHILIP BARTON LLD
Canon of Christ Church
Oxford.



tended it, appears to have varied very little, throughout the whole Period of it, from the true Eaſt Point. For after the Ship could not (ἀντοφθαλμεῖν) *bear*, or (in the Mariner's Term) loof *up againſt it*, (v. 15.) but *they were obliged to let her drive*, we cannot conceive, as there are no remarkable Currents in this Part of the Sea and as the Rudder would be of little Service, that it could follow any other Courſe, than as the Winds directed it. Accordingly, in the Deſcription of the Storm, we find the Veſſel firſt *under* the Iſland *Clauda*, (v. 16.) a little to the Southward; then it was *toſſed* along the Bottom of *the Gulph of Adria*, (v. 27.) and afterwards broken to Pieces (v. 41.) at *Melita*, a little to the Northward of the Parallel of that Part of the Coaſt of *Crete*, from whence it may be ſuppoſed to have been driven. The Direction therefore of this particular *Euroclydon*, ſeems to have been firſt at E. *by* N. and afterwards about eight Degrees to the Southward of the Eaſt.

It varied very little from the Eaſt Point.

But *Grotius*[1], *Cluver*[2] and others, authorized herein by the *Alexandrian* MS. and the *Vulgate Latin*, are of Opinion, that the true Reading ſhould be Εὐροακύλων, *Euroaquilo*, a Word indeed as little known as *Euroclydon*, though perhaps leſs entitled to be received. Now, we are to ſuppoſe this *Euroaquilo*, agreable to the Words of which it is compounded, to be the Name of a Wind, lying betwixt the *Eurus*, (the true Eaſt Point) and the *Aquilo*, and to have been ſubſtituted in the Place of the Καικίας (*Cæcias*) of the *Greeks*, which, according to *Seneca*[3], had no Name among the *Romans*. But, allowing this Obſervation to be true, nothing more, I preſume, can be intended by it, than that the *Cæcias* had no *Latin* Name aſſigned to it by the *Romans*, as, among the reſt, *Subſolanus* was their Name for the Ἀπηλιώτης, and *Africus* for the Λίψ. For, from the Notice that is taken of the *Cæcias* by the *Roman* Authors, it appears to have been a Term ſo familiar to them, that it ſeems, in Fact, to have been adopted into their own Language. Thus we find *Vitruvius*[4], long before *Seneca*, deſcribing the Poſition of the

Euroclydon *ſuppoſed to be* Euroaquilo; *the ſame with the* Cæcias.

The Cæcias *known to the* Romans.

1 Vid. *Grot.* Annot. in *Act.* 27. 14. 2 Ego amplectendam heic omnino cenſeo vocem quam divus *Hieronymus* & ante hunc auctor Vulgatæ Sacrorum Bibliorum Verſionis, in ſuis exemplaribus legerunt Εὐροακύλων, *Euroaquilo*, quod vocabulum ex duabus vocibus, altera Græca Εὖρος, altera Latina *Aquilo*, compoſitum, eum denotat ventum, qui inter Aquilonem & Eurum medius ſpirat, qui recta ab meridionali *Cretæ* latere navim infra *Gaudum* verſus Syrtin abripere poterat. *Cluv.* Sicil. Antiq. l. 2. p. 442. 3 Ab oriente ſolſtitiali excitatum, Græci Καικίαν appellant: apud nos ſine nomine eſt. *Senec.* Nat. Quæſt. l. 5. cap. 16. 4 Euri vero medias partes tenent; in extremis, *Cæcias* & *Vulturnus*. *Vitr.* Arch. l. 1. cap. 6.

Cæcias, without distinguishing it, as *Seneca* doth, by *Greek* Characters, or making any Apology for the Introduction of a foreign Name. *Pliny*[1] likewise, who was nearly contemporary with *Seneca*, doth the same[2], calling it also *Hellespontias*[3], as blowing probably from that Quarter. The *Cæcias* therefore must have been known very early in the *Roman* Navigation; and consequently, even provided the Mariners had been *Romans*, there could be no Necessity, at this Time, and upon such an Occasion, for the Introduction of a new Term.

The Ship navigated by Græcians.

But as we learn, (*Acts* 27. 6.) that the Ship was of *Alexandria*, sailing to *Italy*, we may suppose the Mariners to have been *Græcians*, and, as such, too well acquainted with the received and vernacular Terms of their Occupation, to admit of this *Græco-Latin*, or barbarous Appellation, as they might think it. And it may be justly enough objected, that, provided the *Euroaquilo* had prevailed so early, it is much that *Pliny*, *A. Gellius*, *Apuleius*, *Isidore*, and others, who wrote particular Dissertations upon the Names and Diversities of Winds[4], should not have taken the least Notice of it. Whereas *Euroclydon* being perhaps no other, than some peculiar Word among the Mariners, denoting one of the strong *Levanters* which I have been describing, we are to be the less surprized, why St. *Luke*, (who was actually present in the Storm and may be supposed to have heard the very Expression) is the only Author who records it. Besides, when we are told, that this *tempestuous Wind* was *called Euroclydon*, the Expression seems to suppose it, not to have been one of the common Winds, such as were denominated from their Site and Position, but some extraordinary one, with Regard chiefly to the Quality and Circumstances of it.

Euroaquilo *taken Notice of by no Author.*

The Euroaquilo *would have drove them into the Gulph of* Sidra.

It likewise may be still further insisted upon, in Vindication of the received Reading, that provided the Position of this *Euroaquilo*, even at the Beginning of the Tempest, (how much soever it might have varied afterwards to the Eastward) had been at E. N. E. or N. E. *by* E. (and the *Euroaquilo*, as falling in, by Supposition, betwixt the *Eurus* and the *Aquilo*, could have no other Direction) yet even, upon this *Hypothesis*,

1 Vid. *Plin.* Nat. Hist. l. 2. cap. 47. 2 *Cæcias* media inter Aquilonem & Exortum Æquinoctialem, ab Ortu Solstitiali. *Plin.* ut supra. 3 *Cæcian* aliqui vocant *Hellespontian*. *Plin.* ibid. Καικίας, ὃν Ελλησποντίαν ἔνιοι καλοῦσι. *Arist.* Meteor. l. 2. cap. 6. 4 Vid. *Plin.* Nat. Hist. l. 2. cap. 47. *Aul. Gell.* Noct. Attic. l. 2. cap. 22. *Apul.* de Mundo. *Isid.* Orig. l. 13. cap. 11.

the

the Veſſel, which, at this Juncture, muſt have been to the Leeward of *Phœnice*, the Port they were endeavouring to make up to, could not have paſſed under the Iſland *Clauda*, which was ſituated, at ſeveral Miles Diſtance, almoſt directly to the Weſtward of it. Upon this Suppoſition likewiſe, the Danger they apprehended of *falling into the* (Syrtis) *Quickſands*, (v. 17.) would have been inevitable, which, by the Event, appeared to be altogether groundleſs, occaſioned no doubt, from their not having been able *to obſerve the Sun or the Stars for many Days*, (v. 20.) and continuing thereby ignorant of the Courſe, wherein they were driven.

The Cæcias *of the ſame Quality with other* Levanters.

But to purſue the Natural Hiſtory: I never obſerved any *Phænomena*, that were more peculiar to the *Cæcias*, (the N. E. *by* E. Wind, as we will ſuppoſe it) than to any other *Levanter*. *Ariſtotle* indeed, (who is partly followed herein by *Pliny*[1]) deſcribeth it[2] to have a Property, contrary to all other Winds, ἀναχάμπτειν εἰς αὑτόν, *of drawing*, as *A. Gellius*[3] interprets it, *the Clouds to itſelf:* an Expreſſion as well as Quality which it will be difficult to comprehend, unleſs we may preſume to explain it, by (what indeed it hath only in common with other *Levanters*,) either the Hazineſs that accompanies it, or elſe by the great Accumulation of Clouds, which, to uſe the Mariners Phraſe, frequently *hang*, without diſſipating, for ſeveral Days together, *in the Winds Eye*. For at other Times, theſe, no leſs than the oppoſite Winds, are, even by *Ariſtotle*'s Confeſſion[4], attended with long Succeſſions of Clouds, driving each other forward with great Force and Velocity.

Several Rocks laid bare by the Levanters.

We are to obſerve further with Regard to theſe *Levanters*, that when they are of a long Continuance, the Water is blown away, to ſuch a Degree, from the Coaſt of *Syria* and *Phœnice*, that ſeveral Ranges of Rocks, which, in Weſterly Winds, lye concealed, do now become dry, and leave expoſed, to the Water Fowl, the *Urchins*, *Limpets*, and ſuch like Shell Fiſh, as ſtick

1 Narrant & in Ponto *Cæcian* in ſe trahere nubes. *Plin.* Nat. Hiſt. l. 2. cap. 48.
2 Ο δὲ Καικίας ὁκ ἀΐδεως, ὅτι ἀναχάμπτει εἰς αὐτὸν· ὅθεν καὶ λέγεται ἡ παροιμία, ἕλκων ἐφ' αὑτὸν ὥσπερ Καικίας νέφος. *Ariſt.* Meteorol. l. 2. cap. 6. 3 *Viz.* l. 2. cap. 22. *Ariſtoteles* ita flare dicit *Cæcian*, ut nubes non procul propellat, *ſed ut ad ſeſe vocet*, ex quo verſum iſtum proverbialem factum ait:

Καικὰ
Εφ' ἑαυτὸν ἕλκων ὡς ὁ Καικίας νέφος.

4 Νέφεσι δ' πυκνῆσι ἢ ὀράνον, Καικίας μὲν σφόδρα, Λιὶ δ' ἀραιοτέρως· Καικίας μὲν ἀφ' τε τὸ ἀναχάμπτειν πρὸς αὐτὸν, καὶ ἀφ' τὸ κοινὸς εἶ) Βορέα καὶ Εὖρα. Ωστε ἀφ' μὲν τὸ ψυχρὸς εἶναι πηγνὺς ἢ ἀτμίζοντα ἀέρα, εἰς νέφη συνίστησι· ἀφ' δ' τὸ τῷ τόπῳ ἀπηλιωτικὸς εἶναι, ἔχει πολλὴν ὕλην καὶ ἀτμίδα ἣν φερωδῆ. *Ariſtot.* ut ſupra.

upon them. I observed, in the Port of *Latikea*, that there was two Foot less of Water, whilst these Winds raged, than afterwards, when the Weather was moderate, and the Winds blew softly from the western Quarter: and it is very probable, that the remarkable Recess of Water, in the Sea of *Pamphylia* [1], may be accounted for from the same Cause, operating only in an extraordinary Manner.

Ships appear magnified in Easterly Winds.

We are likewise to observe further with Regard to these strong Easterly Winds, that Vessels or any other Objects which are seen, at a Distance, appear to be vastly magnified, or *loom*, according to the Mariners expression. Neither are we to omit a superstitious Custom, which I have seen practised more than once by the *Mahometans*, during the Raging of these and other tempestuous Winds, that, after having tied to the Mast or Ensign-Staff some apposite Paragraph of their *Koran* [2], they sacrifice a Sheep, and throw it immediately over-board, to aswage the Violence of the Waves, and the Fury of the Tempest. We learn from *Aristophanes* and *Virgil* [3], that the *Greeks*, some thousand Years ago, are said to have made use of the same Ceremony, upon the like Occasion.

The Mahometans *sacrifice a Sheep to appease a Tempest.*

The Winds from Mount Libanus *exceeding Cold.*

The Mountains of *Libanus* are covered all the Winter with Snow, which, when the Winds are easterly, affects the whole Country, from *Tripoly* to *Sidon*, with a more subtil and piercing Cold, than what is known in our northern Climates. Whereas the other maritime and inland Places, either to the N. or S. of these Mountains, enjoy a Temperature of the Atmosphere, which is much milder and attended with a more regular Change in the Seasons.

The Frequency of Water Spouts.

It is observable that in cloudy Weather, especially when the Winds are tempestuous and blow at the same Time in several Directions, Water Spouts are more frequent near the *Capes* of *Latikea*, *Greego*, and *Carmel*, than in any other Part of the *Mediterranean* Sea. Those which I had the Opportunity of seeing,

1 Vid. Not. (2). p. (349). 2 I had the Curiosity once to take down one of these Scrolls, and found it to be of the same Import with the latter Part of our 107 *Psalm*, viz. *Those that go down to the Sea in Ships and occupy their Business in great Waters* &c.

3 Αρν' Αρνα μέλαιναν πῶλές ἐξενέγκατε·
Τυφὼς γὰ ἐκβαίνειν παρασκευάζεται. *Arist.* in *Ran.* Act. 3. Sc. 2.
——— Meritos aris mactavit honores:
Taurum Neptuno; taurum tibi, pulcher Apollo:
Nigram Hyemi Pecudem, Zephyris felicibus albam. *Virg.* Æn. 3. 118.
Tres Eryci vitulos, & *tempestatibus agnam*
Cædere deinde jubet. *Id.* Ibid. 5. 772.

seemed

ſeemed to be ſo many Cylinders of Water, falling down from the Clouds; though, by the Reflection, as I take it, of the deſcending Columns, or from the actual dropping of the Water contained in them, they may ſometimes appear, eſpecially at a Diſtance, to be ſucked up from the Sea. Nothing more perhaps is required towards the Production of this *Phænomenon*, than that the Clouds ſhould be firſt crowded together; and then, that contrary Winds, whirling them about and preſſing violently upon them, ſhould oblige them to condenſe. They cannot, I preſume, be accounted for, according to *Lemery*'s Suppoſition [1], from ſubmarine Earthquakes and Eructations: neither will the *Siphonic* Winds [2], if there be any ſuch, much better ſolve the Difficulty.

A remarkable Ignis fatuus.

In travelling by Night through the Valleys of Mount *Ephraim*, we were attended, for above the ſpace of an Hour, with an *Ignis fatuus*, that diſplayed itſelf in a Variety of extraordinary Appearances. For it was ſometimes globular, or like the Flame of a Candle; immediately after it would ſpread itſelf, and involve our whole Company in it's pale inoffenſive Light; then at once contract itſelf, and ſuddenly diſappear. But in leſs than a Minute it would again exert itſelf as at other Times, or elſe, running along from one Place to another, with a ſwift progreſſive Motion, would expand itſelf, at certain Intervals, over more than two or three Acres of the adjacent Mountains. The Atmoſphere, from the Beginning of the Evening, had been remarkably thick and hazy; and the Dew, as we felt it upon our Bridles, was unuſually clammy and unctuous. In the like Diſpoſition of the Weather, I have obſerved thoſe luminous Bodies, which, at Sea, skip about the Maſts and Yards of Ships, and are called *Corpuſanſe* [3] by the Mariners.

The Former and Latter Rains.

The firſt Rains uſually fall about the Beginning of *November*, the latter ſometimes in the Middle, ſometimes towards the End of *April*. It is an Obſervation in the Country round about *Jeruſalem*, that, provided a moderate Quantity of Snow falls in the Beginning of *February* and the Fountains overflow a little afterwards, there is the Proſpect of a fruitful and plentiful Year: the Inhabitants making, upon theſe Occaſions, the like Rejoycings which the *Egyptians do, upon the cutting of the Nile.*

1 "When *Hurricanes* come from thoſe Places of the Earth which are under the Sea, they "raiſe the Waters into prodigious Pillars, ** the ſame are called *Spouts* at Sea." *Lemery*'s Courſe of *Chymiſtry*. Ed. 4. p. 116. 2 Τυφῶνας καὶ Σίφωνας καλεῖσθαι διὰ τὸ ὕδωρ πολλάκις ἀναπαύσαι. *Olymp.* in *Ariſt.* Meteor. 3 A Corruption of *Cuérpo ſanto*, as this Meteor is called by the *Spaniards*.

During the Summer Seaſon, theſe Countries are rarely refreſhed with Rain[1], but enjoy the like Serenity of Air, that hath been taken Notice of in *Barbary*.

The Earing Time. In the Beginning of *April*, the Barley, all over the *Holy Land*, was in full Ear, and, about the Middle, began to turn yellow in the ſouthern Diſtricts. For it was as forward near *Jericho*, in the latter End of *March*, as I found it to be, in the Plains of *Acre*, a Fortnight after. But the Wheat was very little of it in Ear, at one or other of thoſe Places: and, in the Fields near *Bethlehem* and *Jeruſalem*, the Stalk was little more than a Foot high.

The Boccôre *are hard and ſmall in* April. The *Boccôres* likewiſe, or firſt Ripe Figs, were hard and no bigger than our common Plums; though they have then a Method of making them palatable, by ſteeping them in Oyl. According therefore to the Quality of the Seaſon, (*An.* 1722.) when I travelled in the *Holy Land*, I very much doubt, whether the Firſt-Fruits could have been offered at the Time appointed, without intercalating[2] the [ואדר] *Ve-adar*, and poſtponing thereby the Paſſover, for at leaſt the Space of a Month.

The Soil and Produce. The Soil both of the maritime and inland Parts of *Syria* and *Phœnice*, is of a light loamy Nature, rarely requiring more than one Pair of Oxen to plow it. Beſides all Sorts of excellent Grain and ſuch vegetable Diet as hath been deſcribed in the Fruit and Kitchen Gardens of *Barbary*, the chief Produce is Silk and Cotton. The Inhabitants ſend the Eggs of the Silk-Worm, as ſoon as they are ſhed, to *Cannobine*, or ſome other Place upon Mount *Libanus*, where they are kept cool, without Danger of being hatched, 'till the Mulberry Buds are ready for them in the Spring. The ſame Caution is uſed at *Limeſole* and other Places in the Iſland of *Cyprus*, by preſerving them upon what they call (*Jibbel Krim*) *The Great Mountain*. The whole Oeconomy and Management of the Silk Worm is at preſent ſo well known in *England*, that nothing need be ſaid upon that Subject.

1 This known Quality of the Summer Seaſon is appealed to 1 *Sam.* 12. 17. *Is it not Wheat Harveſt to Day? I will call unto the Lord, and he ſhall ſend Thunder and Rain:* which muſt have been looked upon as an extraordinary *Phænomenon* at that Time of the Year.

2 על שלשה סימנין מעברין את השנה. &c. i. e. Propter tres caſus intercalabant in anno; propter Epocham anni Solaris; propter fruges maturas & propter fructus arborum. Si Judices animadvertiſſent nondum maturas eſſe fruges, ſed adhuc ſerotinas eſſe, neque fructus arborum, quibus mos eſt tempore paſchali florere; illis duobus argumentis nitebantur & intercalabant in anno. Ac quanquam Epocha anni antevertebat ſextam decimam menſis Niſan, tamen intercalabant, ut frumentum maturum eſſet, ex quo offerretur manipulus in XVI Niſan, & ut fructus florerent more omnium. ** Judices computo inito ſciebant ſi *Tekupha Niſan* eſſet in ſextadecima Niſan aut poſt; & intercalabant in eo anno, mutato Niſan in *Adar geminum*, nimirum ut Peſach incideret in tempus frugum maturarum &c. *Maimonid.* apud *J. Scalig.* de Emendat. Temp. l. 2. p. 104.

Though

Though the Corn which is produced near *Latikea*, is the beſt and the moſt early of that Part of *Syria*, yet, of late, the Inhabitants have neglected This Branch of Husbandry, together with That of the Vine, (for both which, it was formerly famous [1],) and employ themſelves chiefly in the more profitable Culture of *Tobacco*. This is a very conſiderable, and indeed the only Article of Trade, which hath in a few Years ſo greatly enriched this City, and the Country round about It. For there is ſhipped off, every Year, from hence to *Dami-ata* and *Scandarea*, more than twenty thouſand Bales, to the no ſmall Diminution of that Branch of Trade at *Salonica*.

Tobacco *cultivated at* Latikea.

The *Holy Land*, were it as well peopled and cultivated, as in former Time, would ſtill be more fruitful, than the very beſt Part of the Coaſt of *Syria* and *Phœnice*. For the Soil itſelf is generally much richer, and, all Things conſidered, yields a more preferable Crop. Thus the Cotton that is gathered in the Plains of *Ramah*, *Eſdraelon* and *Zabulon*, is in greater Eſteem, than what is cultivated near *Sidon* and *Tripoly*; neither is it poſſible for Pulſe, Wheat or any ſort of Grain to be more excellent, than what is commonly ſold at *Jeruſalem*. The Barrenneſs, or Scarcity rather, which ſome Authors [2] may either ignorantly or maliciouſly complain of, does not proceed from the Incapacity or natural Unfruitfulneſs of the Country, but from the Want of Inhabitants, and the great Averſion there is to Labour and Induſtry in thoſe few who poſſeſs it. There are beſides, ſuch perpetual Diſcords and Depredations among the petty Princes, who ſhare this fine Country, that, allowing it was better peopled, yet there would be ſmall Encouragement to ſow, when it was uncertain, who ſhould gather in the Harveſt. Otherwiſe the *Land is a good Land*, and ſtill capable of affording it's Neighbours the like

The Holy Land *more fertil than* Syria *and* Phœnice.

1 Vid. Not. 1. p. 322. 2 *Michael (Villanovanus) Servetus*, in his Edition of *Ptolemy*, *Lugd.* 1535. hath, in the Deſcription which he annexes to the Table of the *Holy Land*, the following Words. *Scias tamen Lector optime, injuria aut jactantia pura tantam huic Terræ bonitatem fuiſſe adſcriptam, eo quod ipſa Experientia mercatorum & peregre proficiſcentium, hanc incultam, ſterilem, omni dulcedine carentem depromit. Quare promiſſam Terram pollicitam & non vernacula Lingua laudantem pronuncias* &c. Vid. *New Memoirs of Literature*. Vol. 1. p. 26. *&c.* But among many other Travellers, who have ſtrongly aſſerted the Contrary, I ſhall ſubjoyn the following Obſervations of *P. de La Valle* upon this Country, which agree exactly with mine. *Il paeſe, per donde caminavamo era belliſſima. Tutte collini, valli e monticelli fruttiferi. Le convalle de* Mambre *e a punto comme tutti gli altri paeſi dintorno, che quantunque montuoſi e ſaſſoſi ſono pero fertiliſſimi. Let.* 13. *Le Montagne e Valli bien che ſiano alpeſtri ſono nondimeno tutte frutiſſere per la diligenza degli agricoltori.* Id. *Let.* 3.

Supplies of Corn and Oyl, which it is known to have done in the Time of *Solomon*[1].

The mountainous Country aboundeth with Olive Trees and Vines.

The Parts, particularly about *Jeruſalem*, being deſcribed to be rocky and mountainous, have been therefore ſuppoſed to be barren and unfruitful. Yet granting this Concluſion, which is far from being juſt, a Kingdom is not to be denominated barren or unfruitful, from one Part of it only, but from the Whole. Nay further, the Bleſſing that was given to *Judah*, was not of the ſame Kind, with the Bleſſing of *Aſher* or of *Iſſachar*, that *his Bread ſhould be fat*, or *his Land ſhould be pleaſant*, but that *his Eyes ſhould be red with Wine, and his Teeth ſhould be white with Milk*. Gen. 49. 12. *Moſes* alſo maketh Milk and Honey, (the chief Dainties and Subſiſtence of the earlier Ages, as they continue to be of the *Bedoween Arabs*,) to be *the Glory of all Lands:* all which Productions are either actually enjoyed, or at leaſt might be, by proper Care and Application. The Plenty of Wine alone is wanting at preſent; yet from the Goodneſs of that little, which is ſtill made at *Jeruſalem* and *Hebron*, we find, that theſe barren Rocks (as they are called) might yield a much greater Quantity, if the abſtemious *Turk* and *Arab* would permit a further Increaſe and Improvement to be made of the Vine.

The Quantity of Wild Honey.

The Wild Honey, which is mentioned to have been a Part of the Food of St. *John Baptiſt*, may inſinuate to us the great Plenty there was of It in the Deſerts of *Judea*, and that conſequently, by taking the Hint from Nature and enticing the Bees into Hives and larger Colonies, a much greater Increaſe might be made of It. As the Mountains likewiſe of this Country abound, in ſome Places, with Thyme, Roſemary, Sage, and ſuch like *Aromatick* Plants[2] as the Bee chiefly looks after; ſo they are no leſs ſtocked in others, with Shrubs and a delicate ſhort Graſs[3], both which the Cattle are more fond of, than of ſuch Plants as are common to fallow Ground and Meadows. Neither was this Method of grazing peculiar to this Country; inaſmuch

1 Solomon *gave* Hiram *twenty thouſand meaſures of Wheat for food to his Houſhold, and twenty meaſures of pure Oyl: thus gave* Solomon *to* Hiram *year by year.* 1 Kings 5. 11.

2 *Hæc circum* (alvearia) *caſiæ virides, & olentia late*
Serpylla, & graviter ſpirantis copia thymbræ
Floreat: irriguumque bibant violaria fontem. *Virg.* Georg. 4. l. 30.

3 *At cui lactis amor, cytiſum lotoſque frequentes*
Ipſe manu, ſalſaſque ferat præſepibus herbas. *Virg.* Georg. 3. l. 394.
Si tibi lanicium curæ:
fuge pabula læta. *Id.* ibid. l. 384.

as

as it is ſtill practiſed all over Mount *Libanus*, the *Caſtravan Mountains* and *Barbary*; in all which Places the higher Grounds are ſet apart for this Uſe, and the Plains and Valleys for Tillage. For, beſides the good Management and Oeconomy, there is this further Advantage, that the Milk of Cattle fed in this Manner, is far more rich and delicious, as their Fleſh is more ſweet and nouriſhing. But even laying aſide the Profits that might ariſe from grazing, ſuch as Butter, Milk, Wool, and the great Number of Cattle that were to be dayly diſpoſed of, at *Jeruſalem*, for common Food and Sacrifices; theſe Mountainous Diſtricts, I ſay, would be highly valuable upon other Conſiderations, eſpecially as they ſeem formerly to have been planted all over with Olive Trees; one Acre of which, if rightly improved, is of more Value than twice the Extent of arable Ground. It may be preſumed likewiſe, that the Vine was not neglected, in a Soil and Expoſition [1] ſo proper for it to thrive in. The latter indeed, not being of ſo durable a Nature as the Olive Tree, and requiring moreover a continual Culture and Attendance [2]; the Scruple likewiſe, which the *Mahometans* entertain, of propagating a Fruit that may be applyed to Uſes forbidden by their Religion, are the Reaſons perhaps, why there are not many Tokens to be met with, except at *Jeruſalem* and *Hebron* [3], of the antient Vineyards. Whereas the general Benefit ariſing from the Olive Tree, the Longævity and Hardineſs of it, have continued down, to this Time, ſeveral thouſands of them together, to mark out to us the Poſſibility of greater Plantations. Now if to theſe Productions, we joyn a great many hundred Acres of arable Ground, that lye ſcattered all over the Dales and Windings of the Mountains

Mountains more proper for grazing than Plains.

The Mountains planted with Olive Trees and Vines.

Several Vales of arable Ground.

1 ——*Juvat Iſmara Baccho*
Conſerere, atque olea magnum veſtire Taburnum. *Virg.* Georg. 2. l. 37.

2 *Jam vincta vites, jam falcem arbuſta reponunt,*
Jam canit extremos effœtus vinitor antes;
Sollicitanda tamen tellus, pulviſque movendus:
Et jam maturis metuendus Jupiter uvis.
Contra, non ulla eſt oleis cultura: neque illæ
Procurvam expectant falcem, raſtroſque tenaces,
Cum ſimel hæſerunt arvis. *Id.* ibid. l. 416.

3 Beſides the great Quantity of Grapes and Raiſins, that are, one or other of them, brought dayly to the Markets of *Jeruſalem* and the neighbouring Villages, *Hebron* alone ſends every Year to *Egypt* three hundred Camel-Loads, (i. e. near two thouſand Quintals) of the *Robb*, which they call دبس (רבש) *Dibſe*, the ſame Word that is rendred *Honey* in the Scriptures. *Hebron* has the Title of *Hhaleel* خليل i. e. the *choſen* or *beloved* among the *Arabs*: the (*Mag-gar* مغار *el Mamra*) Cave of *Mamre* or *Mackpelah*, (*Gen.* 23. 17.) being lighted up with Lamps, and held in extraordinary Veneration by the *Mahometans*.

of *Judah* and *Benjamin*, we ſhall find that the *Lot*, (even of *theſe Tribes* which are ſuppoſed to have had the moſt barren Part of the Country,) *fell to them in a fair Ground, and that* Their's *was a goodly Heritage.*

The Mountains better inhabited than the Valleys.

The mountainous Parts therefore of the *Holy Land* were ſo far from being inhoſpitable, unfruitful, or the Refuſe of the Land of *Canaan*, that, in the Diviſion of this Country, the Mountain of *Hebron*, was granted to *Caleb* as a particular Favour. (*Joſh.* 14. 12.) We read likewiſe, that, in the Time of *Aſa*, the Hill-Country of *Judah* (2 *Chron.* 14. 8.) muſtered *five hundred and eighty thouſand Men of Valour*; an Argument, beyond Diſpute, that the Land was able to maintain Them, beſides double the Number, that may be ſuppoſed, of old Men, Women and Children. Even at preſent, notwithſtanding the Want there has been for many Ages of a proper Culture and Improvement, yet the Plains and Valleys, though as fruitful as ever, lye almoſt intirely neglected, whilſt every little Hill is crowded with Inhabitants. If this Part therefore of the *Holy Land* was made up only of naked Rocks and Precipices, how comes it to paſs, that it ſhould be more frequented, than the Plains of *Eſdraelon*, *Ramah*, *Zabulon*, or *Acre*, which, to borrow an Expreſſion from Mr. *Maundrell*, is *a Country very delightful and fertil beyond Imagination*? For it cannot be urged, that the Inhabitants live with more Safety in this Situation, than in the Plain Country; inaſmuch, as there being no Walls or Fortifications to ſecure either their Villages or Encampments; there being likewiſe few or no Places of difficult Acceſs; both the one and the other lye equally expoſed to the Inſults and Outrages of an Enemy. But the Reaſon is this, that they find ſufficient Conveniences for themſelves, and much greater for their Cattle. For here they themſelves have *Bread to the full*, whilſt their Cattle brooze upon a richer Herbage, and both of them are refreſhed by Springs of excellent Water, too much wanted, in the Summer Seaſon, not only in the Plains of This, but of Other Countries in the ſame Climate.

The Plants of Syria, &c.

I travelled in *Syria* and *Phœnice* in *December* and *January*, and therefore had not a proper Seaſon for Botanical Obſervations. However the whole Country looked verdant and chearful: and the Woods particularly, which abound chiefly with the Gall-

Gall-Oak, were ſtrewed all over with a Variety of *Anemones*, *Ranunculuſſes*, *Colchicas*, and *Mandrakes*. Several Pieces of Ground near *Tripoly* were full of the Liquorice-Plant; and at the Mouth of the famous *Grotto* near *Bellmont*, there is an elegant *Species* of the Blew Lilly, the ſame with *Moriſon*'s *Lilium Perſicum florens*. There are ſo many Dangers and Difficulties which attend a Traveller through the *Holy Land*, that he is in too much Haſte to make many curious Obſervations, much leſs to collect the Plants and other Curioſities of that Country. However, in the Beginning of *March*, I could not avoid obſerving, that the Plains betwixt *Jaffa* and *Ramah*, and indeed ſeveral other Places in the Road to *Jeruſalem*, were particularly diſtinguiſhed by ſeveral beautiful Beds of *Fritillaries*, *Tulips*, and other Plants of the ſame Claſs.

The Mountains of *Quarentania* afford a great Quantity of yellow *Polium*, and ſome Varieties of Thyme, Sage, and Roſemary. The Brook likewiſe of *Eliſha* which flows from It and waters the Gardens of *Jericho*, together with it's Plantations of Plum[1] and Date Trees, hath it's Banks adorned with ſeveral *Species* of Brooklime, *Lyſimachia*, Water Creſs, Bettany, and other aquatic Plants; all of them very like thoſe that are the Produce of *England*. And indeed the whole Scene of Vegetables and of the Soil which ſupports them, hath not thoſe particular Differences and Varieties, that we might expect in two ſuch diſtant Climates. For I do not remember to have ſeen or heard of any Plants, but ſuch as were Natives of other Places. The Balſam Tree doth no longer ſubſiſt, and the *Muſa*[2], which ſome Authors[3] have ſuppoſed to be the (*Dudaim* דודאים) *Mandrakes* of the Scriptures, is equally wanting; neither could it, I preſume, ever grow wild[4] and uncultivated as the *Dudaim* muſt be ſuppoſed to have done. What the *Chriſtian* Inhabitants of *Jeruſalem* take at preſent for that Fruit, are the Pods of the *Jelathon*, a leguminous Plant, that is peculiar to the Corn Fields, and, by the many Deſcriptions I had of it, (for it

The Plants of the H. Land.

The Dudaim.

1 Of the Fruit of this Tree is made the Oyl of *Zaccone*. Vid. *Maundrell*'s Journ. p. 86. Edit. 2. The Tree is thus deſcribed, *Caſp. Bauh.* Pin. p. 444. *Prunus Hiericonthica folio anguſto ſpinoſo.* Zaccon *dicitur quia in planitie Hierichontis non longe ab Ædibus* Zacchæi *creſcit.* Caſt. 2 موز, *Mouz*, commonly called the *Bananna* or *Plantain Tree*. 3 Vid. *Ludolphi* Hiſt. *Æthiop.* l. 1. cap. 9. & Comment. p. 139 &c. 4 *And Reuben went in the Days of Wheat Harveſt, and found Mandrakes in the Field, and brought them to his Mother Leah.* Gen. 30. 14.

was too early, when I was in the *Holy Land*, to see it,) should be a *Species* of the *Winged Pea*; perhaps the *Hierazune* or the *Lotus tetragonolobus* of the *Botanists*. It is certain that the Bloom of all or most of the luguminous Plants yields a grateful Smell; a Quality which the Scriptures[1] attribute to the Plant we are looking after.

The middle of June *the Season for Figs.*

The *Boccôre*, as I have before observed, was far from being in a state of Maturity in the latter end of *March:* for, in the Scripture Expression, *the Time of Figs was not yet*, or not before the middle or latter end of *June*. However it frequently falls out in *Barbary*, and we need not doubt of the like Circumstance in this much hotter Climate, that, according to the Quality of the preceding Season, some of the more forward and vigorous Trees will now and then yield a few ripe Figs a Month, six Weeks or more before the full Season. No sooner doth the *Boccôre* draw near to Perfection, than the *Kermez* or Summer Fig (the same that is preserved and sold by the Grocers,) begins to be formed, though it rarely ripeneth before *August:* about which Time the same Tree frequently throws out a third Crop, or the Winter Fig as we may call it. This is usually of a much longer Shape, and darker Complexion than the *Kermez*, hanging and ripening upon the Tree, even after the Leaves are shed; and, provided the Winter proves mild and temperate, is gathered as a delicious Morsel in the Spring. It is well known that the Fruit of this prolific Plant doth always precede the Leaves; and consequently when Our Saviour, *saw one of them*, in full Vigour, *having Leaves*, (*Mar.* 11. 13.) he might, according to the common Course of Things, very justly *look for Fruit*, and *haply* find some, of the former or the latter Kind, in Perfection.

The Summer Fig is not ripe 'till August.

The Winter Fig hangs upon the Tree 'till Spring.

The H. Land *typifyed by a* Palm Tree.

Several Parts of the *Holy Land*, no less than of *Idumea*[2] that lyes contiguous to it, are described by the Antients to abound with Date Trees. Thus *Judea*, which denoted the whole Country of the *Jews*, is typified, in several Coins[3] of *Vespasian's*, by a disconsolate Woman sitting under a Palm Tree. Upon the

1 *The Mandrakes give a Smell.* Cant. 7. 13.

2 *Primus* Idumæas *referam tibi* Mantua *Palmas.* *Virg.* Georg. 3. l. 12.
———*Arbustis Palmarum dives* Idume. *Luc.* l. 3.
Frangat Idumæas *tristis Victoria Palmas.* *Mart.* Ep. l. 13. Ep. 50.

3 Vid. Occonis Imperat. Roman. Numism. exhibita studio & cura Franc. Mediobarbi &c. p. 110, 111, 112, 113. *Amst.* 1717.

Greek

Greek Coin likewiſe of his Son *Titus*[1], ſtruck upon a like Occaſion, we ſee a Shield, ſuſpended upon a Palm Tree, with a Victory writing upon it. The ſame Tree is made an Emblem of *Neapolis*[2], (formerly *Sichem*, or *Naploſa*, as it is now called) upon a Medal of *Domitian*; and of *Sepphoris*[3] (or *Saffour* according to the preſent Name,) the *Metropolis* of *Galilee*, upon one of *Trajan's*. It may be preſumed therefore that the Palm Tree was formerly very much cultivated in the *Holy Land*. We have indeed ſeveral of theſe Trees ſtill remaining at *Jericho*[4], where there is the Convenience they require of being often watered: where likewiſe the Climate is warm, the Soil ſandy, and ſuch as they delight to grow in. But at *Sichem* and other Places to the Northward, I rarely ſaw above two or three of them together; and even theſe, as their Fruit doth rarely or ever arrive to Maturity, ſerve more for Ornament than Uſe. Upon that Part of the Sea Coaſt, which I am acquainted with, there were ſtill fewer; and even thoſe I met with, grew either out of ſome Ruin, or elſe ſhaded the Retreat of one or other of their *Shekhs*, as they call the Saints of This Country. From the Condition and Quality therefore of theſe Trees at preſent, it is very probable (provided the Climate and the Sea Air ſhould be, contrary to Experience, aſſiſting to their Increaſe) that they could never be either numerous or fruitful. The Opinion then of ſome Authors[5] that *Phœnice* is the ſame with a Country of Date Trees, doth not appear to be well grounded; for we may juſtly imagine, that in Caſe ſo neceſſary and beneficial a Plant had been once cultivated to Advantage, it would have

Jericho *alone abounds with them.*

Phœnice *not ſo called from being a Country of* Palm Trees.

1 ΙΟΥΔΑΙΑΣ ΕΑΛΩΚΤΙΑΣ. *Victoria ſcribens in clypeo Palmæ appenſo.* Vid. *Vaill.* Numiſ. Imp. Rom. Græc. p.21. 2 ΦΛΑΟΥΙ. ΝΕΑΠΟΛΙ. CAMAP. L. AI. *Palma arbor. Id.* p.24. 3 CΕΠΦΩΡΗΝΩΝ. *Palma arbor. Id.* p.30. 4 *Hierichus* Palmetis conſita, fontibus irrigua. *Plin.* l.5.cap.14. Exuberant fruges, (*ſays* Tacitus, *ſpeaking of this Country*) noſtrum in morem; præterque eas Balſamum & Palmæ. l. 5. cap.6. *Strabo* deſcribeth *Jericho* to be (πλεονάζον τῷ φοίνικι, l. 16. p.1106.) *abounding with Date Trees.* For *the City of Palm Trees.* Deut.34.3. Judg.1.16. and 3.13. the *Targum* puts the City of *Jericho.* 5 Quod ad nomen attinet *Phœnices*, id a Palmis eſſe ductum mihi videtur veri ſimile; alii a *Phœnice* quodam id ducunt. *Reland.* Palæſt. p. 50. Palma arbor Urbis (*Aradi*) eſt ſymbolum, quo pleræque *Phœniciæ* urbes utebantur, quod ΦΟΙΝΙΞ arbor provinciæ *Phœniciæ* nomen dederit. *Vaill.* de Urbib. p. 257. Of the ſame Opinion was *Caliſthenes*, according to the Author of the *Hiſtory of the World.* p. 205. But the moſt probable Conjecture for the Name is as follows. "*Edom*, *Erythra*, and *Phœnicia*, are "Names of the ſame ſignification, the Words denoting a red colour: which makes it proba- "ble that the *Erythreans* who fled from *David*, ſettled in great Numbers in *Phœnicia*; i.e. in "all the Sea Coaſts of *Syria*, from *Egypt* to *Zidon*: and by calling themſelves *Phœnicians*, in the "Language of *Syria*, inſtead of *Erythreans*, gave the Name of *Phœnicia*, to all that Sea Coaſt, "and to that only. Sir *Iſ. Newton's* Chron. p.108, 109. *Bochart* very ingeniouſly ſuppoſeth the *Phœnices* to be a corruption of בני ענק *Beni Anak*, (*The Children of Anak.*) Lib. 1. Chan. cap. 1.

been conſtantly kept up and propagated, in the very ſame Manner, we find it to have been in *Egypt* and *Barbary*.

The Rocks upon the Sea Shore hewn into Salt Pans.

From the Vegetable Kingdom, let us paſs on to give an Account of ſuch Rocks, Foſſils, Fountains, Rivers, and Animals of theſe Countries, as are the moſt remarkable. Now the Rocks, in ſeveral Places upon the Coaſt of *Syria* and *Phœnice*, have been hollowed into a great Number of Troughs, two or three Yards Long, and of a proportionable Breadth, ſeeming to have been originally intended for ſo many Salt Works; where, by continually throwing in the Sea Water to evaporate, a large Quantity of Salt would in Time be concreted. We ſee ſeveral of theſe Troughs at *Latikea*, *Antaradus*, *Tripoly* and other Places; which at preſent, notwithſtanding the Hardneſs of the Rock, are moſt of them worn ſmooth, by the Waves continually daſhing upon them.

The higher Rocks are uſually white and ſofter.

Above this Bed of Hard Stone, in the Neighbourhood of *Latikea*, the Rocks are of a ſoft chalky Subſtance, from whence probably the adjacent City borrowed the Name of (λεύκα ἄκτη) *The white Promontory*. The *Nakoura*, formerly called the *Scala Tyriorum*, is of the ſame Nature and Complexion; both of them including a great Variety of Corals, Foſſil Fiſhes. Shells, and other Remains of the *Deluge*. Upon the *Caſtravan* Mountains, above *Barroute*, there is another curious Bed likewiſe of whitiſh Stone, of the Slate Kind, which unfolds, in every Fleak of it, a great Number and Variety of Fiſhes. Theſe, for the moſt Part, lye exceeding flat and compreſt, like the Foſſil Fern Plants, yet are, at the ſame Time, ſo well preſerved, that the ſmalleſt Stroakes and Lineaments of their Fins, Scales, and other ſpecifical Diſtinctions, are eaſily diſtinguiſhed. Among thoſe that were brought to me from this Place, I have a beautiful *Specimen* of the *Squilla*, which, though the tendereſt of the *Cruſtaceous* Fiſhes, yet hath not ſuffered the leaſt Injury from Length of Time or other Accidents.

Moſt of the Rocks in the Holy Land *of the like Quality.*

The greateſt Part of the Mountains of *Carmel*, and of thoſe in the Neighbourhood of *Jeruſalem* and *Bethlehem*, are made up of the like white chalky *Strata*. In the former we gather a great many Stones, which being in the Form, as it is pretended, of Olives, Melons, Peaches and other Fruit; are commonly impoſed upon Pilgrims, not only for ſuch Curioſities, but as Anti-

Antidotes likewiſe againſt ſeveral Diſtempers. The Olives, the *Lapides Judaici*[1] of the Shops, have been always an approved Medicine againſt the Stone and Gravel: but little can be ſaid in Favour of their Melons and Peaches, which are only ſo many different Sizes of round hollow Flint Stones, beautified in the Inſide with ſuch ſparry and ſtalagmitical Knobbs as are made to paſs for the like Number of Seeds and Kernels. The little round *Calculi*, commonly called *the Virgins Peas*; the chalky Stone of the *Grotto* near *Bethlehem*, called her *Milk*; the Waters of *Jordan* and *Siloam*; the Oyl of *Zaccone*; the Roſes of *Jericho*; Beads made of the Olive Stones of *Gethſemane*; with various Curioſities of the like Nature, are the Preſents which Pilgrims uſually receive in Return for their Charity. *Petrifyed Olives, Melons &c.*

In calm Weather, ſeveral Fountains of excellent Water diſcover themſelves, upon the Sea Shore, below *Bellmont*. They are ſuppoſed to have their Sources at a League's Diſtance to the Eaſtward, where there is a large *Grotto*, which is become very remarkable upon Account of a plentiful Stream of Water, that burſts out at once, and loſeth itſelf immediately under the ſame Cave. This Place, which is near half a Mile long, and ſometimes fifty, ſometimes a hundred Yards broad, is vaulted, by Nature, in ſo regular a Manner, that Art alone may ſeem to have been concerned in the Performance. The *Ras el Ayn* near *Tyre*, the Sources of the *Kiſhon*, and the ſealed Fountain of *Solomon*, are of the ſame guſhing Quality with the Fountains of this *Grotto*. To theſe we may add *The* (Nahar el Farah) *River of the Mouſe*, which hath it's Sources about a League to the N. E. of *Jeruſalem*. The Reaſon of the Name may ariſe from hence, that no ſooner doth the Stream begin to run, than it is immediately loſt under Ground, then riſeth again, and in this Manner purſueth it's Courſe, all the Way, into the Valley of *Jericho*. Yet provided all theſe Fountains and Rivulets, which I have juſt now mentioned, together with the *Kardanah*, the *Kiſhon*, the Brook of *Sichem*, and other leſſer ones diſperſed all over the *Holy Land*, ſhould be united together, they would not form a Stream in any degree equal to the *Jordan*, which, excepting the *Nile*, is by far the moſt

The Fountains and Grotto near Bellmont.

The River of the Mouſe.

1 One of them will uſually ſerve for two Doſes, corroding it firſt in ſo much Lemon Juice as will juſt cover it; and afterwards drinking of it up. *Proſper Alpinus* gives us another Method. Hiſt. *Ægypt.* Nat. l. 3 cap. 6. Ægyptii *lapide* Judaico, *ex cote cum aqua ſtillatitia ex* Ononidis *radicum corticibus detrito, utuntur ad calculos in renibus & in veſica comminuendos, atque ad urinam movendam.*

confiderable River that I have ſeen either in the *Levant* or *Barbary*. However I could not compute it to be more than thirty Yards broad, though this is in a great Meaſure made up by the Depth, which, even at the Brink, I found to be three. If then we take This, during the whole Year, for the *mean* Depth of the Stream, (which, I am to obſerve further, runs about two Miles an Hour,) the *Jordan* will every Day diſcharge into the *Dead Sea* about 6,090,000 Tons of Water. So great a Quantity of Water being daily received, without any viſible Increaſe in the uſual Limits of the *Dead Sea*, hath made ſome conjecture [1], that it muſt be abſorbed by the burning Sands; others, that there are ſome ſubterraneous Cavities to receive it; or elſe that there is a Communication betwixt it and the *Serbonic* Lake; not conſidering that the *Dead Sea* alone, will loſe every Day, near one third more in Vapour, than what this amounts to. For provided the *Dead Sea* ſhould be, according to the general Computation, ſeventy two Miles long and eighteen broad, then, by allowing, according to Dr. *Halley*'s Obſervation, 6914 Ton of Vapour for every ſquare Mile, there will be drawn up every Day above 8,960,000 Tons. Nay further, as the Heat of the Sun is of more Activity here than in the *Mediterranean* Sea, exalting thereby a greater Proportion of Vapour than what hath been eſtimated by our Profeſſor: ſo the *Jordan* may, in ſome Meaſure, make up this Exceſs, by ſwelling more at one Time than another· though, without Doubt there are ſeveral other Rivers [2], particularly from the Mountains of *Moab*, that muſt continually diſcharge themſelves into the *Dead Sea*.

The Quantity of Vapour raiſed from it in a Day.

The Extent of the Dead Sea.

The Bitumen *raiſed from the Bottom of it in Hemiſpheres.*

I was informed, that the *Bitumen*, for which this Lake hath been always remarkable, is raiſed, at certain Times, from the

1 Origo Lacus Aſphaltitis ex aquis Jordanis derivari poteſt, quæ delabentes continuo alicubi colligi debuere, quod olim ante natum hunc lacum videtur infra terræ ſuperficiem factum fuiſſe, ita ut in ampliſſimas voragines aut ipſum oceanum deſcenderint. Poſt incertum, qua ratione, arctioreſque videntur facti fuiſſe illi meatus, ſic ut aquæ Jordanis quum non ita copioſæ defluere poſſent, partem terræ inundaverint, atque ita lacum hunc effecerint, cujus aquæ & ipſæ per meatus aliquos ſe exonerant, quum aquis Jordanis non augentur. Rel. *Palæſt.* p. 257-8. *Sandy*'s Trav. p. 111. 2 *Galenus* quamvis nomen *Arnonis* non adſcribit, videtur tamen eum innuere, quum duos ποταμὸς μεγίστους καὶ πλείστους ἐχόντας ἰχθύας in lacum *Aſphaltitem* influere ſcribit. *Galen.* apud *Reland.* ibid. p. 292. *Jacobus Cerbus* (apud *Reland.* p. 281.) octo hos fluvios illabi monet in lacum *Aſphaltitem*. 1. *Jordanem*. 2. *Arnonem*. 3. Flumen cum *Arnone* de magnitudine certans a monte regali procedens, attingens *Oronaim*. 4. Fluvium prope puteos bituminis & vallem ſalinarum. 5. Fluvium de *Cadesbarne* venientem. 6. Fluvium ab *Artara* egreſſum qui *Thecuam* irrigat. 7. *Cedronem*. 8. *Charith* torrentem ex monte *Quarentano* ortum & prope Engaddim in lacum *Aſphaltitem* ſe exonerantem. *Sanutus* (ibid. p. 280.) hos fluvios recenſet in lacum *Aſphaltitem* illabi. *Arnonem* alium qui in principio mare mortuum intrat. Alium qui novem leucis inde mare mortuum ingreditur.

Bottom,

Bottom, in large Hemiſpheres; which, as ſoon as they touch the Surface and ſo are acted upon by the external Air, burſt, at once, with a great Smoke and Noiſe, like the *Pulvis fulminans* of the Chymiſts, and diſperſe themſelves round about in a thouſand Pieces. But this happens only near the Shore; for, in greater Depths, the Eruptions are ſuppoſed to diſcover themſelves only in ſuch Columns of Smoke, as are now and then obſerved to ariſe from the Lake. And perhaps to ſuch Eruptions as theſe, we may attribute that Variety of Pits and Hollows which are found in the Neighbourhood of this Lake, and compared very juſtly by Mr. *Maundrell* to thoſe Places in *England*, where there have been formerly Lime Kilns. The *Bitumen*, in all Probability, is accompanied from the Bottom, with Sulphur, inaſmuch as both of them are found promiſcuouſly upon the Waſh of the Shore. The latter is exactly the ſame with common native Sulphur; the former is friable, heavier than Water, yielding, upon Friction or by being ſet on Fire, a fætid Smell. Neither doth it appear to be, as *Dioſcorides* deſcribeth his *Aſphaltus*[1], of a purpliſh Colour, but is as black as *Jet*, and exactly of the ſame ſhining Appearance.

The Quality of it.

Game of all Kind, ſuch as Partridge, *Francoleens*, Woodcocks, Snipes, Teal, &c. Hares, Rabbits, *Jackalls*, Antilopes, &c. are in great Plenty all over This Country. The Method made uſe of by the Inhabitants to take them, is either by Courſing or Hawking. For which Purpoſe, whenever the *Turks* and *Arabs* of better Faſhion travel or go out for Diverſion, they are always attended with half a Dozen Hawks, and the like Number of Gray Hounds. The latter are uſually ſhagged and much larger than thoſe of *England*; but the Hawks are for the moſt Part, of the ſame Size and Quality with our Goſs-Hawks, being ſufficiently ſtrong to pin down a Buſtard and ſtop an *Antilope* in full Career. They perform the latter of theſe Actions, by firſt ſeizing the Animal by the Head, and then making a continued fluttering with their Wings, 'till they are relieved by the Gray Hounds.

These Countries abound with all ſorts of Game.

But the only curious Animals that I had the good Fortune to ſee, were the *Skinkôre*, and the *Daman Iſrael*; both of

The Skinkôre.

1 Ασφαλτος ἀλλαχέρει ἡ Ιουδαϊκὴ τ λοιπῆς· Εστ ἡ μὲν ἡ πορφυρειδῶς σίλβουσα, εὔπνοον τῇ ὀσμῇ καὶ βαρεῖα. Η δὲ μέλαινα καὶ ξυπτόδης φαύλη. *Dioſcorid.* l. 1. cap. 100.

which are, I presume, already delineated [1] though not described. The former are found in great Numbers in a Fountain near *Bellmont*, being of the *Lizard* Kind, all over spotted, and differ from the common Water Efts, in the Extent and Fashion of their Fins. These, in the Males, commence from the Tip of the Nose, and running the whole Length of the Neck and Back to the very Extremity of the Tail, are continued afterwards along the under Part of the Tail quite to the Navel; whereas the Tails only of the Female are finned. The Body and Tail of this Animal are accounted to be great Provocatives, and are therefore bought up by the *Turks* at an extravagant Price.

The Daman Israel, *the* Saphan *of the Scriptures.*

The *Daman Israel* [2], is an Animal likewise of Mount *Libanus*, though common in other Places of this Country. It is a harmless Creature, of the same Size and Quality with the Rabbet, having the like incurvating Posture and Disposition of the Fore Teeth. But it is of a browner Colour, with smaller Eyes, and a Head more pointed. The Fore Feet likewise are short, and the Hinder near as long in Proportion, as those of the *Jerboa* [3]. Though it is known to burrough sometimes in the Ground; yet, as the usual *Refuge* of it is in the Holes and Clifts of the Rocks, we have so far a more presumptive Proof that this Creature is the *Saphan* of the Scriptures than the *Jerboa*. None of the Inhabitants, whom I conversed with, could inform me why it was called *Daman Israel*, i. e. *Israel's Lamb*, according to their Interpretation.

The Inhabitants of this Country.

Besides *Greeks*, *Maronites*, and other Sects of *Christians*, this Country is inhabited by *Turks*, *Turkmans*, *Arabs*, *Suories*, and *Druses*. The *Turks* are the Masters of the Cities, Castles and Garrisons: the *Turkmans* and *Arabs* possess the Plains; the latter living, as usual, in Tents; the other in moveable Hovels: whilst the *Suories*, (the Descendents perhaps of the *Indigenæ* or original *Syrians*,) cultivate the greatest Part of the Country near *Latikea* and *Jebilee*; and the *Druses* maintain a Kind of Sovereignty all over the *Castravan* Mountains.

1 Vid. *Thesaur.* Rer. Natural. *Alberti Sebæ.* p. 22. Vol. 1. Pl. 14. fig. 1. & p. 67. Pl. 41. fig. 2. the first exhibits the figure of the *Skinkôre*, calling it *Lacertus Africanus dorso pectinato, amphibios mag. Fœmina pectinata caret pinna in dorso.* The latter gives us the figure of the *Cuniculus Americanus*, which is very like our *Daman Israel.* 2 Animal quoddam humile, cuniculo non dissimile, quod *Agnum filiorum Israel* nuncupant. *Prosp. Alpin.* Hist. Nat. *Ægypt.* pars 1. cap. 20. p. 80. & l. 4. cap. 9. 3 Vid. p. 248.

As

Obs. p. 376

The Ichneumon Obs. p. 249.

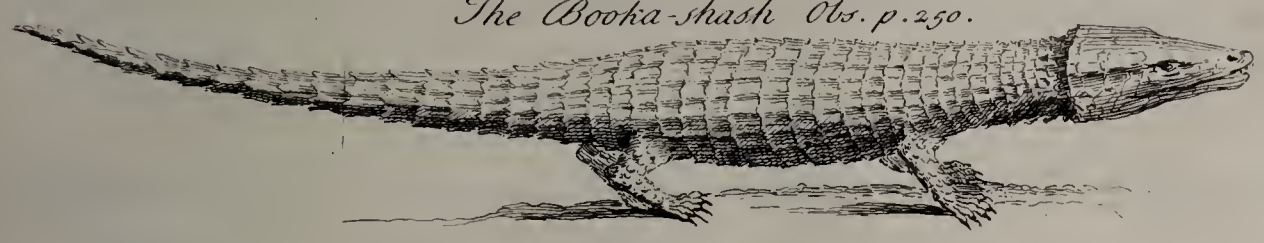




The Male and Female Skinkóre Obs. p. 376.

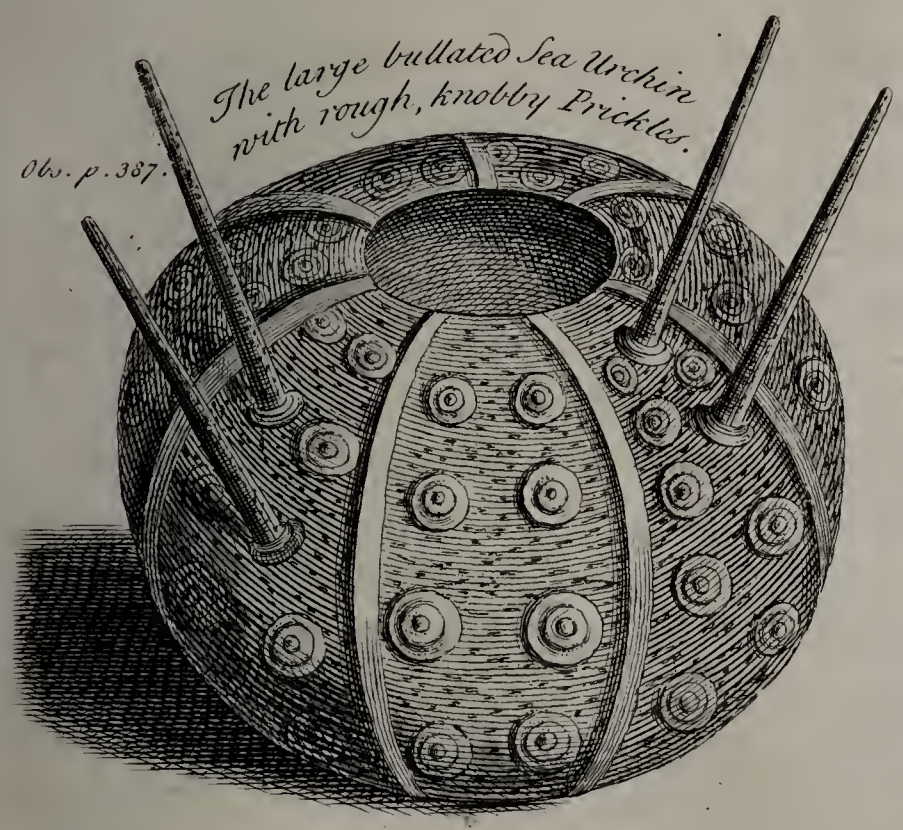


The Booka-shash Obs. p. 250.



The large bullated Sea Urchin with rough, knobby Prickles.

Obs. p. 387.





The common Locust of Barbary Obs. p. 257.

To the Reverend Mr. THOMAS HAYTER A. M.
Archdeacon of York.

As far as I could learn, the *Druſes* and the *Surees* differ very little in their Religion, which is a mixture of the *Chriſtian* and *Mahometan*, the Goſpels and the *Koran* being equally received as Books of Divine Authority and Inſpiration. For to omit, what is commonly reported, of their being circumciſed, worſhipping the riſing and ſetting Sun, inter-marrying with their neareſt Relations, and making their Children paſs through the Fire, (as ſome of the Eaſtern Nations did formerly to *Moloch*;) we may be convinced, I preſume, from their indulging themſelves in Wine and Swine's Fleſh, that they are not *Mahometans*; at the ſame Time, the Names, they are known by, of *Hanna*, *Youſeph*, *Meriam* &c. (i. e. *John*, *Joſeph*, *Mary* &c.) will not be ſufficient Arguments in Favour of their being *Chriſtians*. *The Religion of the* Surees *and* Druſes.

CHAP. IV.

Phyſical Obſervations &c. *or an Eſſay towards the Natural Hiſtory of* Arabia Petræa.

IF we leave *Egypt* upon the right Hand, and purſue theſe Obſervations directly forwards into the Land of *Edom*, we ſhall be preſented with a Variety of quite different Proſpects, from thoſe we have met with in the Land of *Canaan*. For we are not here to be entertained with any *Paſtures cloathed with Flocks*, or *Valleys ſtanding thick with Corn*; here are no Vineyards, or Olive Yards; but the whole is a loneſome, deſolate Wilderneſs, no otherwiſe diverſified than by Plains that are covered with Sand, and Mountains that are made up of naked Rocks and Precipices. Neither is this Country, ever, unleſs ſometimes at the *Equinoxes*, refreſhed with Rain; but the few hardy Vegetables, which it produceth, are ſtunted by a perpetual Drought; and the Nouriſhment which is contributed to them, by the Dews, in the Night, is ſufficiently impaired, by the powerful Heat of the Sun, in the Day. The Intenſeneſs of the Cold and Heat at theſe reſpective Times, very emphatically Accounts for the Proviſion of Providence in ſpreading out for the *Iſraelites*, *a Cloud to be a Covering by Day, and Fire to give Light* (and Heat) *in the Night Seaſon*. Pſ. 105. 39. *The Land of* Edom *is of a different Nature from the* H. Land.

The Atmoſphere *uſually ſerene.*

But to be more particular: When I travelled in this Country, during the Months of *September* and *October*, the *Atmoſphere* was perfectly clear and ſerene all the Way from *Kairo* to *Corondel*; but from thence to Mount *Sinai*, the Tops of the Mountains would be now and then capped with Clouds, and ſometimes continue ſo for the whole Day. This Diſpoſition of the Air was ſucceeded, ſoon after, by a violent Tempeſt, when the whole Heavens were loaded with Clouds, which diſcharged themſelves, during nearly the Space of a whole Night, in extraordinary Thunderings, Lightnings, and Rain. But theſe *Phænomena* are not frequent, rarely falling out, as the *Monks* informed me, above once in two or three Years.

A great Storm at Mount Sinai.

The Quality of the Winds.

Except at ſuch extraordinary Conjunctures as theſe, there is the ſame uniform Courſe of Weather throughout the whole Year; the Sky being uſually clear, and the Winds blowing briskly in the Day and ceaſing in the Night. Of Theſe, the Southerly ones are the gentleſt; though Thoſe in other Directions are the moſt frequent; and, by blowing over a vaſt Tract of this ſandy Deſert and bearing away the ſandy Surface along with them, make continual Encroachments upon the Sea, and frequent Changes upon the Continent. For to theſe we may attribute the many Billows and Mountains of Sand, which lye ſcattered all over theſe Deſerts. For the ſame Cauſe likewiſe, not only the Harbour of *Suez*, is, at preſent, intirely filled up, but the very Channel of the Sea, which extendeth itſelf two or three Miles further to the Northward, nay once perhaps reached as far as *Adjeroute*, (the *Heroopolis* as it is ſuppoſed to be,) is now dry at half Ebb, though ſometimes the Sea floweth here near the Height of a Fathom.

The Mountains of Sand.

The plain Part of the Deſert appears to be a Collection of Water.

Where any Part of theſe Deſerts is ſandy and level, the *Horizon* is as fit for aſtronomical Obſervations as the Sea, and appears, at a ſmall Diſtance, to be no leſs a Collection of Water[1]. It was likewiſe equally ſurprizing, to obſerve, in what an extraordinary Manner every Object appeared to be magnifyed within it; inſomuch that a Shrub ſeemed as big as a Tree, and a Flock of *Achbobbas* might be miſtaken for a *Caravan* of

1 The like Obſervation is taken Notice of by *Diodorus Siculus* in his Account of *Africa*. l. 3. p. 128. Ἡ δὲ (χώρα) ὑπὲρ τὸ νότιον μέρος ὑπερτείνουσα, καθ' ἣν τὸ νότιον φύεσθαι συμβέβηκεν, ἄπορος ἐστὶ καὶ ἀπανίζουσα ναμάτων ὑδάτων, τῷ πρόσωπον ἔχει πελάγει παρεμφερές, ὕδατος δὲ παρεχομένη ποικιλίαν, ἐρήμῳ γῇ ἐφεξῆς οὔσῃ, τὸ ὑπερκειμένης ἐρήμου δυσεξίτητον ἐχούσης τὸ πέρας.

Camels.

Camels. This ſeeming Collection of Water, always advances, about a Quarter of a Mile before us, whilſt the intermediate Space appears to be in one continued Glow, occaſioned by the quivering undulating Motion of that quick Succeſſion of Vapours and Exhalations, which are extracted by the powerful Influence of the Sun.

Carcaſſes rarely putrifie in theſe Deſerts.

The ſame violent Heat may be the Reaſon likewiſe, why the Carcaſſes of Camels and other Creatures, which lye expoſed in theſe Deſerts, are quickly drained of that Moiſture, which would otherwiſe diſpoſe them to Putrefaction; and, being hereby put into a State of Preſervation [1], not much inferiour to what is communicated by Spices and Bandages, they will continue a Number of Years without mouldring away. To the ſame Cauſe alſo, ſucceeded afterwards by the Coldneſs of the Night, we may attribute the plentiful Dews, and thoſe thick offenſive Miſts, one or other of which we had every Night too ſenſible a Proof of. The Dews particularly, (as we had the Heavens only for our Covering,) would frequently wet us to the Skin: but no ſooner was the Sun riſen, and the *Atmoſphere* a little heated, than the Miſts were quickly diſperſed, and the copious Moiſture, which the Dews communicated to the Sands, would be intirely evaporated.

Fountains very rarely met with.

Fountains and Wells of Water are ſo very rare in theſe Parts, that we may very well account for the Striſe and Contention [2], that there was formerly about them. In the Midland Road betwixt *Kairo* and Mount *Sinai*, I do not remember to have heard or taſted of more than five, and thoſe were, all of them, either brackiſh or ſulphureous. Yet this Diſagreeableneſs in the Taſte, is vaſtly made up by the wholeſome Quality of the Waters; for they provoke an Appetite, and are remarkably lenitive and diuretick: and it may be owing to theſe Qualities, that few Perſons are ſeized with any Illneſs, during their Travels through theſe loneſome, ſultry Deſerts.

1 I have been credibly informed, that, at *Saibah*, (ſo if I miſtake not the Place was called) which lyeth about the half Way betwixt *Ras Sem* and *Egypt*, there are a Number of Men, Aſſes and Camels, which have been preſerved from Time immemorial in this Manner. They are ſuppoſed to have belong to ſome *Carayan* or other, which, in paſſing over theſe Deſerts, was ſuffocated by the hot burning Winds that now and then infeſt theſe ſandy Countries. 2 *And* Abraham *reproved* Abimelech *becauſe of a Well of Water, which* Abimelech's *Servants had violently taken away.* Gen. 21. 25. *And the Herdſmen of* Gerar *did ſtrive with* Iſaac's *Herdſmen, ſaying, the Water is ours: and he called the Name of the Well* Eſeck, (Contention) *becauſe they ſtrove with him.* Gen. 26. 20.

The Quality of the Waters of Ain el Mouſa.

The Fountains called *Ain el Mouſa* are lukewarm and ſulphureous, boyling up three or four Inches above the Surface, as if they were agitated below by ſome violent Heat. The

Of the Fountain near Suez.

Fountain, two Leagues to the Weſtward of *Suez*, where there are ſeveral large Troughs for the Convenience of watering their Cattle, is brackiſh; and therefore the Inhabitants of that Village are obliged to drink of the *Ain el Mouſa*, which lyeth, at the ſame Diſtance, on the other Side of the *Red Sea*. The Exchange indeed is not extraordinary, yet preferred by being

Of the Hammam Pharaoune.

more wholeſome. The Waters of *Hammam Pharaoune*, near *Corondel*, are exceſſively hot, and ſend off no ſmall Quantity of a ſower, vitriolick Steam: our Conductors affirming, at the ſame Time, with great Gravity and Seriouſneſs, that they would boyl an Egg in one Minute, and macerate it in the next. But I had not an Opportunity of trying the Experi-

Of the Hammam Mouſa.

ment. The Water of *Hamman Mouſa*, among the Wells of *Elim*, is moderately warm and ſulphureous: but that of the Wells is brackiſh, and of a crude Digeſtion, creating thoſe ſcrophulous Tumours, that Sallowneſs of Complexion, and thoſe Obſtructions in the Bowels, which are too much complained of

Of the Waters of Corondel *and* Paran.

by the Inhabitants of *Tor*, who drink them. The Waters of *Corondel*, and thoſe near *Paran* were lukewarm, and ſeemed to be impregnated with a ſmall Mixture both of Salt and Sulphur; though both of them, from being ſituated in the midſt of Mountains, may have their original Taſtes and Qualities frequently ſoftned, eſpecially in the Morning, by the plentiful Dews, which are diſcharged into them in the Night.

The Situation of theſe Fountains.

The brackiſh Waters of *Elim* and *Suez*, and the ſulphureous Waters of *Ain el Mouſa*, are ſituated, upon level Ground, a great Way removed from any Range of Mountains. Thoſe particularly of *Ain el Mouſa*, cheriſh and refreſh the higheſt Part of an extenſive Plain. The throwing of themſelves up therefore in *Jet d'eaux*, will be a Circumſtance the more extraordinary; and which perhaps is to be no otherwiſe accounted for, than by deducing their Origine from the great Abyſs. But the Fountain within the Convent of St. *Catharine*, That of the Forty Martyrs, in the Plain of *Rephidim*, and another, which we find in the Valley of *Hebron*, near the half Way from thence to the Deſert of *Sin*, are Sources of excellent Water; which the Palate finds to be the more delicious, as it hath for

fifteen

fifteen Days before, been acquainted with what was intirely disagreeable.

If then we may presume to determine the State of the Earth below, by the Quality of these Waters, Salt and Sulphur must be reckoned among the principal Minerals of *Arabia*. We might in like Manner conclude from the nauseous sower Smell, and the pretended Corrosiveness of the Waters of the *Hammam Pharaoune*, that there was lodged in that considerable Range of Mountains, some large Fund of vitriolick Salts, with a small Portion of Sulphur and *Arsenick*. The Number of Vegetables being too inconsiderable to interfere in the Dispute; the particular Smell of Sulphur and Arsenick which attend the Mists I have mentioned, may perhaps give us some further Hints with Regard to the Minerals below, from whence they are detached. The ruddy Appearance also of the Sun and Moon through this *Medium*, as the like *Phænomenon* is observed through the Smoke of Turf and Coal, should no less instruct us, that there was somewhere or other, in this Neighbourhood, a great Quantity of bituminous Matter. Yet I do not pretend to lay any Stress upon these Reasonings; for I never saw either Salt, Sulphur, Vitriol, Arsenick or Bitumen in substance, or concreted, at or near any of those Places, which, by other Symptoms, seem to contain them.

The Earth supposed to contain Sulphur &c.

But of the more fixed and permanent Fossils, there are several which are not common in other Places. Thus the *Selenites* is observed to shoot itself sometimes for the Space of thirty or forty Yards together, in a great Variety of Shapes and Colours. A beautiful Kind of Cawk, the *Pseudo-Fluor* of the Naturalists, gives likewise a wonderful Glaring to the Rocks, and frequently distinguisheth itself in large Expansions, like the *Selenites*. The Marble which is called sometimes *Thebaic*[1], from being dug in the Mountains of that District, sometimes *Granate*, from the Number of little Grains whereof it seems to be compounded, is much more common, than the *Pseudo-Fluor* and *Selenites*. It appears to be nothing else than a *Congeries* of *Cawky Nudules*, of different Shapes and Sizes, beautifully united

Great Quantities of Selenites,

Pseudo-Fluor,

and Granate *Marble.*

1 Several of the Quarries are still remaining, from whence the *Egyptians* received their *Obelisks* and other large Pieces of the same Kind of Marble. There was a Canal detatched from the *Nile* to each of these Quarries, so that by putting the *Obelisk* &c. upon a Float, they could easily convey it, especially at the Time of the Inundation, to the Place where it was to be erected.

together: which from the Likeneſs they bear to a Compoſition of Mortar and Gravel, might occaſion ſeveral ingenious Perſons to imagine, that *Pompey*'s Pillar, the *Obelisks* at *Rome* and *Alexandria*, with other the like extraordinary Lumps of this Sort of Marble, were factitious, and produced by Fuſion. That Kind of it which I ſaw in the Neighbourhood of Mount *Sinai*, and in the Midland Road from thence to *Corondel*, is generally of a light gray Colour, with little black Spots interſperſed; though, in ſome Places, I have ſeen it much blacker, and, in others, of a reddiſh Complexion. Sometimes alſo the conſtituent Particles were ſo ſmall and well compacted, that the Contexture was not inferiour either to *Serpentine* Marble or *Porphyry*.

The buſhy Marble of Mt. Sinai.

That Part of Mount *Sinai*, which lyeth to the Weſtward of the Plain of *Rephidim*, and is called the Mountain of St. *Catharine*, conſiſts of a hard reddiſh Marble, like *Porphyry*, but is diſtinguiſhed from it, by the Repreſentations, which every Part of it gives us, of little Trees and Buſhes. The Naturaliſts call this Sort of Marble *Embuſcatum* or *Buſhy Marble*[1]; and, for the ſame Reaſon, *Buxtorf*[2] deriveth the Word *Sinai*, from the Buſh (or *Rubus*) that was figured in the Stones of it. It ſeems to have been hitherto left undecided to what *Species* of Plants this Buſh is to be referred; yet if theſe impreſſed Figures are to inſtruct us, we may very juſtly rank it among the *Tamarisks*, the moſt common and flouriſhing Trees of theſe Deſerts. I have ſeen ſome Branches of this Foſſil *Tamarisk*, as I ſhall call it, that were near half an Inch in Diameter. Yet the conſtituent Matter, which was of a dark mineral Appearance like the Powder of Lead Ore, was of no Solidity, crumbling away, as the *Armenian* or any other Bole would do, by touching it.

The Strata *cloſely joyned.*

The ſeveral *Strata* in theſe and moſt of the other Mountains which I have ſeen in *Arabia*, are generally ſo many Kinds of

1 *Embuſcatum* ex monte *Sinai* (*Hieroſolymitano* male additur) depromptum; quod albicans eſt (*noſtrum rubeſcit*) ad flavedinem tendens; & quocunque modo ſecetur aut dividatur, in eo arbuſta & frutices, colore nigricante, ſubtiliter a Natura depicti apparent. Si ſupra ignem ponatur, brevi evaneſcit pictura &c. Ego Anglice **Boſcage** ſive **Buſhy-Marble of Hieruſalem** nominarem. *Charlt.* Exercit. de Foſſil. p. 19. 2 סיני *Sinai* montis nomen, a סנה *Rubus*, *quod lapides inventi in eo figuratum in ſe habuerint rubum*, ut ſcribunt commentatores in librum *More nebbuchim*, p. 1. cap. 66. adeo ut etiam in fragmentis lapidum iſtorum, figuræ rubi apparuerint, quod ſe *Ephodeus*, alter iſtorum commentatorum, vidiſſe ſcribit. *Buxtorf.* in voce סנה. *Horeb* חרב, the other Name, by which this Mountain is likewiſe known in Scripture, ſeems very juſtly to expreſs *the barren deſolate Condition* of it, from חרב, *Siccatus, vaſtatus, deſolatus*; *in ſolitudinem redactus fuit* &c.

Marble,

Marble, cemented, as it were together, by thin ſparry Sutures of various Textures and Colours. There are likewiſe a great many remarkable Breaches in theſe *Strata*, ſome of which lye twenty or thirty Yards aſunder, the Diviſions on each Side tallying exactly with each other, and leaving a deep Valley in the Midſt.

The beautiful Pebbles of theſe Deſerts.

Betwixt *Kairo* and *Suez* we meet with an infinite Number of Flints and Pebbles, all of them ſuperiour to the *Florentine* Marble, and frequently equal to the *Moca* Stone, in the Variety of their Figures and Repreſentations[1]. But Foſſil Shells and other the like Teſtimonies of the *Deluge*, (except the Foſſil *Tamarisk* may be reckoned as ſuch) are very rare in the Mountains near *Sinai*, the Original *Menſtruum* perhaps of theſe Marbles being too corroſive to preſerve them. Yet at *Corondel*, where the Rocks approach nearer to our Free Stone, I found a few *Chamæ* and *Pectunculi*, and a curious *Echinus*, of the *Spatagus* Kind, but rounder and flatter. The Ruins of the ſmall Village at *Ain el Mouſa*, and the ſeveral Conveyances we have there for Water, are all of them full of Foſſil Shells. The old Walls of *Suez*, and the Remains that are left us of it's Harbour, are likewiſe of the ſame Materials: all of them ſeeming to have been brought from the ſame Quarry. Betwixt *Suez* and *Kairo* likewiſe, and all over the Mountains of *Lybia*, every little riſing Ground and Hillock that is not covered with Sand[2], diſcovers great Quantities of the *Echini*, as well as of the Bivalve and Turbinated Shells, moſt of which exactly correſpond with their reſpective Families, ſtill preſerved in the *Red Sea*.

Foſſil Shells are rare at Mount Sinai.

The Walls of Suez &c. of Foſſil Shells.

Very few Plants in Arabia.

There is no great Variety of Plants to be met with in theſe Deſerts. Thoſe *Acacias*, *Azarolas*, *Tamarisks*, *Oleanders*, *Laureolas*, *Apocynums*, and a few other Plants which I have ſeen, are generally indebted to the Clift of ſome barren Rock or to the ſandy Plains, for their Support; and to the nightly

1 *Proſp. Alpinus* (Hiſt. Nat. *Ægypt.* cap. 6. p.147.) calls theſe Pebbles *Silices Silviferæ*, in quibus lapidibus ſilvæ, herbarum, fruticum &c. pictæ imagines cernuntur. 2 For the ſame Reaſon the moveable Sands in the Neighbourhood of *Ras Sem*, in the Kingdom of *Barca*, frequently conceal a large Scene of *Palm Trees*, *Echini*, and other Petrifications, which otherwiſe are uſually ſeen at that Place. *Ras Sem*, i. e. *The Head of Poyſon*, is what we commonly call the *Petrifyed Village*, where, it is pretended, that they find in different Poſtures and Attitudes, Men, Women and Children, their Cattle alſo, Food, Houſhold-Stuff, &c. turned into Stone. But there is nothing at this Place beſides ſuch Remains of the *Deluge* as are common at other Places: all other Stories being vain and idle, as I was fully inſtructed, not only by M. *Le Maire*, who, when Conſul at *Tripoly*, ſent ſeveral Perſons to make Diſcoveries, but alſo by two grave ſenſible Perſons, who had been upon the Spot.

Dews, for their Nourishment; for Soil, properly so called, is not to be found in these Parts of *Arabia*. The *Monks* indeed of *Sinai*, in a long Process of Time, have covered over with Dung and the Sweepings of their Convent, near four Acres of these naked Rocks; which produce as good Cabbage, Roots, Salad, and all Kinds of Pot-Herbs, as any Soil and Climate whatsoever. They have likewise raised Olive, Plum, Almond, Apple and Pear Trees, not only in great Numbers, but of excellent Kinds. The Pears particularly, are in such Esteem at *Kairo*, that there is a Present of them sent every Season to the *Bashaw*, and Persons of the first Quality. Neither are their Grapes inferiour in Size and Flavour to any whatsoever: it being fully demonstrated by what this little Garden produces, how far an indefatigable Industry can prevail over Nature; and that several Places are capable of Culture and Improvement, which were intended by Nature to be barren, and which the lazy and slothful have always suffered to be so.

The Garden of Mount Sinai *very fruitful.*

Yet the Deficiencies in the several Classes of the Land-Plants, are amply made up in the Marine Botany: no Place perhaps affording so great a Variety as the Port of *Tor*. In rowing gently over it, whilst the Surface of the Sea was calm, such a Diversity of *Madrepores*, *Fucuses*, and other marine Vegetables presented themselves to the Eye, that we could not forbear taking them, as *Pliny* [1] had done before us, for a Forrest under Water. The branched *Madrepores* particularly, contributed very much to authorize the Comparison; for we passed over several that were eight or ten Foot high, growing sometimes pyramidical, like the *Cypress*; at other Times had their Branches more open and diffused, like the Oak; not to speak of others, which, like the creeping Plants, spread themselves immediately over the Bottom of the Sea.

The Corals &c. of the Red Sea.

The branched Madrepores.

To these *Species*, which are branched, we may joyn the *Fungi*, the *Brain-Stones*, the *Astroite-Madrepores*, with other

The Fungi, *&c.*

1 Nascuntur & in mari (*Rubro*) frutices arboresque, minores in nostro. *Rubrum* enim, & totus Orientis Oceanus refertus est Sylvis. ** In mari vero *Rubro* Sylvas vivere, laurum maxime & olivam ferentem baccas; & cum pluat, fungos, qui sole tacti mutantur in pumicem. Fruticum ipsorum magnitudo, ternorum est cubitorum, caniculis referta, ut vix prospicere e navi tutum sit, remos plerumque ipsos invadentibus. *Plin.* l. 13. cap. 25. * Quod per totam Rubri Maris oram maritimam arbores in profundo nascantur, lauro & oleæ persimiles; quæ in refluxibus ex toto deteguntur, in affluxibus nonnunquam ex toto obruuntur, quod eo sit mirandum magis, quia tota superjacens regio arbustis caret. Quod Mare Rubrum profunditatem non habet; nam duas orgyas non excedit; unde herbida est superficies, dum plantæ sese exserant. *Chrysost.* ex *Strab.* Geogr. l. 16. p. 213. Ed. *Hudf.*

Coralline

Coralline Bodies, which frequently grow into Maſſes of an extraordinary Size, and ſerve, not only for Lime, but alſo for the chief Materials in the Buildings of *Tor*. The *Fungus*, properly ſo called, is always joyned to the Rock, by a ſeemingly ſmall Root, being the Reverſe of the Land Muſhroom, in having it's Gills placed upwards. This and the *Brain-Stone* are obſerved to preſerve conſtantly a certain ſpecifick Form in their Configurations: the other *Coralline* Bodies alſo have each of them their differently figured *Aſterisks* impreſſed upon them, whereby they likewiſe may be particularly diſtinguiſhed. But theſe only regard their Surfaces; for, having not the leaſt Appearances of Roots as the *Fungus* and the *Brain Stone* ſeem to have, they are to be conſidered as certain rude Maſſes only of this *Coralline* Subſtance, which, at the ſeveral Periods of their Growth, mould themſelves into the Figures of the Rocks, Shells, and other Matrices, that lye within the Reach of their Vegetation.

Of the Vegetation of the Madrepores.

All theſe *Species* are covered over with a thin glutinous Subſtance, or *Pellicule*, as I ſhall call it; which is more thick and ſpongy near and upon the *Aſterisks*, than in any other Part. For, if we may be allowed to offer a few Conjectures concerning the Method of their Vegetation, it is probable, that the firſt Offices of it are performed from theſe *Aſterisks*; eſpecially if thoſe Setts of little Fibres, which belong to them, ſhould prove to be, as in all Appearance they are, ſo many little Roots. Now theſe little Roots, if carefully attended to, while the *Madrepore* is under Water, may be obſerved to wave and extend themſelves like the little Filaments of Mint preſerved in Glaſſes, or like the Mouths or Suckers of the *Sea Star*, or of the ſmall floating *Polypus*. But the very inſtant they are expoſed to the Air, they become inviſible, by a Power they have then of contracting themſelves and retiring within the Furrows of their *Aſterisks*.

The Vegetation of Coral *&c.*

In the true *Coral*, and *Lithophyta*, (to hint ſomething alſo of their Hiſtory) the Method is a little different. For theſe are not marked with *Aſterisks* like the *Madrepores*, but have their little Roots iſſuing out of certain ſmall Protuberances, that are plentifully diſperſed all over their *Pellicules*; ſerving, as the *Aſterisks* do in the other Claſs, for ſo many Valves or Caſes, to defend and ſhut in their reſpective little Roots. We

may take Notice further, that theſe Protuberances are generally full of a milky, clammy Juice, (perhaps juſt ſecreted by the little Roots) which in a ſmall Time coagulates, then becomes like unto Bees Wax, in Colour and Conſiſtence, and afterwards, as I conjecture, is aſſimilated into the Subſtance of the *Coral* or *Lithophyton* itſelf.

The different Method of Vegetation betwixt the Land Plants and theſe Coralline *Bodies.*

As Nature hath not allowed theſe marine Plants one large Root, as it hath done to thoſe of the Land, how wiſely hath it ſupplyed That Mechaniſm by a Number of little ones, which are diſtributed, all over the Plant, in ſo juſt a Proportion, that they are lodged thicker upon the Branches, where the Vegetation is principally carried on, than in the Trunk, where it is more at a Stand, and which therefore is often found naked, and ſeldom increaſing in the ſame Proportion with the Branches. The *Terreſtrial* Plants could not ſubſiſt without an *Apparatus* of great and extenſive Roots; becauſe they are not only to be hereby ſupported againſt the Violence of the Wind, which would otherwiſe blow them down; but their Food alſo is to be fetcht at a great Diſtance. Whereas the marine Vegetables, as they are more ſecurely placed, ſo they lye within a nearer Reach of their Food, growing as it were in the Midſt of Plenty, and therefore an *Apparatus* of the former Kind, muſt have been unneceſſary, either to nouriſh or ſupport them.

The Red Sea *called the* Weedy Sea *in Scripture.*

The *Fucuſes*, which I have mentioned, ſeem to have given the Name of *Suph* or *Souph* to this Sea, being otherwiſe called, the Sea of *Edom*, and improperly, the *Red Sea*, by taking *Edom*[1] for an Appellative. The Word סוף is alſo rendred Flags by our Tranſlators, (*Ex.* 2. 8. and *Iſa.* 19. 6.) and *Juncus* or *Juncetum* by *Buxtorf.* I did not obſerve any other *Species* of of the Flag-Kind; but there are ſeveral Thickets of the Arundinaceous Plants, at ſome ſmall Diſtances from, though never, as far as I could perceive, either upon the immediate Banks, or growing out of the *Red Sea.* We cannot then well ſuppoſe, that this Sea ſhould receive a Name from a Production, which

1 Ερυθρὰ θάλασσα ἐκλήθη, ἀπὸ τ χρόας τ ὕδατος καθάπερ τινες οἴονται, ἀλλ' ἔκ τινος ἀνδρὸς ΕΡΥΘΡΑ, (i.e. EDOM, qui lingua ſancta ἐρυθρὸν ſeu *rubrum* ſignificat) τῷ πρωτογονείαν ἐνδιωκισάντος τοῖς ὑ τοῖς τόποις. *Suid.* in voce. Vid. *Nic. Fuller.* Miſcell. Sacra. l. 4. cap. 20. *Prideaux's* Conn. Vol. 1. p. 15. Ed. 10. Μέγα γὰ τὸ παραλλάττον, Ερύθρα θάλατταν εἰπεῖν· ἢ θάλατταν ἐρυθράν. τὸ μὲν γὰ κωλυσάντα σημαίνει τῷ θάλατταν ἄνδρα· τὸ δὲ τῷ πυῤῥότητα δηλοῖ τ ἐνθείσης φύσεως ἐν τούτοις. Εσι δέ φησι, τὸ μὲ ἀπὸ τ χρώματο τῷ κλῆσιν κατασκευάζον, ψεῦδος (ἐ γάρ ὄζιν ἐρυθρὰ) τὸ ὑ ἀπὸ τ διωκισάντος ἀληθὲς· ὡς πέρσης λόγ ὑπεῤῥώσατο. *Agatharſid.* apud *Phot.* Biblioth. p. 1324. Ed. *P. Steph.*

doth

doth not properly belong to it. It hath been thought more proper therefore to tranſlate ים סוף *The Sea of Weeds*, or *The Weedy Sea*[1], from the Variety of *Algæ* and *Fuci*, that grow within it's Channel, and, at low Water particularly, are left in great Quantities upon the Sea Shore.

Though the marine *Botany* is very entertaining, yet there is an additional Pleaſure in obſerving the great Variety of *Urchins*, *Stars*, and *Shells*, which preſent themſelves at the ſame Time. The Firſt are moſt of them beautiful and uncommon. We find ſome that are flat and unarmed, of the *Pentaphylloid* Kind: others that are oval, or elſe globular, very elegantly ſtudded all over with little Knobbs, which ſupport ſo many Prickles. This Sort of Armour is ſometimes thicker than a Swan's Quill; ſmooth and pointed in ſome *Species*; but blunt and rough, like the *Lapides Judaici*, in others. The moſt curious *Star* which I ſaw, made, with it's five Rays, (or Fingers as we may call them) a Circumference of nine Inches in Diameter. It was convex above, guarded all over with Knobbs, like ſome of the *Echini*, but the under Side was flat and ſmoother, having a ſlit or furrow, capable of expanding or contracting itſelf, running the whole Length of each Finger. For this Part of the Fiſh always lyeth open, diſplaying an infinite Number of ſmall Filaments, not unlike in Shape (what we commonly call) the Horns of Snails. Theſe are ſo many Mouths, continually ſearching after Nouriſhment; and as the *Coralline* Bodies have been obſerved to be all Root, the *Star* may be ſaid to be all Mouth; each of the little Filaments, I have mentioned, performing that Office. By applying the Hand to theſe little Mouths, we quickly perceive the Faculty, which each of them hath, of ſucking like a Cupping Glaſs: but no ſooner is the Fiſh removed into the Air, than they let go their Holds, and the Furrow, which was before expanded, is now immediately ſhut up. There would be no End of enumerating the great Diverſity of Shells which adorn the Banks, or lye in the Shallows of the *Red Sea*. The *Concha*

Other marine Productions; as

Urchins.

Sea Stars.

Shells.

1 However it ſhould not be omitted, that *Lipenius* furniſheth us with a very ingenious conjecture in ſuppoſing This, in Contradiſtinction perhaps to the ים הגדיל *Great Sea* or *Mediterranean*, to be the ſame with *a Sea that is circumſcribed by* (viſible) *Bounds on both Sides*. *Dicitur* mare Suph *Hebraice ex Rad.* סוף *deficere, finire, unde eſt nomen* סוף finis ſeu extremitas. *Eccl.* 3. 11. *Hinc* mare Suph *eſt in verbi mare* finitum, limitatum, terminis & littoribus circumſeptum. Vid. *Lipenij* Navigat. *Salomonis* Ophirit. Illuſtrat. *Witt.* 1660. p. 286.

Veneris is seen in a great Variety of Spots and Sizes: whilst the Turbinated and Bivalve Shells, of all Kinds, are not only common and in a great Luxuriancy of Colours, but are also sometimes so exceedingly capacious, that there have been found some, of the Former Sort, which were a Foot and an half Long, and of the Latter, that were as much in Diameter. I have already observed, that the Port of *Tor* hath greatly contributed towards the Buildings of the adjacent Village. But this is not the only Conveniency and Advantage which the Inhabitants receive from it: inasmuch as they are almost intirely nourished and sustained by that Plenty of excellent Fish which this Port affords them. Neither is this all; for the very Furniture and Utensils of their Houses are all fetched from the same plentiful Magazine; the *Nautilus* supplying the Place of a Cup, and the *Buccinum* that of a Jar, whilst the *Concha Imbricata* is what they usually serve up their Food in.

Few Species *of Animals in this Part of* Arabia.

The short Time our Conductors would allow us to stay at *Tor* and *Suez*, would not give me an Opportunity of making any further Observations either in the *Botany* or *Zoology* of the *Red Sea*. As we were likewise frequently obliged, for Coolness, to travel in the Night, several Fossils, Plants and Animals, besides other Curiosities, must undoubtedly have escaped my Notice. Yet I should not omit observing, that we were now and then offended with several little Swarms of Locusts and Hornets, both of them of an unusual Size, though of the ordinary Colours. Vipers, especially in the Wilderness of *Sin*, were very dangerous and troublesome; not only our Camels, but the *Arabs* who attended them, running every Moment the Risque of being bitten. But the *Lizard* Kind, in their Variety of Shapes and spotted Coverings, afforded an Amusement far more innocent and diverting. Near *Kairo* there are several Flocks of the *Ach Bobba*[1], which, like the Ravens about our *Metropolis*, feed upon the Carrion and Nastiness, that is thrown without the City. This Bird is the same with the *Percnopterus* or *Oripelargus* of the Naturalists[2], the [רחם] *Rachamah* of the *Arabs*[3], and the

The Ach Bobba, *or* Percnopterus.

1 *Ach Bobba*, in the *Turkish* Language, signifies *White Father*; a Name given it partly out of the Reverence they have for it, partly from the Colour of it's Plumage: though, in the other Respect, it differs little from the Stork, being black in several Places. It is as big as a large Capon, and exactly like the Figure which *Gesner* Lib. 3. de Avib. p. 176. hath given us of it. 2 Vid. *Gesn.* ut supra. *Arist.* Hist. Anim. l. 9. cap. 32. Quarti generis (Aquilarum) est *Percnopterus*: eadem *Oripelargus* vulturina specie, alis minimis, reliqua magnitudine antecellens, sed imbellis & degener, ut quam verberet corvus. *Plin.* l. 10. cap. 3. 3 This should be the Same with רחם *Lev.* 11. 18. and רחמה *Deut.* 14. 17. which in our Translation, is rendred in both Places the *Geer Eagle*.

Egyptian

Egyptian Hawk perhaps, which *Strabo* [1] deſcribeth, contrary to the uſual Qualities of Birds of that Claſs, to be of no great Fierceneſs. For the *Ach Bobbas* are very harmleſs Birds, and eſteemed by the *Mahometans* to be ſacred; upon which Account the *Baſhaw* diſtributeth among them, every Day, two Bullocks; a Relick, as it ſeems to be, of the antient *Egyptian* Superſtition [2]. At *Corondel* I ſaw a Pair of Doves, and the ſame Number of *Antilopes*; beſides which, and ſome few *Species* of Inſects, I did not meet with any other Animal.

Doves.

Antilopes.

For there is no Place in the World that abounds leſs with living Creatures than This; and indeed, where hath Nature made leſs Proviſion for their Suſtenance? The Quails muſt have been fed, as well as brought, by a Miracle, if they had continued alive with the *Iſraelites:* and might they not, without the like Miracle, have died of Thirſt in the Wilderneſs? We cannot therefore ſufficiently admire the great Care and Wiſdom of God, in providing the Camel for the Traffick and Commerce of Theſe, and ſuch like deſolate Countries. For, if this ſerviceable Creature was not able to ſubſiſt ſeveral Days without Water; or if it required a Quantity of Nouriſhment in Proportion to it's Bulk, the travelling in theſe Parts would be either cumberſome and expenſive, or altogether impracticable.

Animals have little to ſubſiſt upon.

The Camel providentially created for the Service of theſe Deſerts.

CHAP. V.

Phyſical and Miſcellaneous Obſervations in Egypt.

BESIDES the great Variety of Arts and Sciences that were known to the *Egyptians*, we read of no other Nation in Hiſtory that could boaſt of the like Number either of natural or artificial Curioſities. It was the Fame and Reputation, which *Egypt* had acquired, of being the School and Repoſitory of theſe ſeveral Branches of Knowledge and Ingenuity, that engaged *Orpheus*, *Pythagoras*, and other Perſons of the firſt Rank in Antiquity [3], to leave their own Country to be acquainted with This. And theſe Philoſophers were ſo artful

Egypt *the Seat of Learning.*

1 Τῶν ὀρνέων *ἱερὰξ ὁ Αἰγύπτιος, ἥμερος γὰρ φύσει τὰς ἄλλας. Strab.* l. 17. p. 566. 2 Ταῦτα γὰρ (Sacra Animalia) ἐν ἱεροῖς μὲν φειδόλοις τρέφεται, θεραπεύσι δ' αὐτὰ πολλοὶ τῶν ἀξιολόγων ἀνδρῶν, πορὰς διδόντες τὰς πολυτελεστάτας. *Diod. Sic.* Biblioth. l. 1. p. 53. 3 Such were *Muſæus*, *Melampos*, *Dædalus*, *Homer*, *Lycurgus*, *Solon*, *Plato*, *Democritus* &c. Vid. *Diod.* ut ſupra.

in firſt introducing themſelves [1], they complyed ſo readily with the Cuſtoms of the Country [2], and were ſo happy in addreſſing themſelves to the Perſons [3] who were to inſtruct them, that, notwithſtanding the Jealouſy and Reſervedneſs [4], which the *Egyptians* may be ſuppoſed to have entertained towards Strangers, they generally returned Home with Succeſs, bringing along with them either ſome new religious Rites or uſeful Diſcoveries.

Greece received from thence Her Theology, Arts &c.

Thus *Herodotus* [5] acquaints us, that the *Greeks* borrowed all the Names of their Gods from *Egypt*; and *Diodorus* [6], that they not only derived from thence their Theology, but their Arts and Sciences likewiſe. For, among other Inſtances, he tells us, that the Ceremonies of *Bacchus* and *Ceres*, who were the ſame with *Oſiris* and *Iſis*, had been introduced very early among them by *Orpheus*: that, from the ſame Source, *Pythagoras*, received the Doctrine of the Tranſmigration of Souls; *Eudoxus*, no leſs than *Thales* [7], Mathematicks; and *Dædalus* Architecture, Sculpture and other ingenious Arts. According to the ſame Author [8], *Greece* was further obliged to *Egypt*, not only for Phyſick and Medicines [9], but for a great many Laws, Maxims, and Conſtitutions of Polity, which had been introduced among them by *Plato*, *Solon*, and *Lycurgus*. Even their more abſtracted Learning, ſuch as related to the Eſſence of the Deity, to the Power and Combination of Numbers, to their ΜΟΝΑΣ [10] and ΤΡΙΑΣ, with other Diſquiſitions of the like Nature, ſeem

1 It might be for this Reaſon that *Plato* &c. took upon him the Character of an Oyl-Merchant; Oyl being always a welcome Commodity to *Egypt*. Ὁ δ' ἦν Σόλων * ὥρμησε νέος ὢν ἔτι πρὸς ἐμπορίαν· καίτοι φασὶν ἔνιοι, πολυπειρίας ἕνεκα μᾶλλον ἢ ἱστορίας, ἢ χρηματισμοῦ πλανηθῆναι τὸν Σόλωνα. *Plut. Solon.* p. 79. Edit. *Par.* Καὶ Θαλῆν δ' φασιν ἐμπορίᾳ χρήσασθαι, καὶ Ἱπποκράτην τὸν μαθηματικὸν· καὶ Πλάτωνα τῆς Ἀποδημίας ἐφόδιον, ἐλαίκ τινὸς ἐν Αἰγύπτῳ διάθεσιν γενέσθαι. *Ibid.* 2 *Clemens Alexandrinus* acquaints us, that *Pythagoras* was circumciſed in Order to be admitted into their *Adyta*; Πυθαγόρας τοῖς Αἰγυπτίων προφήταις συμβεβληκέναι ἔιρηται· δι' ὃς καὶ περιετέμετο, ἵνα δὴ καὶ εἰς τὰ ἄδυτα κατελθὼν, τὴν μυσικὴν παῤ Αἰγυπτίων ἐκμάθοι φιλοσοφίαν. *Cl.* Str. Ed. *Pott.* l. 1. p. 354. 3 Ἱστορεῖται δὲ Πυθαγόρας μὲν Σώγχηδι τῷ Αἰγυπτίῳ ἀρχιπροφήτῃ μαθητεῦσαι· Πλάτων δὲ Σεγχήφιδι τῷ Ἡλιοπολίτῃ· Εὔδοξος δὲ ὁ Κνίδιος, Κονήφιδι τῷ καὶ αὐτῷ Αἰγυπτίῳ. *Cl. Alex.* Strom. l. 1. p. 356. 4 Αἰγύπτιοι δὲ τοῖς ἐπιτυχοῦσι τὰ παρὰ σφίσιν ἀνεῖδεσαν μυσήρια, ὧδε μὲν βεβήλοις τὴν τῶν θεῶν εἴδησιν ἐξέφερον, ἀλλ' ἢ μόνοις γε τοῖς μέλλουσιν ἐπὶ βασιλείαν παρεῖναι, καὶ τῶν ἱερέων τοῖς κριθεῖσιν εἶναι δοκιμωτάτοις ἀπό τε τῆς προφῆς καὶ τῆς παιδείας, καὶ τοῦ γένους. *Clem. Alexand.* Strom. l. 5. p. 670. Τίμια δ' ἦν ποτε παῤ Αἰγυπτίων μαθήματα τὰ ἱερογλυφικὰ καλούμενα τὰ ἐν τοῖς ἀδύτοις ὑ τοῖς τυχοῦσι, ἀλλὰ ἐν τοῖς ἐγκρίτοις παραδιδόμενα. *Just. Mart.* Quæſt. 25. ad Orthod. 5 Σχεδὸν δ' καὶ πάντα τὰ νόμιμα τῶν θεῶν, ἐξ Αἰγύπτου ἀπῆχθαι. *Herod. Eut.* §. 50. 6 *Diodor. Sicul.* Bibl. l. 1 §. 96. 7 Θάλην παρὰ τε Αἰγυπτίων γεωμετρεῖν μαθόντα φησί. *Diogen. Laert.* l. 1. in Vita *Thal.* Θάλης δ', Φοίνιξ ὢν τὸ γένος, καὶ τοῖς Αἰγυπτίων προφήταις συμβεβληκέναι φησί. *Clem. Alexand.* Strom. l. 1. p. 221. 8 *Diod. Sic.* Bibl. ut ſupra.

9 Τοῖα Διὸς θυγάτηρ ἔχε φάρμακα μητιόεντα,
Ἐσθλὰ, τὰ οἱ Πολύδαμνα πόρεν Θῶνος παράκοιτις,
Αἰγυπτίη. &c. *Hom.* Odyſſ. Δ. l. 227.

10 Πάντα γὰ ἐν κόσμῳ λάμπει τριὰς, ἧς μονὰς ἀρχή. εἰς τριὰ γὰ γῆς εἶπε πατρὸς τέμενος ἅπαντα &c. *Zoroaſt.* apud. *Kirch.* Ædip. *Ægypt.* Synt. 1. p. 100.

to

to have been tranſcribed from thence into the Works of *Plato* and *Pythagoras*.

Their ſymbolical Learning alone, either as it was conveyed, in Sculpture, upon their *Obelisks* &c. or in Colours, upon the Walls of their *Cryptæ*[1], Mummy-Cheſts, Boxes for their ſacred Animals &c. appears not to have been known in *Greece*; though, among the Antiquities of *Hetruria*[2], we meet with ſome faint Imitations of it; enough perhaps to prove, either that this Nation was originally related to *Egypt*, or that *Pythagoras*, or ſome of his School, introduced it among them. However, though none of the *Græcian* Travellers, have tranſlated into their own Country the Figures and Symbols themſelves; yet *Diodorus* in particular, in Conjunction with *Porphyry*, *Clemens Alexandrinus*, and other Authors, hath obliged us with the Deſcription and Interpretation of the moſt remarkable of them. But ſtill, as a proper and faithful Key is wanting to the whole Science, the Purport and Deſign of any ſingle *Specimen* of it, muſt, of Courſe, remain a Secret, or be, at leaſt, exceedingly dubious, uncertain, and obſcure.

None of the Egyptian Hieroglyphicks tranſlated into Greece.

The Difficulty to underſtand them.

Now, from what is preſumed to be already known of this ſymbolical Learning, it is ſuppoſed, that the *Egyptians* chiefly committed to it, ſuch Things as regarded the Being and Attributes of their Gods[3]; the Sacrifices and Adorations that were to be offered to them; the Concatenation of the different Claſſes of Beings; the Doctrine of the Elements, and of the good and bad *Dæmons*, that were imagined to influence and direct them. Theſe again were repreſented by ſuch particular Animals[4], Plants, Inſtruments &c. as they ſuppoſed, or had

What Branches of Learning were recorded in this ſacred Writing.

1 Several of theſe *Cryptæ*, painted with ſymbolical Figures, are ſeen near the Pyramids. *Chryſippus*'s *Antrum Mithræ* ſeems to have been of the ſame Kind. Τὰ τείχεα τῦ ωηλαίυ παντα-ποικίλοις εἴκοσι κοσμέμενα ϗ τὰ τ̃ θεῶν, ὃς μεσίτας καλῦσι, ἀγάλματα ϖεισάμενα. 2 Vid. Tabb. *Dempſt. Hetruriæ Regalis.* 19. 26. 35. 39. 47. 63. 66. 77. 78. 88. * *Symbolicum* appello, cum quid colitur, non quia creditur Deus, ſed quia Deum ſignificat. ** Quomodo Sol cultus in igne *Veſtali*, *Hercules* in Statuâ &c. *G. J. Voſſ.* de Idolol. l. 1. cap. 5. 3 *Hieroglyphica Ægyptiorum* ſapientia, teſtantibus omnibus veterum ſcriptorum monumentis, nihil aliud erat, quam ſcientia de Deo, diviniſque virtutibus, ſcientia ordinis univerſi, ſcientia intelligentiarum mundi præſidum, quam *Pythagoras* & *Plato*, notante *Plutarcho*, ex *Mercurij* columnis i. e. ex obeliſcis didicerunt. *Kirch.* Æd. *Ægypt.* Tom. 3. p. 567. *Ægyptii* per nomina Deorum univerſam rerum naturam, juxta Theologiam naturalem intelligebant. *Macrob.* Sat. l. 1. cap. 20. 4 According to an old Obſervation, the great Principle upon which the *Symbolic* Method of Philoſophizing was grounded, was this, τὰ ἀΐδια τ̃ νοητῶν μιμήματα. *Iamblichus* gives us a fuller Reaſon of this Way of Writing. Αἰγύπτιοι γὰρ τ̃ φύσιν τ̃ παντὸς, ϗ τ̃ δημιεργίαν τ̃ θεῶν μιμέμενοι, ϗ αὐτοὶ τ̃ μυστικῶν ϗ ἀποκεκρυμμένων ϗ ἀφανῶν νοήσεων εἰκόνας πνὰς ἀϕ᾽ συμβόλων ἐκφαίνεσιν, ὥσπερ ϗ ἡ φύσις τοῖς ἐμφανέσιν εἴδεσι τὰς ἀφανεῖς λόγες διὰ συμβόλων, τρόπον πνὰ, ἀπεπυπώσατο· ἡ δὲ τ̃ θεῶν δημιεργία, τὴν ἀλήθειαν τ̃ εἰδῶν, διὰ τ̃ φανερῶν εἰκόνων ὑπεγράψατο. Εἰδότες οὖν χαίρονλα πάντα, τὰ κρείττονα ὁμοιώσει τ̃

actually found, by a long Course of Observations, to be emblematical of, or to bear some typical, or physical Relation to them. Every Portion therefore of this Sacred Writing, may be presumed to carry along with it some Points of Doctrine, relating to the Theology or Physicks of the *Egyptians*; for History doth not seem capable of being delivered in such Expressions.

Osiris's *Symbols, were the*

In order therefore to give a few Instances of this mystical Science, I shall begin with such of their Sacred Animals as were symbolical of their two principal Deities, *Osiris* and *Isis*; who are the same with *Bacchus* and *Ceres*; the Sun and the Moon; and the Male and Female Parts of Nature [1]. The

Serpent.

Serpent [2] therefore, which is sometimes drawn with a turgid Neck [3], as it was observed to be an Animal of great Life and

ὑποδεεστέρων, καὶ βελόμενοι αὐτὰ ἀγαθῶν ὕτω πληρῶν διὰ τῆς κατὰ τὸ δυνατὸν μιμήσεως, εἰκότως καὶ αὐτοὶ τὸν προέσφορον ἀνθρώποις τρόπον τ κεκρυμμένης ἐν τοῖς συμβόλοις μυσταγωγίας προφέρουσιν. *Iambl.* de Myst. Sect. 7. cap. 1. Hæc miranda naturæ vis elevare eorum animos debuerat ad mundi Architectum ** naturamque ob mirandas vires & admirabilem ordinem colere cæperunt veluti principem Deum: partes vero Naturæ venerati sunt, veluti Deos minores, quos & ipsos pro præstantia & mensura in varios gradus partiebantur. *Ger. Joan. Vossius* de Idolol. l. 1. Τὰ δ' ἀνθρώπινα πάθη συμβαίνει, καὶ εἴ τινας τῶν ἡμῖν ἀριθμὸς ὡς ἐπὶ τῶ κροκοδείλω λαμβάνουσι τ ἑξηκοντάδα ὡς οἰκείαν ἡλίῳ· ἢ λόγος φυσικὸς, ὡς τὰς τῶν ζώων δυνάμεις καὶ ἐνεργείας, οἷαν κυνὸς, κυνοκεφάλου, μυγαλῆς, κοινὰς ὅσας πρὸς σελήνην. *Iamb.* Sect. 5. cap. 8. Επ ὦ ἐκ περιττῆς σοφίας, καὶ τ πρὸ τὸ θεῖον συντροφίας κατέλαβόν τισι τῶν θεῶν, προφιλῆ τῶν ζώων πρὸ μᾶλλον ἀνθρώπων, ὡς ἡλίῳ ἱερὰ καὶ σύμπασαν μὲν τ φύσιν ἐξ αἵματος ἔχοντα καὶ πνεύματος. *Porphyr.* apud *Euseb.* Præp. Evang. p. 58. Ασπίδα ὃ καὶ γαλῆν καὶ κάνθαρον, εἰκόνας πνὰς ἑαυτοῖς ἀμαυρὰς, ὥσπερ ἐν σαγόσιν ἡλίου τ τῶν Θεῶν δυνάμεως καπδύντες. *Plut.* de *Isid.* & *Osirid.* p. 380. Ipsi, qui irridentur, Ægyptij, nullam belluam, nisi ob aliquam utilitatem, quam ex ea caperent, consecraverunt. *Tull.* Nat. Deor.

1 Πανταχῆ δὲ καὶ ἀνθρωπομορφὸν Οσίριδος ἄγαλμα δεικνύουσιν, ἐξορθιάζον τῷ αἰδοίῳ, ἅτε τὸ γόνιμον καὶ τὸ τρόφιμον. ** Η γὰρ Ισις ἔστι μὲν τὸ τ φύσεως θῆλυ, καὶ δεκτικὸν ἁπάσης γενέσεως, καθὸ πηγὴ καὶ πανδεχὴς ὑπὸ τοῦ Πλάτωνος, ὑπὸ δ τ ἀλλῶν μυριώνυμος κέκληται, διὰ τὸ πάσας ὑπὸ τοῦ λόγου τρεπομένη μορφὰς δέχεσθαι καὶ ἰδέας. *Pl.* de *Isid.* & *Os.* p. 372. Παρ' Αιγυπτίοις Νεῖλον εἶναι τὸν Οσίριν, Ισιδι συνόντα τῇ γῇ· Τυφῶνα δ τὴν θάλασσαν, εἰς ἣν ὁ Νεῖλος ἐμπίπτων ἀφανίζεται, καὶ διασπᾶται. *Id.* p. 363. Ως δὲ Νεῖλον Οσίριδος ἀποῤῥέοντα, ὅτος Ισιδος σῶμα γῆν ἔχουσι καὶ νομίζουσιν, οὐ πᾶσαν ἀλλ' ἧς ὁ Νεῖλος, ἐπιβαίνει σπερμαίνων καὶ μιγνύμενος· ἐκ δὲ τ συνουσίας τούτης γενῶσι τὸν Ωρον· ἔστι δὲ Ωρος ὁ πάντα σώζουσα καὶ τρέφουσα τῶ περιέχοντος ὥρα, καὶ κρᾶσις ἀέρος. *Id.* p. 366. Γένεσις δ, ἡ εἰς ἥλιον καὶ φῶς ἐκ σκότους πορεία. Ζεὺς, τουτέστιν ἡ θερμὴ καὶ πυρώδης δύναμις. Ηρα, τουτέστι, ἡ ὑγρὰ καὶ πνευματικὴ φύσις. *Eus.* Præp. Ev. p. 52. *Lut.* 1544. Isis est vel terra vel natura rerum subjacens Soli. *Mac.* Sat. l. 1. cap. 20.

2 Πνευματικώτατον γὰρ (ὄφις) τὸ ζῶον πάντων τ ἑρπετῶν, καὶ πυρῶδες ὑπ' αὐτῶ παρεδόθη, πάρ' ᾧ καὶ τάχος ἀνυπέρβλητον διὰ τῶ πνεύματος πρείσησι, χωρὶς ποδῶν τε καὶ χειρῶν, ἢ ἄλλου πνὸς τ ἔξωθεν. *Euseb.* Præp. Evang. p. 26. Ασπίδα δ, ὡς ἀγήρω, καὶ χρωμένην κινήσεσιν ἀπορρήτοις μεθ' ὑπερτείας καὶ ὑχρότητος ἄρρῳ ἢ πρεσείκασαν. *Pl.* de *Isid.* p. 381. Ut virescunt dracones per annos singulos pelle senectutis exuta, propterea & ad ipsum Solem species draconis refertur, quia Sol semper velut a quadam imæ depressionis senecta in altitudinem suam ut in robur revertitur juventutis. *Macrob.* Sat. l. 1. cap. 20. Solis meatus, licet ab ecliptica linea nunquam recedat, sursum tamen ac deorsum ventorum vices certa deflexione variando iter suum velut flexum draconis involvit. *Id.* ibid. cap. 17. Unde *Euripides*

Πυριγλυφῆς δ δράκων ὅλον ἠγεῖται τῶν τετραμόρφοις
Ωραις ζευγνὺς ἁρμονίᾳ πολύκαρπον ὄχημα.

3 Aspida somniferam tumida cervice levavit. *Luc.* l. 9.
Cymbij ansulæ insurgebat Aspis, caput extollens arduum, cervicibus late tumescentibus. *Apul.* Met. l. 11. p. 258. Aspis, squameæ cervicis striato tumore sublimis. *Id.* ibid. p. 262. *This Description agrees with the female* Aspics *according to the following Observation of* Solinus. Subtiliora sunt capita fœminis, alvi tumidiores, pestis nocentior: masculus æqualiter teres est, sublimior etiam, mitiorque. *Solin.* Polyhist. l. 40. de Aspide.

Spright-

Sprightlineſs, moving along with many winding, circulatory Girations, and waxing young again, every Year, by the caſting of it's Skin, was one of the ſymbolical Repreſentations of the Sun. The Beetle [1] was alſo ſubſtituted for the ſame Deity; inaſmuch, as among other Reaſons, all the Inſects of this Tribe were ſuppoſed to be Males; that, in Imitation of the Sun's continuing ſix Months in the Winter Signs, they continued the ſame Time under Ground; and again, in Conformity alſo to the Sun's Motion, after having incloſed their *Embryos* in Balls of Dung, they rolled them along, with their Faces looking the contrary way. The Hawk [2], the *Thauſtus* and *Baieth* as the *Egyptians* called it, was another Symbol, being a Bird of great Spirit and Vivacity, having a moſt piercing Eye, looking ſtedfaſtly upon the Sun, and ſoaring, as they imagined, into the Region of Light. In like Manner, the Wolf [3], upon Account of it's penetrating Sight and Voracity, was another Emblem; as were alſo the Lyon [4], and the Gooſe [5], both of

The Beetle.

The Hawk.

The Wolf,

The Lyon *and the* Gooſe.

1 Τοῖς δὲ μαχίμοις κάνθαρος ἦν γλυφὴ σαρδίδος. οὐ γάρ ἐστι κάνθαρος θῆλυς, ἀλλὰ πάντες ἄρσενες. πίκτουσι δὲ τὸν γόνον ὡς σφαιροποιοῦσιν, ἀ τροφῆς μᾶλλον ὕλην ἢ γενέσεως χώραν παρασκευάζοντες. *Plut.* de *Iſ.* & *Oſ.* p. 355. Τὸ δὲ κανθάρων γένος οὐκ ἔχειν θήλειαν, ἄῤῥενας δὲ πάντας ἀφιέναι τὸν γόνον εἰς τὴν σφαιροποιουμένην ὕλην ἣν κυλινδοῦσιν ἀντιβάδην ὠθοῦντες, ὥσπερ δοκεῖ τὸν οὐρανὸν ὁ ἥλιος ἐς τοὐναντίον περιιὼν φέρειν, αὐτὸς ὑπὸ δυσμῶν ἐπὶ τὰς ἀνατολὰς φερόμενος. *Id.* ibid. p. 381. Αἰγύπτιοι δὲ ἐσέφθησαν (Scarabæum), ὡς εἰκόνα ἡλίου ἔμψυχον· κάνθαρος γὰρ πᾶς ἄῤῥεν καὶ ἀφεὶς τὸν σπερμα ἐν τέλματι, καὶ ποιήσας σφαιροειδῆ, τοῖς ὀπισθίοις ἀνταναφέρει ποσὶν, ὡς ἥλιος οὐρανὸν, καὶ περιόδου ἡμερῶν ἑκκαίδεκα σελαγιακήν. *Porphyr.* apud *Euſeb.* Præp. Evang. p. 58. Τὸν δὲ ἥλιον (ἀπεικάζουσι τῷ κανθάρῳ σώματι) ἐπειδὴ κυκλοτερὲς ἐκ τῆς βοείας ὄνθου χῆμα πλασάμενος, ἀντιπρόσωπος κυλίνδει. Φασὶ δὲ καὶ ἐξάμηνον μὲν εἶναι ὑπὸ γῆς· θάτερον δὲ τῷ ἔτους τμῆμα, τὸ ζῷον τοῦτο ὑπὲρ γῆς διαπάσθαι. σπερμαίνειν τε εἰς τὴν σφαῖραν καὶ γεννᾶν· καὶ θῆλυν κάνθαρον μὴ γίνεσθαι. *Cl. Alex.* Strom. l. 5. p. 657. Ἔχει δὲ πᾶς κάνθαρος καὶ δακτύλους τριάκοντα διὰ τὴν τριακονταήμερον τοῦ μηνὸς, ἐν αἷς ὁ ἥλιος ἀνατέλλων τὸν ἑαυτοῦ ποιεῖται δρόμον. *Horap.* Hierogl. l. 1. cap. 10. 2 Αἰγύπτιοι τὸν ἱέρακα Ἀπόλλωνι πᾶσιν ἐοίκασι, καὶ τὸν μὲν θεὸν Ωρον καλοῦσι τῇ φωνῇ τῇ σφετέρᾳ· τοὺς δὲ ὄρνιθας λέγουσι Θαυμασοὺς (ΘΑΥΣΤΟΥΣ *Gell.*) καὶ προσοικεῖν τῷ θεῷ τῷ προειρημένῳ φασίν· ὁρῶσι γὰρ ἱέρακες ὀρνίθων μόνον ἀεὶ ἐν ταῖς ἀκτῖσι τοῦ ἡλίου ῥᾳδίως καὶ ἀδιανίστως βλέποντες· καὶ δυσωπέμψοι ἥκιστα, πορείαν τε τὴν ἀνωτάτω ἴασι· καὶ αὐτοὺς ἡ θεία φλὸξ λυπεῖ οὐδέν καὶ ἀνάπαλιν μέν τοι πέτεσθαι τὸν ἱέρακα οἱ ἰδόντες φασὶν ὡς ἐξ ὑπλίας νέοντα· ἔνθά τοι καὶ πρὸς τὸν οὐρανὸν ὁρᾷ, καὶ πρὸς τὸν πάντα φορεῖσθαι ἄλλα ἐλευθέρως καὶ ἀπερίπλως ὁ αὐτός. *Ælian.* Hiſt. Anim. l. 10. cap. 14. Εἰκάζουσι δὲ τὸν μὲν κροκόδειλον ἐκεῖνοι ὕδατι, ἔνθεν τοι καὶ σέβουσιν· οἱ δὲ τὸν ἱέρακα πυρί, ταύτῃ τοι καὶ προσκυνοῦσι. *Æl.* x. 24. Ἀντὶ ψυχῆς ὁ ἱέραξ τάσσεται ἐκ τοῦ τὸ ὀνόματος ἑρμηνείας· καλεῖται γὰρ παρ' Αἰγυπτίοις ὁ ἱέραξ, ΒΑΙΗΘ. Οὗτο γὰρ τὸ ὄνομα διαιρεθὲν, ψυχὴν σημαίνει καὶ καρδίαν. ἔστι γὰρ τὸ μὲν ΒΑΙ, ψυχὴ· τὸ δὲ ΗΘ, καρδία. Η δὲ καρδία καθ' Αἰγυπτίους, ψυχῆς πτερόλοφος. *Horap.* Hierog. l. 1. cap. 7. Ο δὲ ἱέραξ (σύμβολον) ἡλίου· πυρώδης γὰρ καὶ ἀναιρετικός. *Cl.* Strom. l. 5. p. 671. Γράφουσι καὶ ἱέρακι τὸν θεὸν τοῦτον (Ὁσειν) πολλάκις· εὐλογία γὰρ ὄψεως ὑπερβάλλει, καὶ πήσεως ὀξύτητι καὶ δοικεῖν σὺν ἐλάχιστα τῇ τροφῇ πέφυκε. *Pl.* de *Iſid.* & *Oſ.* p. 371. Φωτὸς δὲ καὶ πνεύματος ἱέραξ αὐτοῖς σύμβολον, διὰ τε τὴν ὀξυκινησίαν, καὶ τὸ πρὸς ὕψος ἀνατέχειν, ἔνθα τὸ φῶς. *Porphyr.* apud *Euſeb.* Præp. Evang. p. 70. 3 ΛΥΚΟΝ autem Solem vocari etiam *Lycopolitana Thebaidos* civitas teſtimonio eſt: quæ pari religione *Apollinem* itemque Lupum, hoc eſt, λύκον colit, in utroque Solem venerans, quod hoc animal rapit & conſumit omnia in modum Solis, ac plurimum oculorum acie cernens tenebras noctis evincit. *Macrob.* Sat. l. 1. cap. 17. 4 Κεφαλὴν ἔχει μεγάλην ὁ λέων, καὶ τὰς μὲ κόρας πυρώδεις, τὸ δὲ πρόσωπον, στρογγύλον. καὶ ὅτε αὐτὸ ἀκτινοειδεῖς τρίχας, κατὰ μίμησιν ἡλίου, ὅθεν καὶ ὑπὸ τῶν θρόνον τοῦ Ωρου, λέοντας ὑποπιέσαι, δεικνύντες τὸ πρὸς τὸν θεὸν τοῦ ζῴου σύμβολον. Ηλιος δὲ ὁ Ωρος ὑπὸ τοῦ τῶν ὡρῶν κρατεῖν· *Horap.* l. 1. cap. 17. Ο λέων ἐν τῷ ἐγερτορέναι μέμυκε τοὺς ὀφθαλμοὺς, κοιμούμενος δὲ, ἀνεῳγότας τούτους ἔχει. *Id.* cap. 19. 5 Eſt & Anſeri vigil cura, *Capitolio* teſtata defenſio, per id tempus canum ſilentio proditis rebus, quamobrem cibaria Anſerum cenſores in primis locant. *Plin.* l. 10. cap. 22. Anſerem *Ægyptij* Chenoſirin, non a Junco, quem χοῖνον Græci vocant, eo quod thyrſis junceis hedera circumplicatâ ſolennitatem *Dionyſij* ſeu *Oſiridos* peragere ſolebant; ſed a voce *Ægyptiaca* ΠΙΧΗΝΟC ſive χὴν, quæ anſerem ſignificat, nuncupant. *Oſirim* itaque dicebant *Chenoſirim*, quaſi diceres *Oſirin* Anſerinum, eo quod ſumma, uti Anſer, rebus fidei ſuæ commiſſis cura invigilare ſoleat. *Kirch.* Ædip. *Ægypt.* Synt. 3. p. 242.

them most watchful Animals; the former whereof was observed to sleep with his Eyes open. To these we may add the *Crocodile*[1], which, like the Supreme Being, had no need of a Tongue, and lived the same Number of Years, as there were Days in the Year. And again, as *Osiris* was the *Nile*[2], He was typified also, in that Respect, by the *Crocodile*, which otherwise was looked upon as a Symbol of Impudence[2a]; of an evil *Dæmon*[3]; and of *Typhon*[4], who was always supposed to act contrary to the benign Influences of *Isis* and *Osiris*. However the Bull[5], the *Apis*[6] or *Mnevis*, and *the fruitful Deity*[7], *of the all-teeming Earth*, as *Apuleius* calls it, was the principal Symbol of *Osiris*. It was accounted sacred, for the great Benefit and Service it was of to Mankind; and because, after *Osiris* was dead, they supposed his Soul to have passed into it.

The Crocodile.

The Bull.

The Bull too was one of *Isis*'s Symbols; who was also represented by the *Ibis*[8] and the Cat[9], the former whereof bringeth forth, in all, the same Number of Eggs, the latter of young Ones, as there are Days in one Period of the Moon. The Mixture also of black and white Feathers in the Plumage of

Isis's *Symbols, were the* Ibis *and the* Cat.

1 Φάσι γὰρ ὅτι τὸν ἀειθμὸν πυγχάνουσιν, ὅσας ὁ Θεὸς εἰς ὅλον ἔτος ἀναλάμπει τὰς ἡμέρας. *Achill. Tatius.* l. 4. de Crocodil. Vid. Not. 3. p. 391. & 392. Μακρόβιον μέν ἐστιν ὡς κατ' ἄνθρωπον, γλῶτταν δὲ οὐκ ἔχει. ** Τῶν μὲν γὰρ ἐγχωρίων τοῖς πλείοις νόμιμόν ἐστι ὡς θεὸν σέβεσθαι τὸν Κροκόδειλον. *Diod.* l. 1. p. 21, 22. Μίμημα θεῦ λέγεται γεγονέναι μόνος μὲν ἄγλωσσος ὢν ὁ Κροκόδειλος. φωνῆς γὰρ ὁ θεῖος λόγος ἀπροσδεὴς ἐστι, καὶ δ' ἀψόφου βαίνων κελεύθου καὶ δίκης τὰ θνητὰ ἄγει κατὰ δίκην &c. *Pl.* de *Is.* & *Os.* p. 381. 2 Εἰκάζουσι δὲ τὸν μὲν Κροκόδειλον ἐκεῖνοι ὕδατι, ἔνθεν τοι καὶ σέβεσιν. *Ælian.* Hist. Anim. l. x. cap. 24. 2a Ὁ κροκόδειλος, (σύμβολον) ἀναιδείας. *Clem. Alex.* Strom. l. 5. p. 670. 3 Ὁ κροκόδειλος σημαντικός ἐστι πάσης κακίας. *Diodor. Sicul.* l. 3. 4 Ὁ δὲ Τυφῶνος ἐπιβουλὴ καὶ τυραννὶς, ἀνόμου δυνάμεως ἣν ἐπικρατήσαντος, καὶ διαφορήσαντος τὴν τε γεννῶσαν ὑγρότητα τοῦ Νείλου καὶ αὔξουσαν. *Plut.* de *Isid.* p. 366. Οὐ γὰρ ἀνόμων οὐδὲ ἄνεμον, οὐδὲ θάλατταν, οὐδὲ σκότος, ἀλλὰ πᾶν ὅσον ἡ φύσις βλαβερὸν καὶ φθαρτικὸν ἔχει μόριον, τοῦ Τυφῶνός ἐστι. *Id.* p. 369. Ἡμέρᾳ δὲ μιᾷ θηρεύσαντες ὅσους ἂν δύνανται κροκοδείλους, καὶ κτείναντες ἀπανθρακοῦσι τοῖς ἱεροῖς προσβάλλουσι, καὶ λέγουσιν ὡς ὁ Τυφὼν τὸν Ὧρον ἀπέδρα κροκόδειλος γενόμενος, πάντα καὶ ζῶα καὶ φυτὰ καὶ πάθη τὰ φαῦλα καὶ βλαβερὰ, Τυφῶνος ἔργα καὶ μέρη καὶ κινήματα ποιούμενοι. *Id.* p. 371. 5 Τῆς δὲ τοῦ βοὸς τότε τιμῆς αἰτίαν ἔνιοι φέρουσι, λέγοντες ὅτι τελευτήσαντος Ὀσίριδος, εἰς τοῦτον ἡ ψυχὴ αὐτοῦ μετέστη. *Diod.* l. 1. p. 54. Περὶ τῆς γενέσεως χρεία. p. 55. 6 Τοὺς δὲ ταύρους τοὺς ἱεροὺς, τόν τε ὀνομαζόμενον ΑΠΙΝ καὶ τὸν ΜΝΕΥΙΝ Ὀσίριδι καθιερωθῆναι, καὶ τούτους σέβεσθαι καθάπερ θεοὺς κοινῇ κατεδειχθῆναι πᾶσιν Αἰγυπτίοις. Τοῦτα γὰρ τὰ ζῶα τοῖς εὑροῦσι τὸν τοῦ σίτου καρπὸν συνεργῆσαι μάλιστα πρὸς τε τὸν ἀπόρου καὶ τὰς κοινὰς ἀπάντων ἐκ τῆς γεωργίας ὠφελείας. *Diod. Sic.* l. 1. p. 13. 7 Bos, omniparentis Deæ fœcundum simulachrum. *Apul.* Met. l. 11 p. 262. 8 Ἡ δὲ Ἶβις (σύμβολον) σελήνης· τὰ μὲν σκιερὰ, τῷ μέλανι· τὰ δὲ φωτεινὰ, τῷ λευκῷ τῶν πτίλων εἰκάζοντων. *Clem.* Str. l. 5. p. 671. Ἡ δὲ Ἶβις ἀποκτείνουσα μὲν τὰ θανατηφόρα τῶν ἑρπετῶν, ἐδίδαξε πρώτη κενώμασιν ἰατρικῶν χρείαν καταδόντας, ὕδατι κλυζομένην καὶ καθαιρομένην ὑφ' ἑαυτῆς· ** Τῇ δὲ τῶν ποδῶν διαβάσει πρὸς ἄλληλους καὶ τὸ ζύγχος ἰσόπλευρον ποιεῖ τρίγωνον· ἔτι δὲ ἡ τῶν μελάνων πτερῶν πρὸς τὰ λευκὰ ποικιλία καὶ μίξις ἐμφαίνει σελήνην ἀμφίκυρτον. *Plut.* de *Isid.* & *Os.* p. 381. Ibis sacra *Isidi* avis, tum quia ad Lunæ rationem, quam pennarum etiam varietate exprimit, ova fingit; tum quia tot diebus ova excludit, quot Lunæ crescit & decrescit. ejusdem intestinum Luna deficiente comprimitur. ad hæc extra fines *Ægypti* non progreditur, exportata vitam citius, quam patrij soli desiderium adjicit. Consecrationis causa fuit utilitas. Serpentibus enim alatis ex *Arabia* in *Ægyptum* adventantibus obviam procedens eas conficit, earumque ova disperdit. *Pign.* Mens. *Is.* Exp. p. 76. 9 Τῷ δὲ ἀιλούρῳ τὴν σελήνην, διὰ τὸ ποικίλον καὶ νυκτιβιὸν καὶ γόνιμον τοῦ θηρίου. Λέγεται γὰρ ἓν πίκτειν, εἶτα δύο καὶ τρία καὶ τέσσαρα, καὶ πέντε, καὶ κατ' ἔτος ἄχρι τοῦ ἐπλὰ προστίθησιν ὥστε ὀκτὼ καὶ εἴκοσι τὰ πάντα πίκτειν, ὅσα καὶ τὰ σελήνης φῶτά ἐστιν. αἱ δὲ ἐν τοῖς ὄμμασιν αὐτοῦ κόραι πληροῦσθαι μὲν καὶ πλατύνεσθαι δοκοῦσιν ἐν πανσελήνῳ λεπύνεσθαι δὲ καὶ μαραυγεῖν ἐν ταῖς μειώσεσι τοῦ ἄστρου. *Plut.* de *Isid.* & *Os.* p. 376.

the

the one, and of Spots in the Skin of the other, were ſuppoſed to repreſent the Diverſity of Light and Shade in the Full Moon; as the Contraction and Dilatation in the Pupil of the Cat's Eye, were looked upon to imitate the different *Phaſes* themſelves of that Luminary. The Dog [1] and the *Cynocephalus* [2] were other Symbols; the Dog, as it was a vigilant Creature, kept Watch in the Night, and had been of great Aſſiſtance to Her, in ſearching out the Body of *Oſiris*; the *Cynocephalus*, as the Females of this *Species* had their monthly Purgations, and the Males were remarkably affected with Sorrow, and abſtained from Food, when the Moon was in Conjunction with the Sun.

The Dog, *and the* Cynocephalus *or* Baboon.

Theſe were the principal Animals, which the *Egyptians* accounted ſacred, and ſubſtituted in the Place of their Deities; *not that they directly worſhipped them*, as *Plutarch* [3] obſerveth, *but adored the Divinity only, that was repreſented in them as in a Glaſs, or*, as he expreſſeth it in another Place, *juſt as we ſee the Reſemblance of the Sun in Drops of Water.* But *Lucian* [4] hath recorded ſomething more extraordinary with Regard to the Introduction of theſe Animals into their Theology. For he informs us, that *in the Wars between the Gods and the Giants, the former, for Safety, fled into* Egypt, *where they aſſumed the Bodies of Beaſts and Birds, which they ever afterwards retained, and were accordingly worſhipped and reverenced in them.*

The Egyptians *did not worſhip theſe Animals.*

Beſides theſe Animals, there are others alſo which the *Egyptians* received into their Sacred Writings. Such, among the Birds, was the Owl [5], which generally ſtood for an evil *Dæmon*: as the

The Owl.

1 Νέρθυς γάρ ἐϛι τὸ ὑπὸ γῆν καὶ ἀφανὲς, Ισις δὲ τὸ ὑπὲρ τὴν γῆν καὶ φανερόν· ὁ δὲ τοῦτῳ ὑποφαύων καὶ καλούμενος ὀείζων κύκλος, ὅπικοινος ὢν ἀμφοῖν, Ανυβις κέκληται, καὶ κυνὶ τὸ εἶδος ἐπεικάζεται· καὶ γὰρ ὁ κύων χρῆται τῇ ὄψει νυκτός τε καὶ ἡμέρας ὁμοίως. καὶ ταύτην ἔχειν δοκεῖ παρ' Αιγυπτίοις τὴν δύναμιν ὁ Ανυβις ὅιαν ἡ Εκάτη παρ' Ελλησι, χθόνιος ὢν ὁμοῦ καὶ ὀλύμπιος. *Plut.* de *Iſid.* & *Oſ.* p. 368. Ανυβις λεγόμενος τὰς θεὰς φρουρεῖν, ὥσπερ οἱ κύνες τὰς ἀνθρώπους. *Id.* p. 356. 2 Εν τοῖς ἱεροῖς τρέφονται κυνοκέφαλοι, ὅπως ἐξ αὐτῶν γινώσκηται τῆ ἡλίᾳ καὶ σελήνης μέρος τῆς συνόδε. Οταν γὰρ ἐν τῳ μέρει τῆς ὥρας ἡ σελήνη συνοδεύσα ἡλίῳ ἀφώτιςος γένηται, τότε ὁ μὲν ἄρσην κυνοκέφαλος, ὁ βλέπει, ὁδὲ ἐδίει. ἄχθεται δὲ εἰς τὴν γῆν νενευκὼς, καθάπερ πενθῶν τὴν τῆς σελήνης ἁρπαγήν. Η δὲ θήλεια μελᾷ τῆ μὴ ὁρᾶν, καὶ ταυλᾷ τῷ ἄξρενι πάσχειν, ἔτι καὶ ἐκ τῆς ἰδίας φύσεως αἱμάσσεται. *Horap.* Hierogl. l. 1. cap. 14. Σελήνης δὲ ἀνατολὴν γράφειν βυλόμενοι κυνοκέφαλον ζωγραφοῦσι ἑξῶντα καὶ τὰς χεῖρας εἰς ὐρανὸν ἐπαίροντα· βασίλειον τε ὄπὶ τῆς κεφαλῆς ἔχοντα, πεσσευχόμενον τῇ θεῷ, ἐπειδὴ ἀμφότερος φωτὸς μετειλήφασι. *Id.* cap. 15. Ισημερίας δύο πάλιν σημαίνοντες, κυνοκέφαλον καθήμενον ζωγραφοῦσι ζῶον· ** ὅτι ἐν ταῖς ἰσημερείαις, μόνος τῶν ἄλλων ζώων δωδεκάκις τῆς ἡμέρας κράζει καθ' ἑκάσην ὥραν. *Id.* cap. 16. 3 Αγαπητέον οὖν ὃ ταῦτα πιῶντας, ἀλλὰ διὰ τέτων τὸ θεῖον, ὡς ἐναργεςέρων ἐσόπτρων καὶ φύσει γεγονότων, ὡς ὄργανον ἢ τέχνην ἀεὶ τὰ πάντα κοσμοῦντος θεῦ νομίζειν καλῶς. *Plut.* de *Iſid.* p. 382. Ασπιδα δὲ καὶ γαλῆν καὶ κάνθαρον, εἰκόνας τινὰς ἐαυτοῖς ἀμαυρὰς, ὥσπερ ἐν σαγόσιν ἡλίᾳ, τῆς τῶν θεῶν δυνάμεως καταδόντες. *Id.* p. 380. 4 Τῶν γιγάντων τὴν ἐπανάσασιν οἱ θεοὶ φοβηθέντες, ἦκον ἐς τὴν Αιγυπτον, ὡς δὴ ἐνταῦθα λησόμενοι τοὺς πολεμίους. εἶτ' ὁ μὲν αὐτῶν ὑπέδυ τράγον, ὁ δὲ κριὸν ὑπὸ τῶ δένδρε, ὁ δὲ θηείον, ἢ ὄρνεον. διὸ δὴ εἰσέτι καὶ νῦν φυλάτεσθαι τὰς τότε μορφὰς τοῖς θεοῖς. *Lucian.* de Sacrif. p. 5. 5 Τύφων δὲ μεταχηματιζόμενος εἰς γλαῦκα τεραπολεγῆμενος ἔτυχε. *Hecat.* apud *Malchum.* Credebant quod Noctua nuncia ſit numinis *Hemphta*, quæ eſt prima apud eos divinitas, & annunciatrix omnium, quæ eventura eſſent hominibus. *Abenephius* item apud *Kirch.* Obel. Pamph. p. 317.

The Cornix *or* Jack Daw, *and the* Quail *or* Rail.

Cornix [1] did for Concord; and the Quail, for Impiety [1a]: alledging theſe Reaſons, that *Typhon* had been transformed into the firſt; that the ſecond kept conſtantly to it's Mate; whilſt the latter was ſuppoſed to offend the Deity with it's Voice. The

The Hoopoe.

Upupa [2], from being dutiful to it's aged Parents, was an Emblem of Gratitude; or elſe, upon Account of it's party-coloured Plume, of the Variety of Things in the Univerſe. The ſame

The Guinea Hen *or* Pintado.

Quality was ſuppoſed to be denoted by the *Meleagris* [3]: though *Abenephius* [3a], makes it to repreſent the Starry Firmament.

The Goat.

By the Goat, their *Mendes* [4] or *Pan*, was underſtood the ſame generative Faculty and Principle, that was expreſſed by the

The River Horſe.

Phallus [5]. By the *Hippopotamus* [6], they either typified Impudence, from the Cruelty and Inceſt which this Creature was guilty of, or elſe *Typhon*, i. e. the Weſt which devoureth and

The Frog.

drinketh up the Sun. An *Embryo* or the imperfect Productions of Nature, were expreſſed by the Frog [7]; an Animal which appears in different Shapes, before it arrives to Perfection, and

A Fiſh.

was ſuppoſed to be ingendred of the Mud of the *Nile*. *A Fiſh* [8], ſays *Plutarch*, *was typical of Hatred, becauſe of the Sea*, i. e. *Typhon*, wherein the *Nile* is loſt and abſorbed. The Butterfly [8a],

1 Ακέω δὲ τὰς πάλαι καὶ ἐν τοῖς γάμοις μετὰ τὸν ὑμέναιον τὴν κορώνην καλεῖν, σύνθημα ὁμονοίας τοῦτο τοῖς συνιοῦσιν ἐπὶ παιδοποιΐᾳ διδόντες. *Ælian.* Hiſt. Anim. l. 3. cap. 9. *Idem.* & *Horap.* Hierogl. l. 1. cap. 8 & 9. Ubi dicitur. Τὰ ἀρσενικὰ τὰς θηλείας γαμήσαντα, ἃ μίσγεται ἑτέρᾳ κορώνῃ. 1a Τι ἀναξώτερον τοῦ ΚΗΠΑΚΗ τὸ ὀρτυγομήτρας κρουνοῦ ὦ καταφρονοῦντα ἐπὶ ταύτης τῇ φωνῇ τῶν θεῶν μεγαλότητος. *Hecat.* apud *Kirch.* Ob. Pamph. p. 322. Vid. *Horap.* l. 1. cap. 49. Ubi pro ὄρυγα legunt nonnulli ὄρτυγα. 2 Ευχαειείαν γράφοντες, Κεκύφαν ζωγραφοῦσι· διότι τοῦτο μόνον τῶν ἀλόγων ζώων, ἐπειδὰν ὑπὸ τῶν γονέων ἐκτραφῇ, γηράσασιν αὐτοῖς, τὴν αὐτὴν ἀνταποδίδωσι χάριν. * Οθεν καὶ τῶν θείων σκήπτρων Κεκύφα προτίμησίς ἐστι. *Horap.* l. 1. cap. 55. *Upupa* eſt ſepticolōr, regimen habens in capite, altitudine digitorum duorum, quod aperitur & contrahitur, eſtque quatuor colorum, convenientium ad quatuor anni tempora. *Keranides* apud *Kirch.* Obel. Pamph. p. 329. 3 *Meleagris* avis propter pennas diverſicolores varietatem univerſæ naturæ denotat. *Kirch.* Ædip. *Ægypt.* Synt. 1. p. 91. 3a Gallina *Pharaun*, illud eſt ſignum firmamenti ſive ſtellarum fixarum. *Abeneph.* Uti enim Firmamentum variis ſtellis ornatum eſt, ſic Gallina *Pharaonis* maculis veluti ſtellulis quibuſdam variegata eſt. *Kirch.* Æd. *Ægypt.* Theatr. Hierogl. p. 64. 4 Καλεῖται ὑπό τε τράγος καὶ ὁ Πὰν Αιγυπτίοις, Μένδης. γράφουσί τε δὴ καὶ γλύφουσι οἱ ζωγράφοι, τοῦ Πανὸς τώγαλμα, καπάπερ Ἕλληνες, αἰγοπρόσωπον καὶ τραγοσκελέα· ὅπ τοιοῦτον νομίζοντες εἶναί μεν, ἀλλ' ὅμοιον τοῖς ἄλλοισι θεοῖσι. *Herod.* Eut. §. 46. 5 Τὸν δὲ τράγον ἀπεδέωσαν, ** διὰ τὸ γενητικὸν μόριον. ** Τὸ δὲ μόριον τοῦ σώματος τὸ τῆς γενέσεως ἄντιον πᾶσῃ τροσηκόντως, ὡς ἂν ὑπάρχον ἀρχέγονον τῆς τῶν ζώων φύσεως. *Diod.* l. 1. p. 55 Εν τοῖς ἱεροῖς εἴδωλον αὐτοῦ (αἰδοίου Οσίριδος) κατασκευάσατο, (Ισις) πομπὴν καταδεῖξαι, καὶ κατὰ τὰς τελετὰς καὶ τὰς θυσίας τῷ θεῷ τούτῳ γινομένας ἐντιμότατον ποιῆσαι, καὶ πλείστου σεβασμοῦ τυγχάνειν. *Diod.* l. 1. p. 13. *Phallo*, res omnes ſeminalibus rationibus refertæ indigitabantur. *Kirch.* Ædip. *Ægypt.* Synt. 1. p. 152. 6 Ιπποποταμῷ δὲ ἀναίδειαν (φράζουσιν.) λέγεται γὰρ ἀποκλείναι τὸν πατέρα, τῇ μητρὶ βίᾳ μίγνυσθαι. *Plut.* de *Iſid.* p. 363. Φασὶ τὸ Τύφωνα ἀντίθεον καὶ ἀντίτεχνον ἱπποποταμόρφον, μετὰ τοῦ Οσιείδος συνεχῶς πολεμίζειν; φύσιν μὲν κάκεργον λέγ. Τύφωνος, καὶ ἔυδικον δὲ Οσιείδος σημαίνοντες. *Hecat.* Lib. de Sacra Philoſoph. Ο δὲ ἱπποπόταμος, τὸν δυσκὸν ὑλοῦ πόλον, παρὰ τὸ καταπίνειν εἰς ἑαυτὸν τοὺς ῥεποτολοῦντας. *Porph.* apud *Euſeb.* Præp. Evang. p. 70. 7 Η τοῦ βατράχου γένεσις ἐκ τῆς τοῦ ποταμοῦ ἰλύος ἀποτελεῖται. *Horap.* l. 1. cap. 26. *Embryonis* nota fuit, ut quæ eſſet Telluris ac ſi dicas *Iſidis* filia, quam Nilus altricibus aquis fœcundat. *Pign.* Monſ. *Iſ.* Exp. p. 48. 8 Τὸ μισεῖν ἰχθῦς γράφουσιν, διὰ τὴν θάλατταν. Ουτοι δέ εἰσιν οἱ λέγοντες * Νεῖλον εἶναι τὸν Οσιριν, Ισιδι συνόντα τῇ γῇ. Τυφῶνα τὴν θάλασσαν, εἰς ἣν ὁ Νεῖλος ἐμπίπτων ἀφανίζεται καὶ διασπᾶται. *Plut.* de *Iſid.* p. 363. 8a Papilione dracontomorpho pantamorpham ſeu omniformem naturam ſeu potentiam denotabant, in quam proxime & immediate ſupremum numen influit. Adjunctum habet papyraceum ſeu junceum thyrſum, quo rerum neceſſariarum ubertas, quam in mundorum entia, pantamorpha Natura confert. *Kirch.* Æd. Ægypt. Synt. 2. p. 183. Vid. plura in Obel. Pamph. p. 500.

from

from undergoing a Variety of Transformations, was, according to *Kircher*, expreſſive of the manifold Power and Influence of the Deity. The ſame Author calls it, *Papilio Dracontomorphus*, and, at the ſame Time, very juſtly obſerveth, that The (*Thyrſus Papyraceus* or *Junceus*) Bearded Bullruſh, is uſually placed before it, typifying thereby the Plenty and Affluence which flows from the Divine Being. *The* Butterfly.

Neither were theſe and ſuch like Animals, when whole and entire, made uſe of in their ſymbolical Repreſentations, but the Parts likewiſe and Members of ſome of them. Thus the Horns of the Bull, which are uſually gilded [1], were typical both of the Horns of the Moon [2], and of the Beams of the Sun [3], according as they were placed upon the Head of *Iſis* or *Oſiris*. The Eye [4] denoted Foreſight and Providence; and, being joyned to a Sceptre, ſignified alſo the Power of *Oſiris*. The right Hand [5], with the Fingers open, typified Plenty; but by the left, were underſtood the contrary Qualities. Wings [6] were emblematical of the Swiftneſs and Promptitude, which the Deities, *Genij* and Sacred Perſons, to whom they are given, may be ſuppoſed to make uſe of, for the Service of the Univerſe. *The Parts of Animals were Symbolical.* Horns. *The* Eye. *The* Hands. Wings.

But, beſides the Parts already mentioned, we often ſee the Heads of divers Animals, either alone, fixed to a Rod, or to the Body of ſome other Creature: by the firſt of which Symbols, they probably typified the principal Character of the Creature [7] itſelf; by the other, the united Characters of them both. Thus the Head of the Hawk, *Ibis*, Lyon, Dog, &c. is frequently joyned to the human Body; the Head of a Woman, or *The Head and Bodies of different Animals joyned together.*

1 Ταύρεα δ' ἀμφοτέρωθι δύο χρυσεία κέρατα. *Carm. Orphic.* apud *Euſ.* Præp. Evang. p.61. 2 Ηλιον γ' ἓν χράψαι βυλόμενοι, κύκλον ποιῦσι· Σελήνην δὲ, ὀχῆμα μηνοειδὲς, κατὰ τὸ κυκλολογύμενον εἶδος. *Clem. Alexand.* l.5. p.657. 3 *Inui* Panis cornua, barbæque prolixa demiſſio naturam lucis oſtendunt, qua Sol & ambitum cæli ſuperioris illuminat & inferiora colluſtrat. *Macrob.* l. 1. cap.22. Ad indicandam radiorum projectionem aureis cornibus *Liberi* Frontem inſignibant: ex quo eum *Græci* χρυσοκέρων cognominarunt. Sic *Horat.* Carm. l. 2. Od. 19.

Te vidit inſons Cerberus aureo
Cornu decorum.

Item Sidon. Apollinar.

——*Caput aurea rumpunt*
Cornua, & indigenam jaculantur fulminis ignem.

Vid. *Aleand.* Explic. Tab. Heliacæ. p. 23.

4 Ο δὲ ὀφθαλμὸς δίκης τηρητὴς. καὶ παντὸς τοῦ σώματος φύλαξ. *Diod. Sic.* l.3. Τὸν δὲ Οσιριν αὖ πάλιν ὀφθαλμῷ καὶ σκήπτρῳ γράφουσι, ὧν τὸ μὲν τὴν προνοιαν ἐμφαίνει, τὸ δὲ τὴν δύναμιν. *Plut.* de *Iſid.* & *Oſ.* p.371. 5 Η μὲν δεξιὰ τοὺς δακτύλους ἐκτεταμένους ἔχουσα σημαίνει βίου ποιησμόν. Η δὲ ἐυώνυμος τήρησιν καὶ φυλακὴν χρημάτων. *Diod. Sic.* l.3. Per manum extenſam ſignificabant beneficentiam Geniorum. *Abeneph.* apud *Kirch.* Obel. Pamphyl. p.442. 6 Πτέρυγες δὲ λειτυργίαι τε καὶ ἐνέργειαι ἀι μετάρσιοι δεξιῶν τε ἅμα καὶ λαιῶν δυνάμεων *Cl. Alex.* Strom. l.5. p. 668. de Cherubim. 7 Εν ἔδει γάρ εἶναι τοῖς καθ' Αιγυπτον δυνάσαις πρεπόντως πρὸ τὴν κεφαλὴν λέοντων καὶ ταύρων καὶ δρακόντων πρότομὰς, σημεῖα τῆς ἀρχῆς· καὶ ποτὲ μὲν δένδρα, ποτὲ δὲ πῦρ, ἔστι δ' ὅτε καὶ δυμαμάτων εὐωδῶν ἔχειν ἐπὶ τῆς κεφαλῆς ἁκ ὀλίγα. *Diod.* l.1. p.39. Hinc tot multiformes Deorum

of a Hawk, to the Body of a Lyon; the Head of *Orus*[1a], who is always repreſented young, to the Body of a Beetle; and the
The Reaſon of it. Head of the Hawk, to the Body of a Serpent. *Now*, according to *Porphyry*[2], *we are to underſtand by this Mixture and Combination of different Animals, the Extent of God's Care and Providence over all his Creatures, and as we are all bred up and nouriſhed together, under the ſame divine Power and Protection*, great Tenderneſs and Regard ought to be ſhewn to our Fellow Creatures.

The Human Body with the Hawk's *Head,* Of theſe compound ſymbolical Repreſentations therefore, the Human Body[3] with the Hawks Head, was typical of the firſt, incorruptible, eternal Being. *Porphyry*[4] ſpeaks of an Image of this Kind that was of a white Colour, whereby the Moon was repreſented, as receiving her (pale) Light from the
with that of the Ibis, Sun. When the Head of the *Ibis* was annexed, then it was their *Mercuribis*, or *Hermanubis*, preſiding, according to *Kircher*, over the Element of Water[5]. The like Quality and Character might be alſo implyed, when they added the Head
and the Lyon. of the Lyon[5a]; a Creature that was typical of the *Nile*'s Inundation. No one Figure certainly is more common than this;

imagines, quæ quidem nihil aliud, quam multiplicem Dei virtutem diverſis animalium proprietatibus adumbratam notat. *Kirch.* Æd. *Ægypt.* p. 214. Cur Genij transformati jam in faciem hominis, modo in accipitrinam, Ibiacam, felinam, bovinam, caninam formam exhibeantur? Reſpondeo, hôc eos ſignificare voluiſſe, diverſa officia, quibus omnia, quæ in mundo ſunt, adminiſtrant, & partim inſenſibiles, partim ſenſibiles Genij ſunt; per illos, qui humana facie pinguntur, inſenſibiles Genios exhibent, ſolo intellectu & inviſibili quadam aſſiſtentia omnia moderantes: per reliqua vero ſub formis animalium comparantes, ſenſibiles Deos indicant, qui ſub formis animalium totum orbem circumeuntes, teſte *Triſmegiſto*, humanum genus erudiunt. Sic *Mercurium* ſub forma Canis, ſub forma Bovis *Oſirin*, ſub forma Felis *Iſidem*: hinc transformatos illos, ut plurimum, indumento tectos videmus, reliquos vero inſenſibiles nudo & ſubtili corpore, utpote ſimplices, & ab omni materiæ contagione disjunctos. *Kirch.* Ob. Pamph. 497. 1[a] Per Scarabæum, quod ad mundi figuram ejus accedat fœtus procreatio, *Ægyptij* mundum, ejuſque converſiones ac motus ſiderum cælorumque indigitare ſolebant. Facie humana, *Orum* ſeu Solem, mundi mentem, intellectu & prudentia ſingula mundi gubernantem deſignabant. *Kirch.* Prodr. Copt. p. 239. 2 Διὸ εἰς τὴν θεοποιΐαν παρέλαβον πᾶν ζῶον, καὶ ὁμοίως που ἀνέμιξαν θηεία καὶ ἀνθρώπους, καὶ πάλιν ὀρνέων σώματα καὶ ἀνθρώπων. δι' ὧν δηλοῦσιν, ὅτι κατὰ γνώμην θεῶν καὶ ταῦτα ἀλλήλοις κοινωνεῖ, καὶ σύντροφα ἡμῖν καὶ πᾶσά ἐστι τῶν θηείων τὰ ἄρχια, ἐκ ἄνευ τινὸς θείας βουλήσεως. *Porph.* apud *Euſeb.* Præp. Evang. p. 57. 3 Τὸ δ' δέυτερον φῶς τῆς σελήνης ἐν Απόλλωνος πόλει καθέρωται· ἔστι δὲ τούτου σύμβολον ἱερακοπρόσωπος ἄνθρωπος, ζιβένῃ χειρούμενος Τύφωνα, ἱπποποτάμῳ εἰκασμένον, λευκὸν δὲ τῇ χρόᾳ τὸ ἄγαλμα. τῆς μὲν λευκότητος, τὸ φωτίζεσθαι τὴν σελήνην παρασημαίνει. τῷ δ' ἱερακείῳ προσώπῳ, τὸ ἀρ' ἡλίῳ φωτίζεσθαι, καὶ πνεῦμα λαμβάνειν, *Porph.* apud *Euſeb.* Præp. Evang. p. 70. 4 Ο θεὸς ἐστι κεφαλὴν ἔχων ἱέρακος. οὗτος ἐστὶν ὁ πρῶτος, ἄφθαρτος, ἀγέννητος, ἀμερὴς &c. *Zoroaſt.* apud *Euſeb.* Præp. Evang. l. 1. p. 27. 5 *Ibidis* Caput humanæ figuræ appoſitum ſemper *Mercuribin* ſ. *Hermanubin*, humidæ ſubſtantiæ Numen indicat. *Kirch.* Obel. Pamphyl. p. 348. 5[a] Erat autem *Momphta* nihil aliud, quam Numen quod humidæ Naturæ præſidet, Genius Incrementi Nili &c. Pingebatur varijs modis, nunc ſub forma hominis λεοντομόρφου, nunc ſub ſimplici cubantis Leonis figura. *Kirch.* Æd. *Ægypt.* Claſſ. 7. p. 155. Situ eſt Ypſilomorpho, i. e. in formam literæ Y, ad influxus a ſupremo Numine immiſſi receptionem, & in inferiorem Mundum, diffuſionem indicandam. *Id.* Synt. 7. p. 321. *Momphta* i. e. aquarum Numen, quod componitur ex ⲙⲱⲓ aqua & ⲫⲧ Deus, eundem eſſe puto cum eo, quem *Nephte Plutarchus* vocat. *Kirch.* Ob. Pamph. p. 284.

being

being uſually ſeen in a ſitting inclined Poſture, as if cut ſhort by the Legs, and was called *Momphta*, the ſame with *Emeph* or *Hemphta*, as *Kircher* conjectures. The Κεροπρόσωπον[1b], or Human Figure with a Goat's Head, expreſſed, among other things, the Conjunction of the Sun and Moon in the Sign *Aries*. But when the Head of the Dog was affixed, then it was the *Anubis* or *Hermes*[1c], repreſenting the *Horizon*[2] and guarding the two Hemiſpheres.

The Egyptian Momphta.

The Human Figure with a Goat's *Head; and* Dog's *Head.*

The Head of a Woman, joyned to the Body of a Lyon, was called the *Sphinx*, being, in general, an Emblem of Strength[3], united to Prudence. When ſuch Figures were placed near the *Nile*, they denoted the Inundation to fall out, when the Sun paſſed through the Signs of *Leo*[3a] and *Virgo*; but when they adorned the Portico's[3b] and Gates of their Temples, then they ſignified, that the Theology taught and repreſented within, was cloathed in Types and Myſteries. The (*Aſpis* ἱεραχόμορφος) Serpent with the Head of a Hawk[4], was the *Agathodæmon* of the *Phœnicians*, and the *Cneph*, (*Kircher* likewiſe calls it the *Thermutis* of the *Egyptians*,) being ſuppoſed to carry along with it greater Marks of Divinity[5] than any other ſymbolical Figure whatſoever. We ſometimes ſee an Egg, the Symbol of the World[6], iſſuing out of it's Mouth[7], which the *Egyptians* maintain to be productive of the Deity *Ptha*, but the *Greeks*, of *Vulcan*; who were both the ſame according to *Suidas*. In

The Sphinx.

The Serpent *with the* Hawk's *Head.*

1b Δηλοῖ ὃ ἀπὸ μὲν τοῦ κριοῦ πρόσωπον ἔχειν καὶ αἰγὸς κέρατα, τὴν ἐν κριῷ σύνοδον ἡλίου καὶ σελήνης. *Euſeb.* Præp. Evang. l. 3. p. 70. 1c Ην δὲ ἐς τὴν Αιγυπτον ἐλθῃς τότε δὴ τότε ὄψει * κριοπρόσωπον μὲν τὸν Δία, κυνοπρόσωπον ὃ τὸν βέλτιστον Ερμῆν, καὶ τὸν Πᾶνα ὅλον τράγον &c. *Lucian.* de Sacrif. 2 Vid. Not. 1. p. 395. Τὸν θεὸν τὸν παρ' αὐτοῖς καλούμενον Ανουβιν παρεισάγουσι κυνοῦν ἔχοντα κεφαλήν, ἐμφαίνοντες ὅτι σωματοφύλαξ ἦν τῶν περὶ τὸν Οσιριν καὶ τὴν Ισιν. *Diod. Sic.* l. 1. p. 55. Εισὶ γ' οὖν οἱ μὲν κύνες, σύμβολα τῶν δυοῖν ἡμισφαιρίων, οἷον περιπλέοντων καὶ φυλαττόντων. *Clem.* Strom. l. 5. p. 413. 3 Αλκῆς τε ἂν μετὰ σύνεσεως σύμβολον αὐτοῖς ἡ Σφίγξ· τὸ μὲν σῶμα πᾶν λέοντος, τὸ πρόσωπον δὲ ἀνθρώπου ἔχουσα. *Idem.* ibid. 3a Νείλου δὲ ἀνάβασιν σημαίνοντες * λέοντα γράφουσι. * ἐπειδὴ ὁ ἥλιος εἰς λέοντα γενόμενος, πλείονα τὴν ἀνάβασιν τοῦ Νείλου ποιεῖται. *Horap.* Hierog. l. 1. cap. 21. Inundationem Nili * adumbrabant, vel per Leonem incumbentem, vel per eundem humana ſeu Virginis facie conſpicuum, eo quod hæc inundatio contingeret, Sole & Leone in *Iſidis* ſive Virginis ſignum intrante. *Kirch.* Obel. Pamph. p. 286. 3b Περὶ τῶν ἱερῶν τὰς σφίγγας ἐπικαῶς ἱσάντες, ὡς αἰνιγματώδη σοφίαν τῆς θεολογίας αὐτῶν ἐχούσης. *Pl.* de *Iſid.* & *Oſirid.* p. 354. Αιγύπλιοι περὶ τῶν ἱερῶν τὰς σφίγγας ἱδρύοντα, ὡς αἰνιγματώδους τοῦ περὶ θεοῦ λόγου καὶ ἀσαφοῦς ὄντος. *Clem.* Strom. l. 57. p. 664. 4 Φοίνικες ὄρος ὁρῶν Αγαθὸν Δαίμονα καλοῦσιν· ὁμοίως καὶ Αιγύπτιοι Κνηφ ἐπονομάζουσι· περιπλάσασι δὲ αὐτῷ ἱέρακος κεφαλὴν, καὶ ἅμα τὸ φανλικὸν τοῦ ἱέρακος. *Euſeb.* Præp. Evang. l. 1. p. 26. 5 Τὸ πρῶτον ὂν θειότατον. *Id.* ibid. p. 27. 6 Οθεν ἐκ δὲ ἀπὸ τροπῆς τοῖς περὶ τὸν Διόνυσον ὀργιασμοῖς, ὡς μίμημα τοῦ τὰ πάντα γεννῶντος καὶ περιέχοντος ἐν ἑαυτῷ, τὸ ὠὸν συγκαθωσίωται. *Plut.* Symp. l. 2. p. 636. Ερμανούσι δὲ τὸ ὠὸν τὸν κοσμὸν. *Porphyr.* Cælum eſt teſta; item Vitellum terra; inter illa duo humor, quaſi ilicinus (ſ. in limum, ſ. in ſinum) cluſus aeri, in quo calor. *Varro* apud Probum in Eclog. 6. Scol. Idol. l. 1. cap. 5. 7 Τὸν ὃ θεὸν τοῦτον, (Κνηφ') ἐκ τοῦ στόματος προϊέσθαι φάσιν ὠὸν, ἐξ οὗ γεννᾶσθαι θεὸν, ὃν αὐτοὶ προσαγορεύουσι Φθα· οἱ δὲ Ελληνες Ηφαιστον· ἑρμηνεύειν ὃ τὸ ὠὸν, τὸν κόσμον. *Porphyr.* apud *Euſeb.* Præp. Evang. l. 3. p. 69. Φθὰς ὁ Ηφαίστος παρὰ Μεμφίταις, καὶ παροιμία ὁ Φθάς σοι λελάληκεν. *Suid.* Suſpicor vocem Κνηφ eſſe μετὰ συγκοπὴν a קנף *canaph* vel *ceneph*, quæ notat alam, ſubinde etiam τὸ πτερωτὸν alatum. Sic vocitarunt hoc numen a Symbolo, quod ex Serpente & volucre componeretur. *G. J. Voſſ.* de Idol.

The Heads added to fright the evil Dæmons.

like Manner, the Union of the Heads and Bodies of other different Creatures, may, according to their reſpective Qualities, be preſumed to repreſent ſo many *Genij*; the Heads, eſpecially of the ſacred Animals, being added, as *Kircher* imagines[1], to ſtrike Terror into the Evil *Dæmons*. The Skins of the Dog and the Wolf, which, *Diodorus* tells us[2], *Anubis* and *Macedon* put over their Heads in the Wars of *Oſiris*, in Order, as we may ſuppoſe, to excite Fear in their Enemies, will probably confirm this Opinion of *Kircher*. *Diodorus* indeed gives us a different Interpretation, and affirms that it was owing to the wearing of theſe Helmets, that thoſe Animals were eſteemed and honoured by the *Egyptians*.

Their Symbolical Plants.

After theſe different *Species* of Animals, we are to take Notice of ſome of the moſt remarkable Plants, that were received into their Sacred Writing. Thus *Diodorus* tells us,

The Agroſtis.

that the *Agroſtis*, in Token of Gratitude[3], was carried in the Hands of their Votaries; but, as this is the general Name for the Culmiferous Plants, it will be uncertain to which of them we are to fix it. The Plants likewiſe of the *Iſiac* Table, called by *Pignorius* and *Kircher*, the *Perſea*, *Acacia*, *Melilot*, *Wormwood*, *Purſlain* &c. appear to be much liker other Kinds, ſuch probably as were no way concerned in the *Egyptian* Phyſicks or Theology, than thoſe to which they are aſcribed. The

The Purſlain.

Purſlain particularly, or *Motmoutin*[4], ſeems, by the Figure, to be the Sugar Cane, which this Country might anciently,

The Poppy.

as it doth at this Time, produce. But among thoſe that may be better diſtinguiſhed; by the Head of the Poppy[5], or Pomegranate, which is divided into a Number of Apartments,

The Reed.

full of Seed, they denoted a City well inhabited. By the Reed, (the only Inſtrument they antiently wrote with, as they continue to do to this Day,) they ſignified the Invention of Arts and Sciences[6], together with the Culture of the Vine,

1 Omnes Statuæ, ſacrorum tantummodo animalium vultibus, ad incutiendum ἀντιτίχνοις ijs terrorem, transformatæ conficiebantur. *Kirch.* Æd. *Ægypt.* Synt.18. p.516. 2 Τον μὲν γὰρ Ανυβιν (Oſiridis in bello Socium) πειθεσθαι κυνῆ, τὸν δὲ Μακεδόνα λύκῳ ϖροσομοιν. ἀφ' ἧς αἰτίας καὶ τὰ ζῶα ταῦτα ϖμηθῆναι ϖρὸς τοῖς Αιγυπτίοις. *Diod. Sic.* l.1. p.11. 3 Διὸ καὶ ἡ εὐχρηςίας τῆς ϖρὸς τὴν βοτάνην ταύτην (Αγρωςιν) μνημονεύοντας τὸς ἀνθρώπες, μέχρι τῦ νῦν ὅταν ϖρὸς θεοὺς βαδίζωσι, τῇ χειρὶ τάυτης λαμβάνοντας ϖροσεύχεθαι. *Diod.* l. p.28. 4 ΜΟΤΜΟΥΤΙΝ idem ſignificat, quod *liberans a morte*, ita *Ægyptij* Portulacam vocabant. *Hierophantes* vero ἄιμα Αρεος. &c. Vid. *Kirch.* Ædip. p. 78. 5 Εκ δὲ τῦ μήκωνος τὸ γόνιμον, καὶ τὸ πλῆθος τῶν εἰσοικιζομένων εἰς αὐτὴν ψυχῶν, ὥσπερ εἰς πόλιν· ὅπ πόλεως ὁ μήκων σύμβολον. *Euſeb.* Præp. Evang. p.68. 6 Αιγύπλια δὲ γράμματα δηλοῦντες, ἢ ἱερογλυφικὰ, ἢ πέρας: μέλαν καὶ κόκκινον καὶ χοινίον ζωγραφοῦσιν. Αιγύπλια μὲν γράμματα, διὰ τὸ τούτοις πάντα παὰ Αιγυπτίοις τὰ γραφόμενα ἐκτελεῖσθαι. χοίνῳ γὰρ γράφουσι καὶ ἐκ ἄλλῳ πνί. *Horap.* Hierogl. l.1. cap.38.

ac-

according to *Kircher*[1]. This Plant is frequently ſeen, with the Top of it bending down[2], in the Hands of their Deities, and was the ſame Symbol, according to *Kircher*[3], with the Bullruſh and *Papyrus*, expreſſive likewiſe, of the various Neceſſaries of Life. The Palm Tree[4], from ſhooting forth one Branch every Month, i. e. twelve in a Year, ſignified That Period of Time. The Boughs of it, that were equally emblematical with thoſe of other Kinds, of the firſt Productions of Nature[5] or of the Primitive Food of Mankind, were probably the (Θαλλοὶ) Branches[6], which the Votaries carried in their Hands, when they offered up their Devotions. It is certain, that other Nations made uſe of theſe Boughs in particular, upon a civil[7], as well as religious[8] Account: The *Perſea*[9], miſtaken for the Peach Tree, was ſacred to *Iſis*, as the Ivy was to *Oſiris*[9a]. Now the Leaves of the former being made uſe of to typify the Tongue, and the Fruit the Heart, intimate the Agreement there ought to be betwixt our Sentiments and Expreſſions; and, that the Deity is to be honoured with both. The Figure[9b], which we often ſee, among the *Hieroglyphicks*, not unlike a Trident, is ſuppoſed by *Kircher*, to be a triple Branch of this Tree, typical of the three Seaſons, the Spring, the Summer and Winter, into which the *Egyptians* divided

The Bullruſh *and* Papyrus.

The Palm Tree.

The Perſea.

1 Thyrſus ferulaceus *Oſiridi* ſeu *Dionyſio* Ægyptio attribuitur, eo quod docuerit primo vitem plantare ac eam thyrſo ferulaceo veluti ſtatumini ſuſtentandæ viti aptiſſimo applicare. *Kirch.* Æd. *Ægypt.* Synt. 3. p. 232. 2 Sceptro recurvo non obſcure potentiam rerumque ab *Oſiride* & *Iſide* inventarum vini & muſicæ ſeu harmoniæ præſtantiam ſignificare voluerunt. *Idem.* ibid. p. 234. 3 Junco Nilotico, ſcirpo levi & enodi papyro, *Ægyptij* nihil aliud ſignificare voluiſſe videntur, niſi literarum ac ſcriptionis nobilem inventionem, a *Mercurio Ægyptio*, ſeu mavis, *Oſiride* & *Iſide* primo repertum, ut teſtatur *Diodorus:* ſecundo rerum omnium neceſſariarum ſuppeditationem; ſi quidem ex papyro & ſcirpo, omnium prope rerum uſui humano neceſſariarum copia ſuppeditabatur; unde eum ſemper *Dæmoni Polymorpho*, per *Papilionem* dracontomorphum indicato, tanquam rerum neceſſariarum præſidi, oppoſitum ſpectamus. *Idem* ibid. p. 234. 4 Ενιαυτὸν γεάφοντες, φοίνικα ζωγραφῦσι, διὰ τὸ δένδρον τῦτο μόνον τῶν ἄλλων κατὰ [τὴν] ἀνατολὴν τ σελήνης, μίαν βαὶν γεννᾶν, ὡς ἐν ταῖς δώδεκα βάσιν ἐνιαυτὸν ἀπαρτίζειν. *Horap.* Hierog. l. 1. cap. 3. 5 Οι παλαιὸι ἄνθρωποι ὅτε λιβανωτὸν, ὅτε ἄλλο θῦμα προσέφερον, ἀλλὰ χλοὴς οἷον τίνα τ γονίμων φύσεως χνῦν ταῖς χερσὶν ἀράμενοι κατέχομον. *Porph.* de *Abſtin.* 6 Διὰ δὲ συμβόλων ὡς ὁ τε τροχὸς ὃν τρεφόμενον, ἐν τοῖς τῶν Θεῶν τεμένεσιν, εἰλκυσμένον ϖδὰ Αιγυπτίοις, ἢ τὸ τῶν θαλλῶν τῶν διδομένων τοῖς προσκύνεσι. * οἱ θαλλοὶ ἤτοι τ ϖρώτης τροφῆς σύμβολον ὑπάρχουσιν, ἢ ὅπως ἐπισῶνται, οἱ πολλοὶ τὰς μὲν καρπὰς δι' ὅλε θάλλειν ἢ ἄυξειν διαμένοντας ἐπιπλεῖσον· σφὰς δὲ αὐτὲς ὀλίγον εἰληχέναι τὸν τ ζωῆς χρόνον. *Clem. Strom.* l. 5. p. 672--3. 7 Τὰς κεφαλὰς τῷ Νειλῴῳ λώτῳ καταστέφαντες ἢ φοινίκων πλόκους ταῖς χερσὶ κατασείοντες, * τὴν νίκην καὶ μόνῳ τῷ ϑήματι δημοσιεύοντες. *Heliod. Æthiop.* Hiſt. l. 10. 8 Ολοκαυτῶν τε, ἢ θύειν τῷ θεῷ, τότε χαιρήσεια φέροντας ἐν ταῖς χερὶν εἰρεσιώνην μυρσίνης ἢ ἰτέας σὺν κράδῃ Φοινικῷ πεποιημένην τὸ μῆλε τῦ τῆς περσέας ϖροσόντος. *Joſ.* Antiq. *Jud.* l. 3. cap. 10. 9 Τῶν δ' ἐν Αιγύπτῳ φυτῶν μάλιστα τῇ θεῷ καθιερῶσι λέγουσι τὴν περσέαν, ὅτι καρδίᾳ μὲν ὁ καρπὸς τ περσέας, γλώττῃ δὲ τὸ φύλλον ἔοικεν. *Plut.* de *Iſ.* & *Oſ.* p. 378. Διὰ τῦτο μὲν εἰς τὸ χρηστήριον ἐνταῦθα κατιόντι παρηγγύωμαι, ὅσια φρονεῖν, ἔυφημα λέγειν. *Id.* ibid. Αι μὲν ὀνομαζόμεναι Περσέαι, καρπὸν διάφορον ἔχυσι τῇ γλυκύτητι, μετενεχθέντος ἐξ Αιθιοπίας ὑπὸ Περσῶν τῦ φυτῦ καθ' ὃν καιρὸν Καμβύσης ἐκράτησεν ἐκείνων τῶν τόπων. *Diod.* l. 1. p. 21. 9a Φασὶ τὸν κιτρὸν φυτὸν Οσιριδος. *Diod.* l. 1. p. 10. 9b Per triplicem ramum Perſeæ tres anni partes ſignificabant, quorum primus *Oſiridi*, i.e. ſoli; ſecundus *Iſidi*. i. e. lunæ; tertius *Mercurio* ſ. *Oro* ſacer fuit. Per 12 folia duodecim menſes ſignificabantur. Vid. *Kirch.* Æd. *Ægypt.* Synt. 3. p. 228.

The Lotus. the Year. But the *Lotus* [1] is the moſt common and ſignificative among the Vegetable Symbols, being obſerved to attend the Motion of the Sun, to lye under Water in it's Abſence, and to have the Flowers, Leaves, Fruit, and Root of the ſame round Figure with that Luminary. *Oſiris* therefore was not only ſuppoſed to be repreſented, in an extraordinary Manner, by the *Lotus*, but to have his Throne, likewiſe placed upon

Flowers. it. By a Flower [3], (it is not material perhaps of which *Species*) the Power of the Deity was typified, as having thereby conducted a Plant (and therein emblematically any animal or vegetable Production) from a Seed (or ſmall Beginning) to

The Anemone. a perfect Flower (or State of Maturity.) However we read, that the *Anemone* [4], in particular, was an Emblem of Sickneſs.

The Onion. The Onion [4a] too, upon Account perhaps of the Root of it, (which conſiſteth of many Coats, envelopping each other, like the Orbs in the planetary Syſtem,) was another of their Sacred Vegetables. The Prieſts [5] would not eat it, becauſe, among other Reaſons, it created Thirſt, and, contrary to the Nature of other Vegetables, grew and increaſed when the Moon was in the Wain.

Utenſils &c. Among the great Variety of Utenſils, Inſtruments, Mathematical Figures &c. that we meet with upon their *Obelisks* and other Pieces of Sacred Writing, we may give the firſt Place

The Calathus. to the (*Calathus*) Basket. This is uſually placed upon the Head of *Serapis*, who was the ſame [6] with *Oſiris*, and denoted [7] the various Gifts that were received from and conveyed back to

The Situla. the Deity. The (*Situla*) Bucket, which *Iſis* carrieth ſometimes in her Hand, might probably denote the Fæcundity of the *Nile*; differing very little, in Shape, from the (Σποιδεῖον) Cup of

1 Φύεται ἐν τῷ ὕδατι κρίνεα πολλὰ, τὰ Αιγύπτιοι καλέυσι λωτόν· *Herod.* Eut. §. 92. Εστι δὲ καὶ ἡ ῥίζα τῦ λωτῦ τύτυ ἐδωδίμη καὶ ἐγγλύαται, ἐπεικέως ἐὸν στρογύλον, μέγεθος κατὰ μῆλον. ibid. Κυκλοτερῆ γὲ πάντα ὁρᾶται τὰ τῦ λωτῦ, καὶ τὰ ἐν τοῖς φύλλοις εἴδη, καὶ τὰ ἐν τοῖς καρποῖς φαινόμενα ὅπερ δὴ μόνη κινήσει τῦ κατὰ κύκλα νῦ ἐνέργειά ἐστι συγγενής. *Iamb.* de Myſt. Sect.7. cap.2. 2 Επὶ λωτῷ καθέζεσθαι. *Id.* ibid. 3 Floris ſpecies, florem rerum proteſtatur, quas hic Deus inſeminat, progenerat, fovet, nutrit, maturatque. *Mac.* Sat.1. l.17. 4 Ανθη ὃ ἀνεμώνης, νόσον ἀνθρώπε σημαίνει. *Horap.* Hierogl. l. 2. cap. 8.

4a Porrum & cepe nefas violare & frangere morſu.
O ſanctas gentes quibus hæc naſcuntur in hortis
Numina. *Juv.* Sat.15. l.9.

5 Οι δ' ἱερεῖς ἀφοσιῦνται καὶ δυσχεραίνουσι καὶ τὸ κρόμμυον παραφυλάττοντες, ὅτι τ' σελήνης φθινύσης μόνον, ἐυτελφεῖν τῦτο καὶ τελήλεναι πέφυκεν. *Plut.* de *Iſ.* & *Oſ.* p. 353. 6 Αμφω (Σαραπις καὶ Οσιεις) ἑνὸς θέου καὶ μιᾶς δυνάμεως, *Plutarch.* de *Iſid.* & *Oſ.* p. 376. 7 Serapidis vertex inſignitus Calatho & altitudinem ſideris monſtrat & potentiam capacitatis oſtentat; quia in eum omnia terrena redeunt, dum immiſſo calore rapiuntur. *Macrob.* Sat. l. 1. cap. 20. Ο δὲ κάλαθος, ὃν ὀπὶ τοῖς μετεώροις φέρει, τ' τῶν καρπῶν κατεργασίας, ὕς ἀνατρέφει κατὰ τὴν τῦ φωτὸς ἐπιδόσιν· *Euſeb.* Præp. Evang. p.68. Calathus aureus ſurgens in altum monſtrat ætheris ſummam; unde Solis creditur eſſe ſubſtantia. *Macr.* ut Supra. *Iſidis* capiti inſidet calathus cum manubrio, *Oſiridis* communis, ut amborum vis frugifera & capacitas omnia in ſublime trahentium declaretur. *Pignor.* Tab. *Iſ.* Exp. p.49.

Liba-

Libation[1], that was one of the Attributes of the (Στολιτὴς) *Ornator*. The (*Crater*) Bowl[2] was another Emblem of the ſame Kind, being alſo placed ſometimes upon the Heads of their Deities, thereby typifying the great Plenty and Beneficence, that flowed from them. The *Canopus*[3] was of the ſame Claſs, repreſenting, in all Probability, the Element, or Divinity of Water[4]. Under a *Sphyngopedes*[5], upon the *Iſiac* Table, we ſee three of them together, denoting the three Cauſes[6], that were then aſſigned, for the Inundation of the *Nile*.

The Crater.

The Canopus.

Inſtruments, and ſuch Things as may be referred to that Claſs, are in great Numbers. Among thoſe of Muſick, we ſee the *Siſtrum*[7], and the *Plectrum*[8], the former whereof was uſed, in their religious Ceremonies, to fright away the evil *Dæmons*, being at the ſame Time expreſſive of the Periods of the *Nile*'s Inundation, and that all Things in the Univerſe are kept up by Motion. The *Plectrum* was either emblematical of the Poles, upon which the Globe of the Earth is turned, or elſe of the Air, which communicated Life and Motion to the Univerſe. Inſtruments of Puniſhment, ſuch as the Hook and the *Flagellum*, are ſometimes ſeen in the Hands of their *Genij Averrunci*, expreſſive, no doubt, of the Power, they are ſuppoſed to make uſe of, in driving away the evil *Dæmons*. But the *Flagellum*, in the Hands of *Oſiris*[9], may further denote his Character, as guiding the Chariot of the Sun. The Σχοῖνος, and Sacred Cubit, (the latter[10] whereof was the Badge of the Στολιτὴς, the former[11], of the Ιερογραμματεὺς or Sacred Scribe,) may

Inſtruments &c.

The Siſtrum.

The Plectrum.

The Flagellum.

The Σχοῖνος *and* Sacred Cubit.

1 Στολιτὴς * ἔχων τόν τε τῆ δικαιοσύνης πῆχυν, καὶ τὸ σπονδεῖον. *Clem. Alexand.* Strom. l. 6. p. 456. 2 Crater ſupremi Numinis, ex quo bonorum omnium profluit Ubertas. *Hermes* in Pirmandro, apud *Kirch.* p. 97. Menſ. *Iſiac.* 3 Ipſius (Canopi) ſimulachrum pedibus perexiguis, attracto collo, & quaſi ſugillato, ventre tumido in modum hydriæ, cum dorſo æqualiter tereti formatur. *Euſeb.* Eccl. Hiſt. l. 2. apud *Ruſinum.* 4 Τὸ ὕδωρ ᾧ καὶ πὺρ σέβονται τὰ κάλλιστα τῶν στοιχείων, ὡς ταῦτα ἀπώτατα τῆ σωτηρίας ἡμῶν· καὶ ταῦτα δεικνύντες ἐν τοῖς ἱεροῖς. *Porph.* apud *Euſeb.* Præp. Evang. p. 57. 5 *Orus* decumbit in quem *Callixenus Rhodius Sphingopedem* apud *Athenæum* appellavit. l. 5. 6 Νείλου δὲ ἀνάβασιν σημαίνοντες γράφουσι τρεῖς ὑδρίας μεγάλας * ἐπειδὴ ἡ τῆς ἀναβάσεως ἐργασία κατ' αὐτὸς τριμερὴς ὑπάρχει. ἓν μὲν ὑπὲρ τῆς Αιγυπτίας γῆς τάξαντες, ἐπειδή ἐστι καθ' αὐτὴν ὕδατος γεννητική· ἕτερον δὲ ὑπὲρ τῆ ὠκεανῆ, καὶ γὰρ ἀπὸ τότε ὕδωρ ἀθροίζεται εἰς Αιγυπτον ἐν τῷ τῆ ἀναβάσεως καιρῷ. Τρίτον δὲ ὑπὲρ τῶν ὄμβρων, οἳ γίνονται κατὰ τὰ νότια τῆς Αιθιοπίας μέρη, κατὰ τὸν τῆς ἀναβάσεως τοῦ Νείλου καιρόν. *Horap.* Hierogl. cap. 21. l. 1. 7 Εμφαίνει καὶ σεῖσρον, ὅτι σείεσθαι δεῖ τὰ ὄντα καὶ μηδέποτε παύεσθαι φορᾶς, ἀλλὰ οἷον ἐξεγείρεσθαι καὶ κλονεῖσθαι καταδαρθάνοντα καὶ μεταιρόμενα. Τὸν γὰρ Τυφῶνα φασὶ τοῖς σείσροις ἀποτρέπειν καὶ ἀποκρούεσθαι, δηλοῦντες ὅτι τῆς φθορᾶς συδεούσης καὶ ἰσάσης, ἄνεσις ἀναλύει τὴν φύσιν καὶ ἀνίσησι ἀφ' ἧς ἡ γένεσις. *Plut.* de *Iſ.* & *Oſ.* p. 376. Siſtrum indicabat *Nili* acceſſum & receſſum. *Serv.* in *Virg.* Æn. 8. 8 Πλῆκτρον οἱ μὲν τὸν πόλον· οἱ δὲ τὸν ἀέρα τὸν πάντα πλήσσοντα καὶ κινοῦντα εἰς φύσιν τε καὶ ἄυξησιν, ἢ τὸν πάντων πληρωτικόν. *Clem.* Strom. l. 5. p. 415. 9 Simulachrum (Solis) inſtat dextra elevata cum flagro in aurigæ modum, læva tenet fulmen & ſpicas quæ cuncta Jovis ſoliſque conſociatam potentiam monſtrant. *Macrob.* Sat. l. 1. cap. 23. 10 Vid. Not. 1. ut ſupra. 11 Εξῆς δὲ ὁ ἱερογραμματεὺς παρέρχεται, ἔχων πλερὰ ὀθὴ τῆς κεφαλῆς, βιβλίον τε ἐν χερσὶ καὶ κανόνα, ἐν ᾧ τότι γραφικὸν μέλαν καὶ σχοῖνος ἡ γράφουσι. *Clem. Alex.* Strom. l. 6. p. 757.

be likewiſe placed among the Inſtruments of Juſtice; to which
The Sceptre. we may add the Sceptre, that hath before been taken Notice of, as the Symbol of Government, Steadineſs and Conduct.
A Wheel. But the Wheel [1], was the Reverſe of the Sceptre, ſignifying the
The Haſta pura. Inſtability of human Affairs. A long Rod, like the *Haſta pura* of the *Romans*, was probably a Symbol of the ſame Importance with the Sceptre. It is generally aſcribed to the Sun [2], though we ſee it held in the Hands of their other Deities. The Top
The Top of it with the Head of Iſis *&c.* of it alſo is frequently adorned with the Head of the *Upupa*, Goat, *Orus*, *Iſis*, or the *Lotus*, whereby it may be preſumed, that ſome new Character is ſuperadded. Thus, among other Inſtances, a Rod with the Head of *Iſis* or *Orus* upon it, expreſſed, in all Probability, ſome Branch of Power and Authority, which we may ſuppoſe the Perſon who holds it, to have received from one or other of thoſe Deities.

Mathematical Figures; *as the* Circle, Creſcent, Among the Mathematical Figures, we meet with the Circle and Creſcent, which repreſent the Sun and the Moon (Κυκλολογικῶς) as *Clemens Alexandrinus* [3] expreſſeth it, i. e. properly ſpeaking, or without any *Ænigmatical* Meaning. But the Circle, denoting the Year, is equally ſymbolical with the Serpent, biting
Globe. his Tail. A Globe or Disk is often placed upon the Heads of their Deities, as all of them bear ſome Relation to the Sun: it is fixed alſo, upon the Head [4], and between the very Horns of *Iſis*, whoſe Attributes and Ceremonies were frequently the
Wings given to the Globe. ſame [4a] with thoſe of *Oſiris*. Wings are often added to the Globe, with a Serpent hanging from it, being all of them together ſymbolical of what is preſumed to be the *Anima Mundi* [5]; i. e. a Power, Spirit, or Faculty, that diffuſeth Life, Vigour, and

1 Ει μὴ νὴ διὰ τοῖς Αιγυπτίοις τροχοῖς αἰνίτ]εταί τι ἢ διδάσκει παραπλήσιον ἢ μεταβολὴν τῦ σχήματος, ὡς ἔδεινὸς ἐςῶτος τῶν ἀνθρωπίνων. *Plut.* in Numa. 2 Haſta ſymbolum *Oſiridis*, tænijs multicoloribus obvoluta; hæ *Lunam* denotabant, haſta *Solem*. *Pigh.* in Μυθολογια de Horis. p. 170. Arcu & ſagittis Apollinis ſimulachra decorantur, ut per ſagittas intelligatur vis emiſſa radiorum. *Macrob.* Sat. l. 1. cap. 17. 3 Ηλιον γ' ἓν χράφαι βελόμενοι, κύκλον ποιῦσι· σελήνην δὲ, σχῆμα μηνοειδὲς, κατὰ τὸ κυκλολογύμενον εἶδος. *Clem. Alexand.* Strom. l. 5. p. 657. 4 Corona multiformis, varijs floribus ſublimem diſtrinxerat verticem (Iſidis) cujus media quidem ſuper frontem plana rotunditas in modum ſpeculi vel immo argumentum Lunæ candidum, lumen emicabat. *Apul.* Metamorph. l. 11. p. 258. Crines intorti per divina colla paſſim diſperſi. *ibid.* 4a Quanquam enim connexa, immo vero unica ratio numinis religioniſque eſſet, (viz. *Iſidis* & *Oſidis*) tamen teletæ diſcrimen intereſſe maximum. *Apul.* Met. *l.* 11. p. 27. 5 Cum vellent indicare tres divinas virtutes ſeu proprietates, ſcribebant circulum alatum, ex quo Serpens egrediebatur: per figuram circuli ſignificantes naturam Dei incomprehenſibilem, inſeparabilem, æternam, omnis principij & finis expertem; per figuram Serpentis, virtutem Dei creatricem omnium; per figuram alarum duarum, virtutem Dei motu, omnium, quæ in mundo ſunt, vivificatricem. *Abeneph.* lib. de Relig. *Ægyptiorum.* apud. *Kirch.* Obel. Pamph. p. 403. Jupiter ſphæra eſt alata, ex ea producitur Serpens: circulus divinam naturam oſtendit ſine

Perfection

Perfection throughout the Univerſe. A Serpent, ſurrounding a Globe, carried along with it the ſame Meaning [1]. When the Circle hath within it a Serpent, either lying in a ſtraight Line, or forming the Figure of a Croſs, by the expanding of it's Wings, then it is ſuppoſed to be the Symbol of an *Agathodæmon* [2], otherwiſe expreſſed by the Greek [Θ] *Theta*. The *Hieralpha* ⍋ [3] likewiſe, which is frequently held in the Hands of their Deities and *Genij*, might carry along with it the like Signification. Of the ſame Kind alſo was the [♀] *Crux Anſata* [4], which conſiſted of a Croſs, or ſometimes of the Letter T only, fixed to a Circle. Now as the Croſs [5] denoted the four Elements of the World, the Circle will be ſymbolical of the Influence, which the Sun may be ſuppoſed to have over them: or, as *Kircher* [6] explains it, by the Circle is to be underſtood

The Serpent *ſurrounding the* Globe, *or lying within it.*

The Sacred Alpha.

The Crux Anſata.

principio & fine: Serpens oſtendit verbum ejus quod mundum animat & fœcundat: ejus ala Spiritum Dei, qui mundum motu vivificat. *Fragm.* Sanchun. de Religione *Phœnicum.* ibid. Per Globum, infinitum, æternum, immenſum; per Alas, motum quo omnia penetrat; per Serpentem, vitam omnium: per Sceptrum rectilineum, omnia in illo, curvum, rectum, magnum, parvum &c. unum eſſe: per tres nodos, unitatem, æqualitatem, & connexionem; item principium, medium & finem omnium innuebant. *Kirch.* OEdip. *Ægypt.* Claſ. 7. cap. 1. p. 96. Globus alatus, Serpentibus circundatus dum pingebatur, ſymbolum erat animæ ſeu ſpiritus mundi. *Abeneph.* Lib. de Religione *Ægyptiorum* apud *Kirch.* OEdip. *Ægypt.* Claſ. 7. cap. 4. p. 117. 1 Per figuram ſphæræ, virtutem igneam in ſole cluceſcentem, & per figuram Aſpidis ſphæram circumdantem, vitam & motum & fœcunditatem mundi deſignabant. *Abeneph.* apud *Kirch.* Ob. Pamph. p. 420. 2 Ἐπ μὲν οἱ Αιγύπτιοι ἀπὸ τ αὐτῆς ἐννόιας τὸν κόσμον γράφονῖες ὄφεωφερῆ κύκλον ἀεροειδῆ ἢ πυρωπὸν χαράσσσι, ἢ μέσον τεταμένον ὄφιν ἱερακόμορφον· ἢ ἔστ τὸ πᾶν σχῆμα, ὡς τὸ παρ' ἡμῖν Θῆτα· τὸν μὲν κύκλον, κόσμον μηνύοντες· τὸν δὲ μέσον ὄφιν συνεκτικὸν τούτ, ΑΓΑΘΟΝ ΔΑΙΜΟΝΑ σημαίνοντες. *Philo* Bibl. apud *Euſeb.* Præp. Evang. 3 Hoc μονόγραμμον ⍋, ex Δ & A compoſitum, in nullo non obeliſco frequentiſſimum, *Ægyptiacarum* vocum ΔΓΑΘΟC ΔΕΜΟΝ quibus bonum Genium *Deltæ* Nili ſeu *Ægypti* ſignant, index; cum præter dictarum vocum capitales literas, ejus quoque *Ægypti* portionis figuram quam Δ paſſim vocant, clare dictum μονόγραμμον exprimat. *Kirch.* Prodr. Copt. p. 231. 4 Figuram Crucis, in cujus capite Circulus in modum anſæ, accepit *Meſra* a *Chamo*, & *Cham* a *Noe* & *Noe* ab *Hanuch*, (ipſe *Idris,*) *Hanuch* a *Seth*, *Seth* ab *Adamo*, *Adam* ab *Angelo* ſuo *Raziel*. *Cham* vero ope ejus fecit mirabilia magna & ab eo accepit *Hermes*, & poſuit eum inter literas avium; eſt autem hic character ſignum proceſſus motuſque Spiritus mundi: (ſ. divinæ mentis in rerum omnium productione motus & diffuſionis. *Kirch.* p. 369.) & fuit magicum ſigillum & ſecretum in teleſmatis eorum, & annulus contra dæmones & malignas poteſtates. *Abeneph.* apud *Kirch.* Obel. Pamph. p. 440. 5 *Philoſophi & Medici* Ægyptij, *partium* Indiæ *&* Græciæ, *indicaturi quatuor Elementa, Quadratum ſub figura Crucis pingebant.* Cabala Saracenica *apud* Kirch. *Obel. Pamph.* p. 372. Ουτως ἔδωκεν ἀναγνὼς· Πλάτων, ἢ μὴ ἀκριβῶς ὀπτάμενος, μηδὲ νοήσας τύπον εἶναι σαυρῶ, ἀλλὰ χάσμα νοήσας, τὴν μετὰ τὸν πρῶτον θεὸν δύναμιν κεχλάσθ ἐν τῷ παντί. *Juſtin. Mart.* Apolog. Per Circulum denotabant, divinæ mentis diffuſionem in mundum ſidereum & per Crucem, diffuſionem in Elementa. *Id.* p. 370. 6 Sicut nomen Dei יהוה juxta Rab. *Hakadoſch*, Deum generantem ſignificat, ſic & hoc (ΦΤ) non apud *Coptitas* tantum; ſed apud *Ægyptios* antiquos quoque *Emepht*, ſeu cum aſpiratione *Hemepht*, ſeu Ⲙⲉⲙⲫⲧ quod nos ex *Copto* interpretamur (in *Phtha*), quaſi diceres, Deum omnia peragentem in *Phtha* filio, quem produxit; vel, ut cum *Iamblicho* loquar, *Emepht* nimirum producentem ex ovo *Phtha*, hoc eſt, intelligentiam ad exemplar ſuum ΙΧΘΟΝ generantem ſapientiam, omnia cum veritate artificioſe diſponentem, nempe *Taautum*; quem proinde appoſite per hos Characteres ſeu μονογράμματα ⊕, ♀ repræſentabant: per Circulum primum mundi genitorem, æternamque conſervatorem, divinitatemque ejus ubique diffuſam, per ☥ vero ſapientiam mundum gubernantem intelligentes. *Kirch.* Prod. Cop. p. 169.

The Meaning of the ♀ Crux Anſata.

the Creator and Preſerver of the World, as the Wiſdom, which is derived from Him, and directs and governs it, is ſignified by the +, T, or †, as He writes it, the *Monogram*, as He further conjectures, of *Mercury*, *Thoth*, *Taaut*, or (Φ†) *Phtha*. It is certainly extraordinary, that this Figure ſhould be ſo often found in their ſymbolical Writings, being ſeen alone, held in the Hands, or ſuſpended over the Necks of their Deities. I have often obſerved, that Beetles and ſuch other Sacred Animals and Symbols, as were bored through and intended for Amulets, had this Figure impreſſed upon them. The *Crux Anſata* therefore, was, in all Probability, *The Name of the Divine Being*, as *Iamblichus* records it[1], *that travelled through the World*. We may further ſuppoſe it to be *the venerable* Effigies *of the Supreme Deity, which, Apuleius*[2] informs us, *was not made in the Likeneſs of any Creature*; or, the *Phylactery* of *Iſis*, which, not unlike the *Thummim* in the Breaſt Plate of the High Prieſt, ſignified, according to *Plutarch*[3], *The Voice of Truth*. But the Interpretation of this Figure, (the Croſs-Part of it at leaſt,) is recorded, in *Sozomen* and other *Chriſtian* Authors, as expreſſive of *The Life to come*[4]: being the ſame, with *the ineffable Image of Eternity*[4a], that is taken Notice of by *Suidas*; and which the learned *Herwart*, in a very elaborate Diſſertation, hath endeavoured to prove to be the *Acus Nautica*, or the Mariner's Compaſs of the Antients[4b].

But to return to the Mathematical Figures. The *He-*

1 Τφηγήσατο ὃ κὴ τάυτην τὴν ὁδὸν Ερμῆς· ἡρμηνέυσε ὃ Βίτυς προφήτης Αμμωνι βασιλεῖ, ἐν ἀδύτοις ἐυρὼν ἀναγεγραμμένην ἐν ἱερογλυφικοῖς γράμμασιν, κατὰ Σάϊν τὴν ἐν Αιγύπτῳ, τὸ, τε τῦ Θεῦ ὄνομα παρέδωκε ΤΟ ΔΙΗΚΟΝ ΔΙ ΟΛΟΥ ΤΟΥ ΚΟΣΜΟΥ. *Iambl.* Sect. 8. cap. 5. 2 Gerebat alius felici ſuo gremio ſummi numinis venerandam effigiem, non pecoris, non avis, non feræ, ac ne hominis quidem ipſius conſimilem: ſed ſolerti repertu, etiam ipſa novitate reverendam altioris utcunque & magno ſilentio tegendæ religionis argumentum ineffabile. *Apul.* Metam. l. 11. p. 262. 3 Διὰ κὴ λεγόθαι, τὴν Ισιν, αἰθομένην ὅπ κύει, προβάλλαθαι φυλακτήριον &c. ἐξερμηνεύεται ΦΩΝΗ ΑΛΗΘΗΣ. *Plut.* de *Iſid.* & *Oſirid.* p. 377. & 378. 4 Φασὶ ὄ, τῦ ναῦ (Serapidis) χαρακτῆρων σαυρῦ σημείῳ ἐμφερεῖς ἐγκεχαραγμένυς τοῖς λίθοις ἀναφανῆναι, παρ' ἐπισημόνων δὲ τὰ τοιάδε ἑρμηνευθεῖσαν σημαῖναι τάυτην τὴν γραφὴν ΖΩΗΝ ΕΠΕΡΧΟΜΕΝΗΝ. *Sozomen* l. 7. Eccl. Hiſt. cap. 15. *Ruffin.* Eccl. Hiſt. l. 2. cap. 29. *Suid.* in *Theodoſ. Socrat.* l. 9. Hiſt. Tripar. 4a Διέγνω (ὁ μὲν Ηραϊσκος) τὸ ἄῤῥητον ἄγαλμα ΤΟΥ ΑΙΩΝΟΣ ὑπὸ τῦ Θεῦ κατεχόμενον, ὅν Αλεξανδρεῖς ἐτίμησαν Οσιριν ὄντα, Αδωνιν ὁμῦ κατὰ μυσικὴν, ὡς ἀληθῶς φάναι θεοκρασίαν. *Suid.* in voce Ηραΐσκος. Porro idem *Suidas* eadem repetit in verbo Διαγνώμων. Quo ex utroque loco rite colligas, ipſiſſimum hoc eſſe ſignum, T ſcilicet Anſatum, AEVI, ſæculi ineffabile, quod *Serapis Alexandriæ* manu teneat: quod *Alexandrini* pro *Serapide* & *Adonide* junctim colant. Idque præſertim cum ἄῤῥητον, ſeu ineffabile ſignum vocetur perinde uti Προπάτωρ, princeps pater, ſeu Βυθὸν, profundum Hæreſiarchæ Valentini, & Tetragrammaton *Jehova*: ſitque ſignum τῦ αἰῶνος *Seculi*, atque ævi; quorum 4. & 8. primæva; & deinde 30. & 2. idem Valentinus deſcribit. *Herw.* Theolog. Ethnic. p. 11. 4b Apud me conſtitui, illud ſignum T veteribus fuiſſe præſtitiſſeque, quicquid noſtris modo gubernatoribus eſt, præſtatque *Acus Nautica*. *Id.* ibid. p. 60.

miſpheres

miſſpheres of the World, were probably repreſented by half Disks, which, according as the circular Parts of them were placed upwards or downwards, might denote the upper or the lower *Hemiſphere*. *The* Hemiſpheres *repreſented by half* Disks.

A *Pyramid* or *Obelisk*, i. e. an equilateral, or an acute angled Triangle with two equal Sides, denoted the Nature and Element of Fire[1]; but, by a right angled Triangle[2], was underſtood the Nature and Conſtitution of the Univerſe, the perpendicular expreſſing *Oſiris*, or the Male; the *Baſis*, *Iſis*, or the Female; and the *Hypotheneuſe*, *Orus*, i.e. the Air or ſenſible World, the Offspring of them both. The *Mundus Hylæus*, as *Kircher* calls the material or elementary World[3], was typified by a Square, each Side, (as in the Table[4] of the *Jewiſh* Tabernacle,) repreſenting one Quarter of it. Pyramids *and* Obelisks *were Symbols of Fire.* *The World repreſented by a* Square.

But there was not only a Myſtery couched under theſe and ſuch like Images themſelves, but the very Poſture, Dreſs, and Matter of ſome of them, were not without a Meaning. For when *Iſis*, *Oſiris* &c. are repreſented ſitting, This is a Type of the Deity's *being retired within itſelf*[5]; or, that his Power is firm and immoveable: as the Throne itſelf, when chequered with black and white, might be emblematical of the Variety of ſublunary Things[6]. When the Deities and *Genij* ſtand upright, as if they were ready for Action, but, at the ſame Time, have their Legs placed cloſe together, This[7] is to repreſent them gliding, as it were, through the Air, without either Let or Impediment[8]. But, when the World is typified by a Human Figure, with it's Legs in the ſame Poſture, This is a Token of it's Stability. No leſs ſymbolical was the Dreſs of their Deities. *The* Poſture, Dreſs *&c. of the* Egyptian *Deities were Symbolical.* *viz.* Sitting. Standing.

1 Πυραμίδας ὄ κ᾽ ὀβελίσκους, τῇ πυρὸς ουσία (ἀπείκασαν.) *Porph.* apud *Euſeb.* Præp. Evang. p. 60. 2 Αιγυπτίους ὄ ἄν τις εἰκάσειε τῶν τριγώνων τὸ κάλλιστον, μάλιστα τότῳ τὴν τῦ παντὸς φύσιν ὁμοιοῦντας· * εἰκαστέον οὖν τὴν μὲν πρὸς ὀρθὰς, ἄρρενι, τὴν ὄ βάσιν, λείᾳ, τὴν δὲ ὑποτείνουσαν, ἀμφοῖν ἐγγόνῳ. κ᾽ τὸν μὲν Οσίριν ὡς ἀρχὴν, τὴν δὲ Ισιν ὡς ὑποδοχὴν, τὸν δὲ Ωρον ὡς ἀποτέλεσμα. *Plut.* de *Iſid.* & *Oſ.* p. 373-4. 3 Mundus corporeus, ex elementis compoſitus, in quo proceſſus rerum fit per lineas rectas, per quadrangulum fuit indigitatus a priſcis. *Plat.* in Alcinoo. cap. 11. & 12. apud *Kirch.* OEd. *Ægypt.* Claſ. 7. p. 103. Γῆς δ᾽ οἶμαι εἰκόνα ἡ τράπεζα δηλοῖ· (Τέσσαρσιν ἐπερειδομένη ποσὶ, θέρει, μετοπώρῳ, ἔαρι, χειμῶνι. *Clem. Alex.* Strom. l. 6. p. 474. 4 Μένων ἐν ἑαυτῷ, ὥσπερ τὸ καθίζειν βούλεται σημαίνειν, *Iamb.* Sect. 7. cap. 2. 5 Οι παλαίοι ἔγραφεν τὸν Διὰ καθίζοντα, ὡς σημαίνειν ἀκινήτον τὸ θεῖ δύναμιν. *Appollod.* Κάθηται δέ, τὸ ἑρραῖον τ᾽ δυνάμεως αἰνιττόμενο. *Porph.* apud *Euſeb.* Præp. Evang. p. 61. 6 Qui mundi habenas tenet, variegata ſede ſplendidus. *Orph.* de *Mercurio* apud *Kirch.* Synt. 1. p. 95. Hinc, arbitror, *Græci Mercurio* virgam ex albo & nigro variatam attribuunt. *ibid.* 7 Καὶ τῷ βαδίσματι πλέον, ὐ κατὰ βάσησιν τῶν ποδῶν ἐδὲ μετάθεσιν ἀνυομένῳ, ἀλλὰ κατά πνα ξύμπνοιαν ἀέριον κ᾽ ὁρμὴν ἀπροσκόπτως, τεμνόντων μᾶλλον τὸ ὠθούμενον ἢ διαπορευομένων. διὸ δὴ κ᾽ τὰ ἀγάλματα τῶν θεῶν Αιγύπτιοι τῷ πόδε ζευγνύντες κ᾽ ὥσπερ ἐνώντες ἱδρύσιν. *Heliod. Æth.* Hiſt. l. 3. p. 148. 8 Ανθρωπειδὲς ὄν ἄγαλμά τ᾽ κόσμ, τοὺς μὲν πόδας συμβεβληκότας ἔχων, ἄνωθεν δὲ μέχει ποδῶν ποικίλον ἱμάτιον περιβεβλημένον, ἐπὶ δὲ τ᾽ κεφαλῆς σφαῖραν ἔχει χρυσῆν, ἅμα τὸ μὴ μεταβαίνειν, κ᾽ ἅμα τὴν τῶν ἄστρων ποικίλην φύσιν, κ᾽ ὅτι σφαιροειδὴς ὁ κόσμο. *Euſeb.* Præp. Evang. p. 69.

The Sun *of a light Colour.* For the Sun, being a Body of pure Light, his Garment, according to *Plutarch* [1], was to be of the ſame Colour, uniformly bright and luminous: though *Macrobius* [2] cloaths the winged Statues of the Sun, partly with a light, partly with a blue Colour, the latter whereof was emblematical of that Luminary in the lower *Hemiſphere*. Whereas *Iſis* being conſidered as the Earth, ſtrewed over with a Variety of Productions; being alſo Light and Darkneſs &c. Her Dreſs, agreeable to theſe Qualities, was either to conſiſt of a Leopard's Skin, or elſe to be otherwiſe ſpotted and variegated with diverſe Colours [3].

Iſis's *Garments variegated.*

Iſis's *Fillets.* The Fillets [4], which make part of her Dreſs or are held in her Hands, repreſent the *Phaſes* of the Moon; as the Treſſes of her Hair [5], when they are of a dark blue Colour, do the Hazineſs of the *Atmoſphere*. The Rays, Flames [6], Horns, Veils [7], &c. that are placed immediately upon the Heads of theſe Figures; the Serpents [8], which ſtand upright upon them, or iſſue out of their Hair [9]; together with the Globes, Mitres [10], Fea-

The Ornaments upon the Heads of their Deities.

1 Στολαὶ δ' αἱ μὲν Ισιδος, ποικίλαι ταῖς βαφαῖς· (ἀεὶ γὰρ ὕλην ἡ δύναμις αὐτῆς, πάντα γινομένην, φῶς, σκότος· ἡμέραν, νύκτα πῦρ, ὕδωρ· ζωὴν, θάνατον· ἀρχὴν, τελευτὴν) ἡ δὲ Οσιριδος οὐκ ἔχει σκιὰν, οὐδὲ ποικιλόν, ἀλλὰ ἓν ἁπλοῦν τὸ φωτοειδές. *Plut.* de *Iſid.* & *Oſir.* p. 382. 2 Solis ſimulachris (quæ *Ægyptii* pinnata fingunt) color non unus eſt, alterum enim cærulea ſpecie, alterum clara fingunt: ex his clarum ſuperum & cæruleum inferum vocant. Inferi autem nomen Soli datur cum in inferiore hemiſphærio i.e. hyemalibus ſignis curſum ſuum peragit: ſuperi, cum partem Zodiaci ambit æſtivam. *Macrob.* Sat. l.1. cap. 19. 3 Vid. Not. 1. 4 Multicoloribus tæniis ſive faſciis ſtatuam *Iſidis* veſtiebant, ad ſignificandum varias Lunæ φάσεις. *Heliodor.* Candidæ vittæ candorem Lunæ denotabant. *Pigh.* in μυθολογία de Horis. p. 171. Hinc tæniæ illæ variæ multiplicesque *Iſidi* dedicatæ, non ſeptem tantum eas Lunæ facies, quas *Heliodorus* nuncupat σύνοδον, μέναν, &c. nuncupat, ſed etiam vim ejus quæ circa materiam verſatur, indicant, quæ ſc. gignit omnia & omnia concipit, lucem quippe & tenebras, diem, noctem, vitam, mortem, principium, finem. *Pier.* Hiergl. l.39.cap.3. 5 Η ὑπεκειμένη κόμη τοῖς κάτω μέρεσιν αὐτῆ, ὑποδείγμα τῆς περιγείου περὶ τὸν ἀέρα παχύτητος. *Euſeb.* Præp. Evang. p. 66. Οὗτος ὁ χιτὼν σύμπας ὅλην ὑακίνθινος, ἀέρος ἐκμαγεῖον· φύσει γὰρ ὁ ἀὴρ μέλας. *Philo* de Vit. *Moſ.* l. 3. p. 671. Αέρος δὲ, ὑακίνθου· μέλας γὰρ ὅτος φύσει· *Philo.* de congreſſu quærendæ erudit. gr. p. 441. de Tabernaculi aulæis agens. apud *Clem. Alex.* p.665.

6 ———Caput aurea rumpunt
Cornua & indigenam jaculantur fulminis ignem. *Sidon. Apollin.*
Ασροφαῆ Διόνυσον ἐν ἀκτίνεσσι πυρωπόν. *Bacch.* Carm. apud *Diod.* l.1.
Sic *Apollo*, deinde *Liber* ſic videtur ignifer.
Ambo ſunt flammis creati, proſatique ex ignibus.
Ambo de comis calorem, & ambo radios conſerunt.
Noctis hic rumpit tenebras, hic tenebras pectoris. *Vetus* Poeta apud *Aleand.* Explic. Tab. *Heliacæ* p. 22. 7 Vertex velatus divinitatis latentis Symbolum eſt. *Kirch.* Synt.17. p.490. 8 Ο ὐ (ὄφις) περσφυσῆσαν ἑτέρῳ παντὶ ζώῳ δύναμιν ὐ τὸ δακεῖν, ἀναιρεῖ. ὅθεν ἐπειδὴ δοκεῖ ζωῆς ὐ θανάτου μυεισύειν, διὰ τότου αὐτὸν ἐπὶ τῆς κεφαλῆς τῶν θεῶν ἐπιτιθέασιν. *Horapoll.* l. 1. cap. 1.

9 Jo——*aſpide cincta comas.* *Val. Flacc.* Argon. l.4.

10 Tutulos, (mithras, cydares) in capita gerebant, floribus, pennis, ſerpentibus, ſtellis, animalibus, flammis, circulis, vaſis aliiſque ſimilibus, quibus Geniorum proprietates & ideales rationes exprimuntur, compactos: quos in ſacrificiis pariter imitabantur ſacerdotes, illiſque notabatur, ſacerdotem continuo ſupernas Deorum ideas, quæ per tutulos notantur, ſpeculari debere: hoc enim facto, ſe in eam intelligentiam, quam continuo mente volvebant, transformari, eidemque uniri & quodammodo identificari ſibi perſuadebant; unitos vero & jam conſortio Deorum adſcriptos, omnem ſe felicitatis metam θεομόρφως attigiſſe rebantur. *Kirch.* Synt.1. p.157.

thers,

thers[1], Palm-Leaves[2] &c. that are ſet above them, have each their ſymbolical Meaning and Deſign; being, in general, ſo many Types of the Power, Nature and Attributes of that Deity or *Genius*, upon which they are placed[3]. The Beard, that is ſometimes given to *Oſiris*[4], hath likewiſe it's Meaning, being ſymbolical of the Summer Solſtice, at which Time the Sun, having aſcended to it's greateſt Height, is, as it were, arrived at a State of Puberty. But *Silenus*'s buſhy Beard[5] was the ſame Symbol with the Treſſes of *Iſis*'s Hair. Nay, the very black Marble, out of which ſome of theſe Figures are made[6], typified, by it's Colour, the Inviſibility of their Eſſence; as in others, the Head and Feet being black and the Body of a lighter Colour, might probably be ſymbolical of the Deity's lying concealed to us in his Deſigns and Actions, though he is apparent in his general Providence and Care of the Univerſe.

Oſiris's *Beard.*

Statues of Black Marble.

Thus have I given a ſhort Sketch, and That chiefly from the Antients, of the ſymbolical and hieroglyphical Learning of the *Egyptians*; a ſmall Portion, no Doubt, of what ſtill remains to be diſcovered. *Kircher* indeed, an Author of extraordinary Learning, indefatigable Diligence, and ſurprizing Invention, hath attempted, in his *OEdipus* and *Obeliſcus Pamphylius*, to interpret[7] all the Sacred Characters and Figures that came to his Hands. But as it cannot certainly be known, whether He might not take the outward Figures themſelves, for ſuch Things as they were not intended, by the Sacred Scribes, to repreſent, miſtaking, for Inſtance, one Animal, Plant, Inſtrument, Utenſil &c. for another; all Reaſonings and Inferences, drawn from thence, can be little more than mere Conjectures, and therefore the remarkable Boaſt of *Iſis*, will ſtill hold true, that *no mortal hath* hitherto *taken off her Veil.*

Kircher *hath attempted to interpret theſe Characters.*

1 Ἐπὶ δὲ τ κεφαλῆς (τῦ Κνηφ) πτερὸν βασίλειον πεφυκόμενον, ὅτι λόγ& δυσεύρετ& καὶ κεκρυμμέν&, καὶ ὁ φανὸς καὶ ὅτι ζωοποιὸς, καὶ ὅτι Βασιλεὺς, καὶ ὅτι νοερῶς κίνεται. *Euſeb.* Præp. Evang. l. 3. p. 69. Penna, quod cœleſte eſt, declarat * propterea quod ſurſum feratur. *Dionyſ.* Areop. Ἱερογλυφικὸς πεφυτέρχεται, ἔχων πτερὰ ἐπὶ τ κεφαλῆς, βιβλίον τε ἐν χερσὶ καὶ κανόνα. *Clem.* Strom. l. 6. p. 269. Κρόνῳ τε πάλιν ὅπὶ τ κεφαλῆς πτέρα δύο; ἓν ὅπὶ τῦ ἡγεμονικοτάτυ νεῦ, καὶ ἓν ὅπὶ τῆς αἰσθήσεως. *Euſeb.* Præp. Evang. l. 1. cap. 7. circa finem. 2 Caput decora corona cinxerat, Palmæ candidæ folijs in modum radiorum proſiſtentibus. *Apul.* Metam. l. 11. p. 269. ſic ad inſtar ſolis exornato & in vicem ſimulachri conſtituto &c. 3 Vid. Not. 10. p. 408. 4 Statuitur Solis ſ. Bacchi ætas pleniſſima effigie barbæ ſolſtitio æſtivo, quo tempore ſummum ſui conſequitur argumentum. *Macrob.* Sat. l. 1. cap. 18. 5 Τοτὲ δὲ τὴν περὶ τὸν ἀέρα παχύτητα ἀφ᾽ τ λασίας κόμης τῦ γενείυ, (ὑπδεικνυμένην.) *Euſeb.* Præp. Evang. p. 67. 6 Πολλοὶ δέ ἀν, καὶ μελανιλίθῳ, τὸ ἀφανὲς αὐτῦ τ ὐσίας ἐδήλωσαν. *Porphyr.* apud *Euſeb.* Præp. Evang. p. 60. 7 Τὸ δ᾽ ἐν Σάει τ Αθηνᾶς (ὃν καὶ Ισιν νομίζουσιν) ἔδ& ὑπγραφὴν εἶχε τοιαύτην, ΕΓΩ ΕΙΜΙ ΠΑΝ ΤΟ ΓΕΓΟΝΟΣ, ΚΑΙ ΟΝ, ΚΑΙ ΕΣΟΜΕΝΟΝ· ΚΑΙ ΤΟΝ ΕΜΟΝ ΠΕΠΛΟΝ ΟΥΔΕΙΣ ΠΩ ΘΝΗΤΟΣ ΑΠΕΚΑΛΥΨΕΝ. *Plut.* de *Iſid.* & *Oſir.* p. 354. Ed. *Par.*

This Sacred Writing conveyed chiefly upon Obelisks.

If we except the *Iſiac* Table [1], and a few other *Egyptian* Antiquities, the *Obelisks*, that ſtill remain in *Egypt*, or have been removed from thence to *Rome*, are the principal Archives and Repoſitories [2], to which this Sacred Writing hath been committed. Theſe Pillars, notwithſtanding the extraordinary Length of ſeveral of them, have been hewn out of the Parent Rock without the leaſt Flaw or Imperfection: all of them likewiſe that I have ſeen, were of a reddiſh *Granate* (πυροποίκιλον) Marble, finely poliſhed: though the *Hieroglyphical* Characters, that are engraved, ſometimes to the Depth of two Inches, upon them, are rough and uneven: no Attempt, at leaſt, ſeems to have been ever made to poliſh them. Now as there are no Traces of the Chiſſel to be ſeen either upon the *Obelisks* themſelves, or the *Hieroglyphical* Writing; it is probable, that the latter was performed by a Drill, whilſt the *Obelisk* itſelf might receive both it's Figure and Poliſh from Friction.

The Shape and Faſhion of theſe Obelisks.

The Pillars I am ſpeaking of, conſiſt of two Parts, the Shaft, and the *Pyramidion*. As for the Pedeſtals, (I mean of thoſe two that continue ſtanding, the one at *Alexandria*, the other at *Matta-reah*,) they lye ſo concealed under Soil and Rubbiſh, that *The* Pedeſtal. I had no Opportunity to ſee them. I have been told indeed, that when the Pedeſtal of the former was ſome Years ago laid open by M^r. *Conſul Le Maire*, they found it to be eight (*French*) Foot high, and in the like Faſhion, with thoſe of the *Græcian* and *Roman* Architecture. But this perhaps will require a further Examination; although the Draught, which I had the Peruſal of (and from whence I borrowed the Characters in the following Page,) was agreeable to ſuch Ornaments and Proportions. To reaſſume therefore the Deſcription of what is more in View: *The* Shaft. it is obſerved [3], that the Shaft is in a decuple Proportion of it's greateſt Breadth; as the whole Figure is nothing more than the *Fruſtum* of a *Pyramid*, whoſe Sides incline towards each other

1 This is likewiſe called the *Tabula Bembina*, from being once in the Poſſeſſion of *Cardinal Bembo*. It has been publiſhed by *Pignorius*, *Herwart* and others, and is now in the Poſſeſſion of the *Dukes* of *Savoy*. Vid. *Kirch.* OEd. *Ægypt.* in menſa *Iſiaca*. 2 *Iamblichus* inſtructs us (Sect. 1. cap. 2. de Myſterijs *Ægypt.*) that *Plato* and *Pythagoras* learned their Philoſophy from thence. Φιλόσοφον δ' εἶπ προβάλλεις ἐρώτημα, διαχρινῦμέν σοι κὴ τῦτο κατὰ τὰς Ερμῆ παλαιὰς σήλας, ἃς Πλάτων ἤδη προῆλθεν κὴ Πυθαγόρας διαγνόντες, φιλοσοφίαν συνεσήσαντο. This Philoſophy is alſo taken Notice of by *Pliny* (l. 36. cap. 9.) Inſcripti (*Obeliſci*) rerum naturæ interpretationem *Ægyptiorum* opera philoſophiæ continent. 3 *Obeliſci* altitudo in decupla proportione conſtituerunt, ad latus quadratæ baſis inferioris. Sic ſi *Obeliſci* cujuſquam latus ſit 10 palmarum, altitudo erit 100. *Pyramidion* vero terminans *Obeliſcum* altitudine ſua æquabat latitudinem inferiorem ſive latus baſis infimæ *Obeliſci*. *Kirch.* Ob. Pamph. p. 52.

in

in an Angle of about one Degree. This *Fruſtum* terminates in a Point, that is uſually made up (by the Inclination) of equilateral Planes, as in the common *Pyramids*, from whence it has received the Name of the *Pyramidion*, or little *Pyramid*. It hath likewiſe been obſerved [1], that the Height of this Part, is equal to the greateſt Breadth of the *Obelisk*; but this, I preſume, will not always hold true, otherwiſe it would be of great Importance in eſtimating the Quantity of any of theſe Pillars that lyes buried under Ground. But the Baſis or Foot, may perhaps be the moſt remarkable Part of theſe *Obelisks*, eſpecially if that at *Alexandria* is to inſtruct us. For This, as the late worthy Perſon, above-mentioned, informed me, had not a ſquare *Baſe*, like thoſe we ſee at *Rome*, but an *Hemiſpherical* one, that was received (in this Manner ⊔) into a correſpondent Cavity in the Pedeſtal; upon which likewiſe were theſe odd Characters, ſuch as the *wheel-like*, *capreolated* ones of *Apuleius* [2] may be ſuppoſed to have been.

The Pyramidion.

The Foot *of the* Obelisk *round.*



It is certain, that theſe Pillars, by being thus rounded at the Bottom, would bear a nearer Reſemblance to Darts and miſſive Weapons, than if they were ſquare; and conſequently would be more expreſſive of the Rays of the Sun, which they were ſuppoſed to repreſent; as it was the Sun itſelf to which they were dedicated [3]. It may likewiſe be preſumed, as the *Pyramids* [4], which are *Obelisks* only in obtuſer Angles, were equally emblematical of Fire, ſo they may be conſidered under the ſame religious View, to have been no leſs conſecrated to the ſame Deity.

Obelisks *and* Pyramids *dedicated to the Sun.*

1 Vid. Not. 3. p. 410. 2 De opertis adyti profert quoſdam libros, literis ignorabilibus prænotatos; partim figuris cujuſmodi Animalium, concepti ſermonis compendioſa verba ſuggerentes; partim nodoſis & *in modum rotæ tortuoſis*, *capreolatimque* condenſis apicibus, a curioſa profanorum lectione munita. *Apul.* Met. l. 11. p. 268. 3 *Obeliſci* enormitas Soli proſtituta. *Hermut.* apud *Tertull.* de Spect. cap. 3. Trabes ex eo fecere Reges quodam certamine, *Obeliſcos* vocantes, Solis numini ſacratos. Radiorum ejus argumentum in effigie eſt; & ita ſignificatur nomine *Ægyptio*. *Plin.* l. 36. cap. 8. (ΠΙΤΕΒΠΗΡΗ forſan i.e. digitus Solis. *Kirch.* Obel. Pamph. p. 44.) *Meſphres* * duos *Obeliſcos* Soli conſecravit. *Iſid.* l. 18. cap. 31. Finis denique principalis, quem *Ægyptij* in *Obeliſcorum* erectione habebant, erat, ut *Oſiridem* & *Iſidem*, hoc eſt, Solem & Lunam in his figuris, veluti myſtica quadam radiorum repreſentatione colerent, quaſi hoc honore tacite beneficiorum, per hujuſmodi ſecundorum Deorum radios acceptorum magnitudinem inſinuantes. *Kirch.* p. 161. ut ſupra. *Other Deities likewiſe, viz.* Jupiter, Venus, Apollo *&c. were worſhipped under the Forms of* Obelisks *and* Pyramids. Ἐστι δὲ Ζεὺς Μειλίχιος καὶ Ἄρτεμις ὀνομαζομένη Πατρῴα, σὺν τέχνῃ πεποιημένα ἀδρειῶς. Πυραμίδι δὲ ὁ Μειλίχιος, ἢ ὃ κίονι ὄζῳ εἰκασμένῃ. *Pauſan.* in Corinth. p. 102. Παφίοις μὲν Ἀφροδίτη τὰς τιμὰς ἔχει, τὸ δὲ ἄγαλμα οὐκ ἂν εἰκάσειας ἄλλῳ τῷ ἢ πυραμίδι λευκῇ. *Max. Tyr.* Διαλέξει λη. *We learn from* Clemens Alexandrinus, *that this method of worſhipping Pillars was of great Antiquity.* Πεῖν γὰρ ἔν ἀκειβωδῆναι τῶν ἀγαλμάτων χέσεις κίονας ἱσάντες οἱ παλαιοὶ, ἔστεον τότυς, ὡς ἀφιδρύματα τῦ θεῦ. Strom. l. 1. p. 418. Ἀγυιεὺς δὲ ὄζος κίων εἰς ὀξὺ λήγων· Ον ἱσᾶσι πρὸ τῶν θυρῶν, ἰδίως δὲ φασιν αὐτὸς εἶναι Ἀπόλλωνος, οἱ δὲ Διονύσε, οἱ δὲ ἀμφοῖν. *Suid.* in voce. 4 Vid. Not. 1. p. 407.

The Obelisks *of* Alexandria *and* Matta-reah *or* Heliopolis.

The *Obelisks* which I have mentioned at *Alexandria* and *Heliopolis*, have been deſcribed by various Authors. The *Hieroglyphicks* upon the latter, (which are the ſame on all Sides,) are exceedingly fair and legible; and indeed the whole Pillar, is as intire and beautiful, as if it were newly finiſhed. But the *Alexandrian Obelisk*, lying nearer the Sea, and in a moiſter Situation, hath ſuffered very much; eſpecially upon that Side, which faceth the Northward: for the Planes of theſe Pillars, no leſs than thoſe of the *Pyramids*, ſeem to have been deſigned to regard the four Quarters of the World. It may likewiſe be further obſerved with Regard to this Pillar, that the Height of it, which is found to be fifty (*French*) Foot, three whereof are buried under Ground, agrees, almoſt to a Nicety, with the Length of one or other of the *Meſphean Obelisks*[1], that were erected at this Place. Several of the Characters upon the *Heliopolitan Obelisk*, are filled up with a white Compoſition, as if they had been enamelled; which, at firſt Sight indeed, engage us to imagine, that all of them, originally, were intended to be ſo. But, upon a ſtricter View, this appeared to have been done by the Hornets, that, in the Summer Seaſon, fix here their Neſts.

The Hieroglyphical *Characters upon the* Heliopolitan Obelisk.

The Copy which I took of this Pillar, is agreeable to the annexed Deſign; wherein A. B. C. D. repreſents the Shaft of the *Obelisk*, E. the *Pyramidion*, F. G. H. I. the four Quarters of the World, K. K. K. ſo many *Amulets* or *Taleſmans*. Among the *Hieroglyphicks*, *a.* is *Oſiris* or the Sun, *b.* the *Crux Anſata*, *c.* the triple Branch of the *Perſea*, *d.* the upper *Hemiſphere*, *e.* a Quail, *f.* the *Thyrſus Papyraceus*, *g.* the *Pantamorpha Natura*, *h.* the Disk and Beetle, *k.* a *Faviſſa* or Ciſtern, *l.* the *Ibis*, *m.* the lower *Hemiſphere*, *n.* the Gooſe, *o.* the *Sceptrum Ægimorphum*, *p.* the *Sceptrum Arundinaceum* or Σχοῖνος, *q.* a Sceptre, with two *Ferulas*, denoting the Union of two Powers, *r.* a *Hydroſchema* or Water Courſe, *ſ.* a Rudder, *t.* the *Situla*, *u.* the Influx of the four Elements, *w.* an *Agathodæmon*, *x.* a Feather, *y.* the Serpent, *z.* a Hatchet, or *Oſiris*'s Hook, *α.* an Arm, with the Tendril of a Vine, *β.* a Gate, *γ.* an Eye, *δ.* the *Ceraſtes*, *ε.* a *Pyramid*. But for a particular Explication of theſe Characters, the greateſt Part whereof have received their very Denominations from *Kircher*, the Reader is referred to that learned Author.

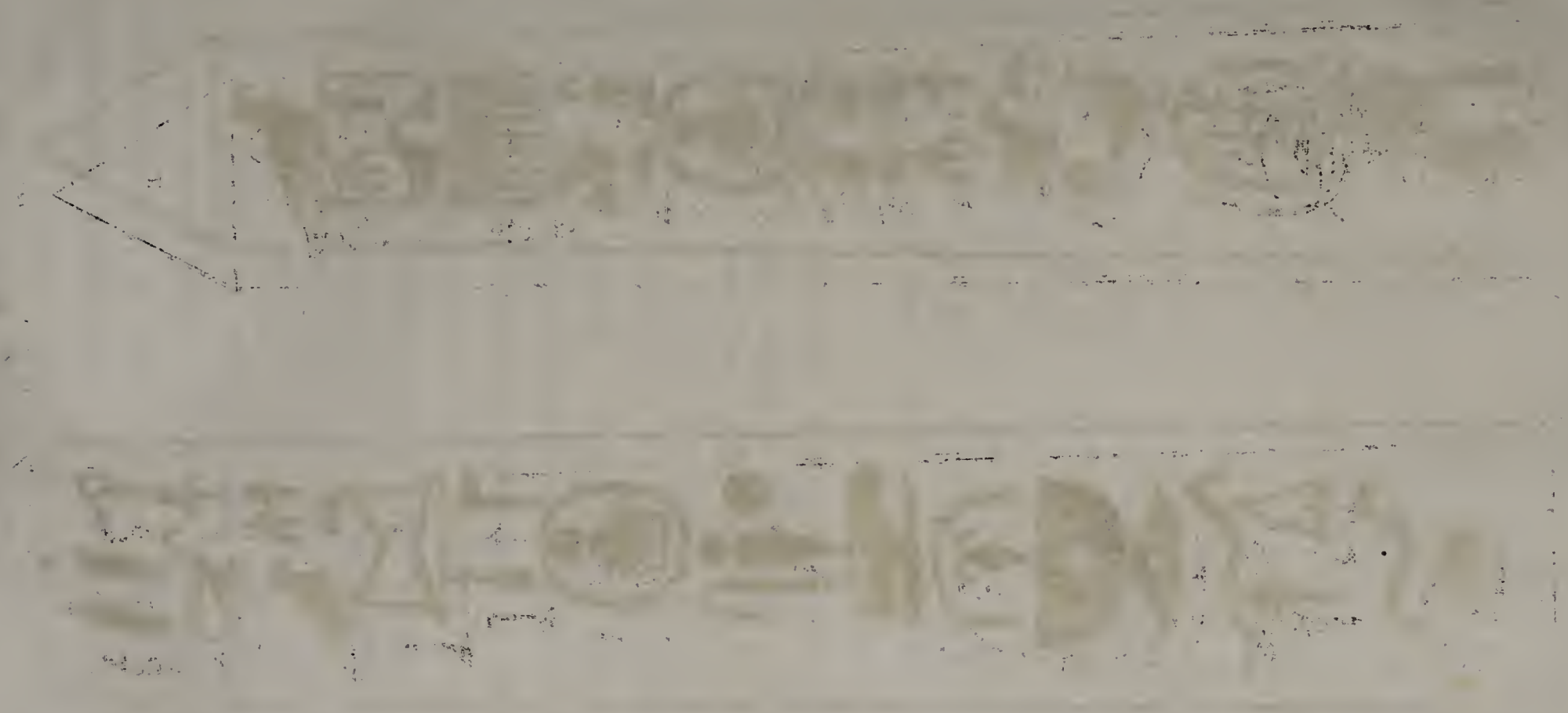
1 Et alii duo ſunt (*Obeliſci*) *Alexandriæ* in portu ad *Cæſaris* templum, quos excidit *Meſphees* rex quadragenûm binûm cubitorum. *Plin.* l. 36. cap. 9.

Diodorus

The Obelisk at Mattareah. *Obs. p. 412.*



To S.r ROBERT BURDETT of Formarch in y.e
County of Derby, Baronet



Diodorus[1] inſtructs us, that *Seſoſtris* erected two *Obelisks* at *Heliopolis*, which were an hundred and twenty Cubits high, and eight broad. We learn alſo from *Pliny*[2], that *Sochis* and *Ramiſes* erected each of them four; whereof thoſe of *Sochis* were forty eight, and thoſe of *Ramiſes*, forty Cubits only in Height. The Breadth of the loweſt Part of This, I am ſpeaking of, is ſix Foot, and the whole Height, according as I meaſured it by the Proportion of Shadows, was no more than ſixty four; though other Travellers have found it upwards of ſeventy. Provided then we could know, which of the above-mentioned Pillars This remaining one ſhould be, together with the exact Height of it, we might thereby compute the Quantity of Mud, that hath been left upon the adjacent Soil, ſince the Time it was erected. Now thoſe that were raiſed by *Seſoſtris*, are vaſtly too high, as thoſe of *Ramiſes* are too low, to make any Pretenſions to it. For with Regard to the former, even granting the Pillar, I am deſcribing, to be ſeventy Foot high, yet ſtill as the much greater Part of it muſt remain under Ground, This will exceed, by far, any Acceſſion of Mud or Ruins, that could poſſibly have been accumulated, in the Time, above the Foundation of it. *Ramiſes*'s *Obelisks*, being only forty Cubits (i. e. ſixty Foot) high, are even ſhorter than This is found to be by Obſervation. In all probability therefore, This, which I am deſcribing, muſt be the ſurviving *Obelisk* of thoſe that were erected by *Sochis*, whoſe Height, by taking in alſo what may be allowed for the Pedeſtal, will anſwer in Groſs, to ſuch Accidents and Alterations, as have happened to the Soil of *Egypt* ſince the Erection of it. But further Notice will be taken of This in another Place.

This Obelisk *was probably erected by* Sochis.

There is no Point in Hiſtory that hath been ſo often, and at the ſame Time ſo variouſly treated of, as That which relates to the *Pyramids* of *Memphis*. The Antients abound with a Diverſity of Accounts and Deſcriptions concerning them; whilſt the Moderns, after a much longer Courſe of Obſervations, have yet notwithſtanding rather multiplied the Difficulties, than cleared them.

The Pyramids *variouſly deſcribed.*

1 Τῶ δ' ἐν Ηλιουπόλει θεῷ τὰς χάειτας ἀπονέμων τ' ἐυεργεσίας, κατὰ τὸν χρησμὸν καὶ τὴν μαντείαν, ὀβελίσκους ἀνέθηκε δύο μονολίθους, τὸ μὲν πλάτος ὀκτώ, τὸ δὲ μῆκος πηχῶν ἑκατόν. *Diod.* l. 1. p. 38. 2 In ſupra dicta urbe (Solis) *Sochis* inſtituit quatuor numero (*Obeliſcos*) quadragenûm octonûm cubitorum longitudine: *Ramiſes* autem is, quo regnante *Ilium* captum eſt, quadraginta cubitorum. *Plin.* l. 36. cap. 8.

Neither the Antients nor Moderns agree about the Dimenſions of the Great Pyramid.

The Dimenſions of the great *Pyramid*, have given Occaſion to one Diſpute. *Herodotus*[1] makes the *Baſe* of it to be eight hundred Foot long; *Diodorus*[2] ſeven hundred; and *Strabo*[3] only ſix hundred. Among the Moderns, *Sandys*[4] found it to be three hundred Paces; *Bellonius*[5] three hundred and twenty four; our Profeſſor *Greaves*[6], ſix hundred and ninety three *Engliſh*, and *Le Brun*[7] ſeven hundred and four Feet, (as we may ſuppoſe,) of *France*, which make about ſeven hundred and ſeventy of our Meaſure. There is no Way, I preſume, to reconcile theſe Differences, and it would be unjuſt to charge any of theſe Authors with a deſigned Miſtake. Thus much then, in general, may be ſaid, in Defence and Vindication of Errors and Diſagreements of this Kind, that none of the Sides of this *Pyramid* are exactly upon a Level. For there is a Deſcent in paſſing, from the Entrance into it, all along by the eaſtern Corner, to the ſouthern; there is again an Aſcent from This to the weſtern Point; at the ſame Time the Sides, which regard the Weſt and the North, have been encroached upon by ſuch Drifts of Sand, as the *Eteſian* Winds, from Time to Time, have brought along with them. As therefore it will be difficult to find a true *Horizontal Baſe*; it being likewiſe uncertain, (which is the chief Thing to be conſidered,) how far theſe Drifts of Sand may have been accumulated above the Foundation of it; all Calculations of this Kind muſt be exceedingly precarious, agreeable only to the Time, and to the particular Circumſtances of the Situation, when they were made.

None of the Sides of it are upon an exact Level.

None of the Pyramids *were ever finiſhed.*

Neither doth it appear that either This, or any other of the three greater *Pyramids*, was ever finiſhed. For the Stones, in the Entrance into the greateſt, being placed archwiſe and to a greater Height than ſeems neceſſary for ſo ſmall a Paſſage;

1 Τῆς Πυραμίδος παντακῆ μέτωπον ἕκαστον ὀκτὼ πλέθρα, ἐούσης τετραγώνου, καὶ ὕψος ἴσον. *Herodot.* Eut. §. 124. 2 Ἡ μὲν γὰρ μεγίστη Πυραμὶς τετράπλευρος ἐστι τὸ σχῆμα, τὴν δὲ τοῦ βάσεως πλευρὰν ἑκάστην ἔχει πλέθρων ἑπτά, τὸ δ' ὕψος ἔχει πλείω τῶν ἓξ πλέθρων. *Diod. Sicul.* Bibl. l. 1. p. 40. 3 Δύο τόπων Πυραμίδων εἰσὶ σταδιαῖαι τὸ ὕψος, τετράγωνοι τῷ σχήματι, τῆς πλευρᾶς ἑκάστης μικρῷ μεῖζον τὸ ὕψος ἔχουσαι. *Strab.* Geogr. l. 17. p. 555. 4 The greateſt of the three *Pyramids*, being Square at the bottom, is ſuppoſed to take up eight Acres of Ground; every Square being 300 ſingle Paces in Length. *Sand.* Trav. p. 99. Ed. VI. 5 Nos maximæ *Pyramidis* baſim dimenſi ſumus, quæ quatuor angulorum paribus intervallis cum ſit, trecentos viginti quatuor paſſus habet in ſingula latera, paululum extenſis cruribus, gradiendo ſingulos paſſus numerantes. *Bellon.* Obſervat. l. 2. p. 269. 6 See his *Pyramidographia*. 7 Je contai trois cens bons pas d'un coin a l'autre du grand *Pyramide*. Plus je donnai a deux *Arabes* une corde que j'avois pour cet effet priſe avec moi & je leur fis meſurer la diſtance de ces coins de l'un a l'autre, qu'ils trouverent qui montoit a cent vingt braſſes qui font ſept cens & quatre pieds. La Hauteur par devant cent douze braſſes ſ. ſix cent ſeize pieds: un braſſe cinque pieds & demi. *Le Brun.* Voyag. cap. 36.

there

there being alſo a large Space left on each Side of it, by diſcontinuing ſeveral of the parallel Rows of Steps, which, in other Places, run quite round the *Pyramid*; theſe Circumſtances, I ſay, in the Architecture of this Building, ſeem to point out to us ſome further Deſign, and that originally there might have been intended a large and magnificent *Portico*. Neither were the Steps or *little Altars*, as *Herodotus*[1] calls them, to remain in the ſame Condition they have been in from the earlieſt Records of Time. For theſe were all of them to be filled up, in ſuch a Manner, with priſmatical Stones, that each Side of the *Pyramid*, as in That of *Ceſtius* at *Rome*, was to be ſmooth and upon a Plane. Now nothing of this Kind appears to have been ever attempted in the leſſer or greater of theſe *Pyramids*, (the latter of which wants likewiſe a great Part of the Point, where this filling up was probably to commence;) but in the ſecond, commonly called *Chephrenes's Pyramid*, which may hint to us what was intended in them all, we ſee near a Quarter of the whole Pile, very beautifully filled up, and ending, at the Top, like the Point of a Diamond. Theſe Stones, agreeable perhaps to the Depth of the *Strata* from whence they were hewn, are from five to thirty Foot[2] long; and from three to four Foot high. Yet, notwithſtanding the Weight and Maſſineſs of the greateſt Part of them, they have all been laid in Mortar, which, at preſent, is eaſily crumbled to Powder, though originally perhaps it might be of greater Tenacity, as the Compoſition of it ſeems to be the ſame with That of *Barbary*[3].

The Steps to be filled up with priſmatical *Stones.*

The Antients[4] inform us, that the Stones of the *Pyramids* were brought from the Mountains of *Arabia*. Yet, notwithſtanding the great Extravagance and ſurprizing Undertakings of the *Egyptian* Kings, it doth not ſeem probable, that they would have been at the vaſt Labour and Expence of bringing Materials from ſo great a Diſtance, when they might have been ſupplyed from thoſe very Places, where they were to employ them. Now the Stone which makes the Bulk and

The Pyramidal *Stones not brought from the* Arabian *or* Trojan *Mountains.*

1 Ἐποιήθη δ' ἄυτη ἡ Πυραμὶς ἀναβαθμῶν τρόπον, τὰς μετεξέτεροι κρώσσας, οἱ δὲ βωμίδας ὀνομάζουσι. *Herod.* Eut. §. 125. 2 *Herodotus* affirms that none of theſe Stones were leſs than thirty Foot *long*. Οὐδεὶς τῶν λίθων τειήκοντα ποδῶν ἐλάσσων. §. 124. 3 Vid. p. 286. 4 Τοῖσι μὲν δὴ ἀποδεδέχθαι, ἐκ τῶν λιθοτομιέων τῶν ἐν τῷ Αραβίῳ ὄρεϊ, ἐκ τοῦτων ἔλκειν λίθους μέχρι τοῦ Νείλου. *Herod.* Eut. §. 124. Λέγεται δὲ τὸν μὲν λίθον ἐκ τῆς Αραβίας ἀπὸ πολλοῦ διαστήματος κομισθῆναι, τὴν δὲ κατασκευὴν αὐτὰ χωμάτων γενέσθαι, μήπω τῶν μηχανῶν εὑρημένων τοῖσι ἐκείνης τὰς χρόνους. *Diod. Sic.* l. 1. p. 40. *Pyramis* ampliſſima ex *Arabicis* lapidicinis conſtat. *Plin.* l. 36. cap. 12.

They were taken from the Mountains upon which they are employed.

Outſide, at leaſt, of all theſe *Pyramids*, is of the ſame Nature and Contexture, hath the like Accidents and Appearances of Spars, Foſſil Shells, *Coralline* Subſtances[1] &c. as are common to the Mountains of *Lybia*. In like Manner *Joſeph*'s Well, the Quarries of *Moccat* near *Kairo*, the *Catacombs* of *Sakara*, the *Sphinx*, and the Chambers, that are cut out of the natural Rock, on the Eaſt and Weſt Side of theſe *Pyramids*, do all of them diſcover the ſpecifick Marks and Characteriſticks of the *Pyramidal* Stones, and, as far as I could perceive, were not to be diſtinguiſhed from them. The *Pyramidal* Stones therefore, were, in all Probability, taken from this Neighbourhood; nay perhaps they were thoſe very Stones, that had been dug away, to give the *Sphinx* and the Chambers, I have mentioned, their proper Views and Elevations.

The great Pyramid *is not all of it a Heap of hewn Stones.*

It may be farther obſerved, that the *Pyramids*, eſpecially the greateſt, is not an intire Heap of hewn Stones; inaſmuch as that Portion of it, which lyeth below the *Horizontal* Section of the Entrance, may probably be no more than an Incruſtation of the natural Rock, upon which it is founded. For, in advancing through the narrow Paſſage, the natural Rock is twice diſcovered: the lower Chamber alſo, together with the Well, (whoſe Mouth lyeth upon a Level with it,) appear to be of the ſame; whereby a conſiderable Abatement is to be made in ſuch foreign Materials, as would have been otherwiſe required in the building of this Pile.

No certain Account when or by whom theſe Pyramids *were founded.*

It is very ſurprizing, that the *Pyramids*, which from their firſt Foundation, muſt have been looked upon with Wonder and Attention, ſhould not have preſerved a more certain *Æra*, and Tradition of the Time of their Foundations, or of the Name of their Founders. *Pliny*[2] reckons up a Number of Authors, who have wrote of the *Pyramids*; and all of them, He tells us, diſagree in the Accounts they give us of thoſe who built them. *Cheops*[3], *Chephrenes*, and *Mycerinus* have been

1 Eſpecially of ſuch as *Strabo* calls petrified *Lentils*, telling us, that they were originally the Food of the Workmen. Ἐκ γὰρ τῆς λατύπης σωροί τινες περὶ τῶν Πυραμίδων κεῖνται, ἐν τούτοις δ' ἐυρίσκεται ψήγματα ὡς τύπῳ ὡς μεγέθει φακοειδῆ· ἐνίοις δέ, ὡς ὤν ἦσμα οἷον ἠμιλεπίσιν ὑποτρέχει. Φασὶ δ' ἀπολιθωθῆναι λείψανα τῶν ἐργαζομένων τροφῆς· οὐκ ἀπεοικε δὲ &c. *Strab.* Geogr. l.17. p.556. 2 Qui de ijs *(Pyramidibus)* ſcripſerunt, ſunt *Herodotus, Euhemerus, Duris Samius, Ariſtagoras, Dionyſius, Artemidorus, Alexander Polyhiſtor, Butorides, Antiſthenes, Demetrius, Demotiles, Apion:* inter omnes eos non conſtat a quibus factæ ſunt, juſtiſſimo caſu obliteratis tantæ vanitatis autoribus. *The like Account we have in* Diodorus. Περὶ δὲ τῶν Πυραμίδων οὐδὲν ὅλως οὐδὲ σαφὲς τοῖς ἐγχωρίοις ἔστε σαφὲς τοῖς συγγραφεῦσι συμφωνεῖται· οἱ μὲν γὰρ τὰς προειρημένους βασιλεῖς (Χέμμιν, Κεφρὴν, Μυκερῖνον) φασὶν αὐτὰς, οἱ δὲ ἕτέρους τινάς. *Diod.* l. 1. p. 41. 3 *Diodorus* (l.1. p. 39.) calls him *Chemmis.*

generally

generally taken for the Perſons[1]. Now as *Egypt* had been, from Time immemorial, the Seat of Learning; where it was likewiſe pretended, that a regular and chronological[2] Account had been kept of all the remarkable Tranſactions of their Kings; it is much, that the Authors of ſuch great Undertakings, ſhould be ſo much as even diſputed. Yet we find there were other Accounts, and Traditions concerning them. For it is ſaid[2a], that *Suphis* built the firſt, and *Nitocris* the third; that the ſecond was raiſed, as *Herodotus*[3] acquaints us, from the Money which the Daughter of *Cheops* procured at the Expence of her Chaſtity; whilſt the two greater were the Work of the Shepherd *Philition*; and the leaſt had the Harlot *Rhodope* for it's Foundreſs. *Herodotus* indeed, who hath preſerved theſe Reports, doth not give much Credit to them; however it may be juſtly enough inferred from hence, that as the Chronology of the *Pyramids*, (thoſe Wonders of the World,) was thus dubious and obſcure, there is ſufficient Ground to ſuſpect the Correctneſs and Accuracy of the *Egyptian* Hiſtory in other Matters.

It is not agreed for what Uſe the Pyramids *were intended.*

Neither is there an univerſal Conſent, among the Antients, for what Uſe or Intent theſe *Pyramids* were deſigned. For *Pliny*[4] aſſerts, that they were built for Oſtentation and to keep an idle People in Employment; others, which is the moſt received Opinion, that they were to be the Sepulchres of the *Egyptian* Kings[5]. But if *Cheops*, *Suphis*, or whoever elſe was the Founder of the great *Pyramid*, intended it only for his Sepulchre, what Occaſion was there for ſuch a narrow, crooked Entrance into it; for the Well[6], as it is called, at the End of the Entrance; for the lower Chamber, with a large Nitch or Hole in the eaſtern Wall of it; for the long narrow Cavities in the

1 Vid. *Herodot.* Euterp. §. 124. 127. & 134. 2 Ταῦτα Αιγύπτιοι ἀτρεκέως φασὶ ἐπίσασθαι, ἀιεί τε λογιζόμενοι, καὶ ἀιεὶ ἀπομεμφόμενοι τὰ ἕτερα. *Herod.* ut ſupra. §. 145. Πρεὶ ὧν ἁπάντων (βασιλέων) οἱ μὲν ἱερεῖς εἶχον ἀναγεγραφὰς ἐν ταῖς ἱεραῖς βίβλοις ἐκ παλαιῶν χρόνων ἀεὶ τοῖς διαδόχοις παραδεδομένας, ὁ πλικὸς ἕκαστος τῶν βασιλευσάντων ἐγένετο πρὸ μελέθει, καὶ ὁποῖός τις τὴν φύσει, καὶ τὰ κατὰ τοὺς ἰδίους χρόνους ἑκάστῳ πραχθέντα. *Diod.* Bibl. l.1.p.29. 2a Σῦφις τὴν μεγίστην ἤγειρε Πυραμίδα, ἣν φησὶν Ηρώδοτος ὑὸν Χέοπος γεγονέναι. *Maneth.* apud *Syncell.* Chronogr. p. 56. Νίτωκρις γεννικωτάτη, καὶ ἐυμορφοτάτη τῶν καθ' αὐτὴν γενομένη * τὴν τρίτην ἤγειρε Πυραμίδα. *Id.* ibid. p. 58. 3 Vid. Not.1. 4 *Pyramides* regum pecuniæ otioſa ac ſtulta oſtentatio; quippe cum faciendi eas cauſa, a pleriſque tradatur, ne pecuniam ſucceſſoribus aut æmulis inſidiantibus præberent; aut ne plebs eſſet otioſa. *Plin.* l.36. cap.12.

5 ——*Pyramidum* tumulis evulſus *Amaſis*. *Luc.* l.9. l.155.

Cum *Ptolemæorum* manes ſeriemque pudendam
Pyramides claudant indignaque *Mauſolea*. *Id.* l. 8. l. 698.

Τετράκοντα δ' ἀπὸ τῆς πόλεως (Memphis) ταφίοις περιελθόντι, ὀρεινή τις ὀρφύς ὄζει, ἐφ' ἧς πολλαὶ μὲν Πυραμίδες εἰσὶ, τάφοι τῶν βασιλέων. Τρεῖς δ' ἀξιόλογοι, τὰς δὲ δύο τέτων καὶ ἐν τοῖς ἑπτὰ θεάμασι καταειθμῆνται. *Strab.* Geogr. l.17. p.1161. Τῶν δὲ βασιλέων τῶν κατασκευασάντων αὐτὰς ἑαυτοῖς τάφους, συνέβη μηδέτερον αὐτῶν ταῖς Πυραμίσιν ἐνταφῆναι. *Diod. Sic.* Bibl. l. 1. p. 40. 6 In *Pyramide* maximâ eſt intus puteus 86 cubitorum, flumen illo admiſſum arbitrantur. *Plin.* l.36. cap.12.

Walls of the upper Room; or for the two Ante-Chambers, and the lofty Gallery [1], with Benches on each Side, that introduce us into it? As the whole of the *Egyptian* Theology was cloathed in myſterious Emblems and Figures, it ſeems reaſonable to ſuppoſe, that all theſe Turnings, Apartments, and Secrets in Architecture, were intended for ſome nobler Purpoſe, (for the *Catacombs* are plain, vaulted Chambers, hewn out of the Rock) and that the Deity rather, which was typified in the outward Form of this Pile [2], was to be worſhipped within. The great Reverence and Regard, which *Suphis* [3], one of the ſuppoſed Founders, is ſaid to have paid to the Gods, will perhaps, in the firſt Place, not a little favour ſuch a Suppoſition. Yet even if this at laſt ſhould not be granted, no Places certainly could have been more ingeniouſly contrived for the *Adyta*, that had ſo great a Share in the *Egyptian* Myſteries.

The Great Pyramid was probably intended for a Temple.

It has been before obſerved, that *Chephrenes* built the ſecond *Pyramid*, and *Mycerinus* the third: but for what Intent? not to be their Sepulchres; inaſmuch as no Paſſage being left open into Them, as into the Great *Pyramid*, they muſt have been pulled down, and built again after their Deceaſe, before their Bodies could have been there depoſited. If indeed we had any authentick Tradition, that theſe *Pyramids* had been built, by ſome pious Succeſſors, over the Tombs of their Anceſtors, there would then be leſs Occaſion to call in Queſtion an Opinion, that hath been ſo generally received: but if no Report of this Nature occurs in antient Hiſtory, if the Founders made no Proviſion in them for their Interments, (which is ſuppoſed to be the principal Intent of theſe Structures,) but contrived them, as far as we know, and are informed from Antiquity, to be cloſe, compact Buildings, it may ſo far, I preſume, be diſputed, that the two leſſer *Pyramids*, at leaſt, could never have been intended for Sepulchres.

The ſecond and third Pyramids were not intended for Sepulchres.

The ſquare Cheſt likewiſe of *Granate* Marble, which is placed in the upper Chamber of the Great *Pyramid*, may be ſuppoſed to have been rather intended for ſome religious Uſe, than for the Coffin of *Cheops*. For among other Uſes, which at this Diſtance of Time, and in ſo ſymbolical a Religion, we cannot expect to trace out in Hiſtory, This Cheſt may be ſup-

The Cheſt in the Great Pyramid was intended for ſome religious Uſe.

1 See the Deſcription of theſe ſeveral Places in *Greaves*'s *Pyramidographia*. 2 Vid. p. 407, 411. 3 Ουτος ὁ καὶ ὁ Περόπης [Περιόπης, Contemplator. *Marſh.* Chron. Canon. p. 51.] εἰς θεὸς ἐγένετο, καὶ τὴν ἱερὰν συνέγραψε βίβλον, ἣν ὡς μέγα χρῆμα ἐν Αιγύπτῳ γενόμενος (Manetho) ἐκτησάμην. *Syncell.* p. 56.

poſed,

poſed, to have been concerned either in the myſtical Worſhip of *Oſiris* [1], or to have ſerved for one of their (Κίσαι ἱεραὶ [2]) Sacred Cheſts, wherein either the Images of their Deities, or their Sacred Veſtments [3] or Utenſils were kept; or elſe that it might have been a *Faviſſa* or Ciſtern [4], ſuch as contained the *Holy Water*, made uſe of in their Ceremonies. The Length [4a] of it, which is ſomewhat more than ſix Foot, does indeed favour the received Opinion of it's having been deſigned for a Coffin; yet both the Height and the Breadth, which are each of them about three Foot, very far exceed the Dimenſions, that perhaps were ever obſerved by the *Egyptians*, upon ſuch Occaſions. Thoſe Stone Coffins, which I have ſeen in *Egypt*, (and by them, I preſume, we may judge of others,) were all of them of a quite different Form from this pretended one of *Cheops*; being inſcribed with *Hieroglyphicks*, and made exactly in the Faſhion of the *Mummy* Cheſts, juſt capacious enough to receive one Body. Whereas This, which I am ſpeaking of, is an oblong Square, not ending, as the *Mummy* Cheſts do, in a Kind of Pedeſtal, whereupon it might have been erected; neither is it adorned with any Sacred Characters, which, from the great Number of Coffins that are never known to want them, ſeem to have been a general as well as neceſſary Act of Regard and Piety to the deceaſed.

The Stone Coffins of Egypt not made in the ſame Form.

The Manner likewiſe, in which this Cheſt is placed, is quite different from what was perhaps ever obſerved by the *Egyptians*, in the depoſiting of their Dead. For the *Mummies* always ſtand upright [5], where Time or Accident have not diſturbed them: whereas This Cheſt lyeth flat upon the Floor, and thereby hath not that Dignity of Poſture, which, we may ſuppoſe, this wiſe Nation knew to be peculiar, and therefore

The Mummies were not placed horizontally, but upright.

1 Αιγύπτιοί τε τὸ Οσίειδ@ πολλαχῆ δῆλας δεικνύουσι. *Plut.* de *Iſid.* & *Oſ.* p.365. Η γὰρ λεγομένη κάθειρξις εἰς τὴν σοφὸν Οσίειδ@, οὐδὲν ἔοικεν ἀλλ' ἢ κρύψιν ὕδατ@ καὶ ἀφανισμὸν αἰνίτ]εσθαι. *Id.* p. 366. 2 Ferebatur ab alio *Ciſta ſecretorum capax, penitus cælans operta magnificæ Religionis. Apul.* Met. l.11. p.262. 3 Particularly of ſuch as were carried about in their *Comaſiæ*. Ηδη δέ κ' ἄν ταῖς καλεμέναις παρ' αὐτοῖς ΚΩΜΑΣΙΑΙΣ, τῶν θεῶν χρυσᾶ ἀγάλματα· δύο μὲν κύνας, ἕνα δὲ ἴέρακα, καὶ ἶβιν μίαν ἀπεφέρεσι. *Clem.* Strom. l.5. p.413. 4 *Faviſſæ* locum ſic appellabant, in quo erat aqua incluſa circa Templa. Sunt autem, qui putant *Faviſſas* eſſe in *Capitolio* caellis ciſterniſque ſimiles; ubi reponi erant ſolita ea, quæ in Templo vetuſtate erant facta inutilia. *Feſt.* Fuit autem in Templo *Piſcinæ* ſub figura convenienti myſterijs eorum. *Abeneph.* de Relig. *Ægypt.* apud *Kirch.* Obel. Pamph. p. 473. 4a Vid. Not.1. p.421. 5 Ποιεῦντα ξύλινον τύπον ἀνθρωποειδέα· ποιησάμενοι δὲ, ἐστηρυῦσι τὸν νεκρὸν· καὶ κατακλίσαντες ὅπω θησαμείζωσι ἐν οἰκήματι θηκώ, ἱστάντες ὀρθὸν πρὸς τοῖχον. *Herod.* Eut. §. 86. Πρὸς τὸν ἀσφαλέστατον τῶν τοίχων ὀρθὸν ἱστᾶσι τὴν λάρνακα. *Diod.* l. 1. p.58.

——————*Ægyptia* Tellus
Claudit odorato poſt funus ſtantia (buſto) ſaxo
Corpora.—— *Sil.* Ital. l.13. l.475.

The Cheſt not intended for the Coffin of Cheops.

would be very ſcrupulous to deny to the human Body. Now if this Cheſt was not intended for a Coffin, (and indeed *Herodotus*[1] tells us that *Cheops*'s Tomb was in the Vaults below) we have ſo far a preſumptive Argument, that neither could the *Pyramid* itſelf have taken the Name of a Sepulchre from it. Nay provided even that *Cheops* and others had been buried within the Precincts of This or any other of the *Pyramids*, yet ſtill this was no more than what was practiſed in other Temples[2], and therefore would not deſtroy the principal Uſe and Deſign for which they were erected. And indeed, I am apt to think, that there are few, who attentively conſider the outward Figure of theſe Piles; the Structure and Contrivance of the ſeveral Apartments in the Inſide of the Greateſt; together with the ample Proviſion, that was made on each Side of it, for the Reception, as may be ſuppoſed, of the Prieſts; but will conclude, that the *Egyptians* intended the Latter for one of the Places, as all of them were to be the Objects at leaſt, of their Worſhip and Devotion.

The Antients not acquainted with the Inſide of the Great Pyramid.

Strabo[3], as far as I know, is the only Perſon among the Antients, who ſeems to have been acquainted with the narrow Entrance, that conducts us into the Great *Pyramid*. We have only a ſmall Aſcent up to it at preſent; and, as it may be preſumed, that the Situation of it in his Time[4], was nearly half Way up the *Pyramid*, we are ſo far inſtructed, what extraordinary Encroachments have been ſince made, by the Sands, in that Direction. However if there had been a Paſſage left open, ſo early, into this *Pyramid*; if this Paſſage was not continued directly forward, in the ſame Angle of Deſcent, quite down to the ſubterraneous Cavities, (as the many Breaches and Irregularities in the Architecture of that Part of it, where we firſt begin to aſcend, will give us Room to ſuſpect;) it is much, that no particular Account ſhould have been left us, by antient Hiſtorians[5], of the ſeveral Apartments that have been ſince deſcribed

1 Οὗτε γὰρ ὕπεισι, (ſpeaking of the *Pyramids* of *Chephrenes*,) ὀικήματα ὑπὸ γῆν, ἔστι ἐκ τῦ Νείλυ διώρυξ ἥκει ἐς αὐτήν, ὥσπερ ἐς τὴν ἑτέρην, ξέουσα· διοικοδομημένυ δὲ αὐλῶνος ἔσω νῆσον ὡείρξέειν, ἐν τῇ αὐτὸν λέγυσι κεῖσθαι Χέοπα. *Herod.* Eut. §. 127. 2 Εθαφαν (Aprien) ἐν τῆσι πατρῴῃσι ταφῆσι· αἱ δὲ εἰσι ἐν τῳ ἱρῷ τ Αθηναίης. *Id.* ibid. §. 169. Επάφη (Amaſis) ἐν τῆσι ταφῆσι τῆσι ἐν τῷ ἱρῷ. *Herod.* Thal. §. 10. Ους δὴ, οὐδὲ γὰ οὐδὲ τύτυς σιωπήσομαι, ὡς ὑπ' ἐμ αὐτὸς ἐξελέγξω, νεὸς μὲν ἐυφήμως ὀνομαζομένυς, τάφους δὲ γενομένυς, τυτέσι τὸς τάφυς νεὼς ἐπικεκλημένυς. * ἐν τῷ νεῷ τ Αθηνᾶς ἐν Λακέσῃ, τάφος ὃς ἦν Ακεσίυ. * τί δαὶ Ελεχθόνιος; οὐχὶ ἐν τῷ νεῷ τ Πολιάδος κεκήδευται; *Clem. Alex.* Cohortat. ad Gentes. p. 39. 3 Εχει δ' ἐν ὕψει μέσως πῶς τῶν πλευρῶν λίθον ἐξαιρέσιμον· ἀρθέντος δὲ σύριγξ ὅδε σκολιὰ μέχει τ θήκης. *Strab.* l. 17. p. 1161. 4 Vid. Not. ut ſupra. 5 *Pliny* indeed mentions the Well, (Vid. Not. 6. p. 417.) but no other Place.

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by the Moderns; and of the Cheſt which is placed in the uppermoſt of them. An *Arabian* Hiſtorian[1] acquaints us, that this *Pyramid* was opened, only about nine hundred Years ago, by *Almamon*, the *Calif* of *Babylon*; and that "they found in "it, towards the Top, a Chamber, with an hollow Stone, in "which there was a Statue like a Man, and within it a Man, "upon whom was a Breaſt-Plate of Gold, ſet with Jewels; upon "this Breaſt-Plate was a Sword of ineſtimable Price, and at "his Head a Carbuncle of the Bigneſs of an Egg, ſhining like "the Light of the Day, and upon him were Characters writ "with a Pen, which no Man underſtood". But this, it may be preſumed, is of the ſame Authority, with what he obſerves in another Place, "That he who built the *Pyramids*, was "*Saurid ibn Salhouk*, the King of *Egypt*, who was before the "Flood 300 Years". But letting alone theſe ſurprizing Accounts, it is remarkable, that the Cheſt, in ſtriking it, gives the ſame Muſical Note, (*E-la-mi*, if I miſtake not,) with the Chamber; and thereby may be ſuppoſed to have ſimilar Dimenſions: though, by Menſuration, our accurate Profeſſor[2] found their reſpective Proportions to be different. We are to obſerve further, that this Cheſt is fixed ſo ſtrongly in the Floor, that a Number of Perſons were not able to move it; being ſituated, (perhaps not without a Myſtery,) in the ſame Direction, with the Mouth of the *Pyramid*, directly to the Northward; a Poſition, that was likewiſe given to the Doors of other *Egyptian* Edifices[3].

There are Holes upon the Head and Rump of the Sphinx.

Beſides what hath been already mentioned with Regard to the *Sphinx*, we are to take Notice, that (in *July*, 1721.) the Sands were accumulated to that Degree round about it, that we could but juſt diſcover the Ridge of the Spine; at the End of which, juſt over the Rump, there was a ſquare Hole, about four Foot long, and two broad. But this was ſo cloſely filled up with Sand, that we could not lay it open enough to obſerve,

1 *Ibn Abd Alhokm*, as he is recorded by Mr. *Greaves* in his *Pyramidographia*. 2 The exteriour ſuperficies of this Tomb contains in Length, ſeven Feet three Inches and an half. In Depth it is three Feet, three Inches, and three Quarters, and is the ſame in Breadth. The hollow Part within is in Length on the W. Side, 6 Feet and $\frac{488}{1000}$. In Breadth, at the N. End 2 Feet and $\frac{218}{1000}$. The Depth is 2 Feet and $\frac{860}{1000}$ Parts of the *Engliſh* Foot. The Length of the Chamber on the S. Side is 34 Feet and $\frac{380}{1000}$. The Breadth is 17 Feet and $\frac{190}{1000}$. The Height is $19\frac{1}{2}$ Feet. Vid. *Pyramid.* ut ſupra. 3 Μοίριον δὲ ἀποδέξαντες μνημόσυνα, τῶ Ἡφαίςῳ τὰ πρὸς BOPEHN ἄνεμον πεπραμμένα προπύλαια. *Herod.* Eut. §. 101. Τῶ γὰρ δυώδεκα μὲν εἰσι αὐλαὶ κατάςεγοι, ἀντίπυλοι ἀλλήλησι· ἓξ μὲν πρὸς BOPEΩ, ἓξ δὲ πρὸς νότον πεπραμμέναι συνεχέες. *Herod.* ibid. de Labyrintho §. 148. In this Situation likewiſe the *Table* (*of Shew-Bread*) was placed in the *Tabernacle*. Exod. 40. 22.

whether or no it had been originally contrived (like the Well in the Great *Pyramid*) for a Stair-Caſe. Upon the Head likewiſe there is another Hole, of a round Figure, which, I have been told, is five or ſix Foot deep, and wide enough to receive a well grown Perſon. The Stone, which this Part of the Head conſiſts of, ſeems to be adventitious; but the reſt of the Figure is hewn out of the natural Rock. It muſt be left to future Travellers to find out, whether theſe Holes ſerved only to tranſmit a Succeſſion of freſh Air into the Body of the *Sphinx*, or whether they might not have had likewiſe a Communication with the Great *Pyramid*, either by the Well, or by the Cavity in the Wall of the Chamber, that lyes upon the ſame Level with it. Nay it will ſometimes perhaps appear, that there are Chambers alſo in the two other *Pyramids*; and not only ſo, but that the Eminence likewiſe, upon which they are erected, is cut out into *Cryptæ*, narrow Paſſages and Labyrinths, which may, all of Them, communicate with the Chambers of the Prieſts, the artful Contrivers of theſe *Adyta*, where their initiatory, as well as other myſterious Rites and Ceremonies, were to be carried on with the greater Awe and Solemnity.

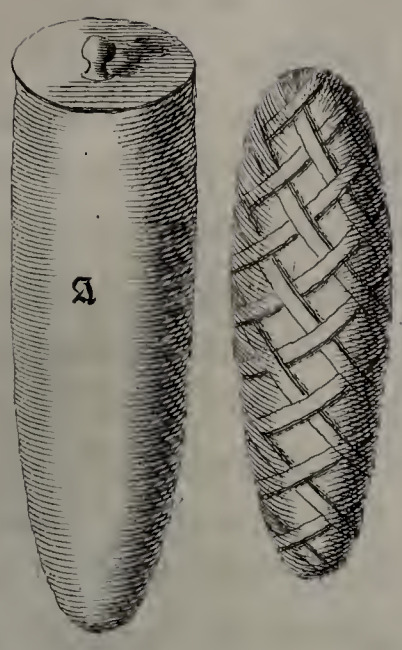
Theſe Holes had probably a communication with the Pyramids.

The Accounts that have been hitherto given us of the *Mummies*, ſeem to be very imperfect; and indeed the *Catacombs* at *Sakara*, which are commonly viſited, have been ſo frequently rifled and diſturbed, that nothing hath preſerved it's primitive Situation in Them. There are ſtill remaining, in ſome of theſe Vaults, a great Number of Urns, of baked Earth, in a *conical* Figure, a, which contain, each of them, an *Ibis*. The Bill, the Bones, nay the very Feathers of this Sacred Bird are admirably well preſerved even to this Time. For (if we except the *Hieroglyphical* Writing) the ſame Bandage and Mixture of Spices, that was applyed to the human Body, ſeems to have been beſtowed upon This. But the Skull and ſome other Bones of an *Apis*, (as it may be preſumed to have been,) that were brought from thence, diſcovered not the leaſt Token of their having been embalmed. There were ſeveral little wooden Figures alſo, of the ſame Quadruped, that were painted white, with their Legs tyed together, as if ready to be ſacrificed. I was ſhewed at the ſame Time, a ſmall Veſſel, like a Sloop, with the Maſts and Sails intire, and the Men tugging at their Oars.

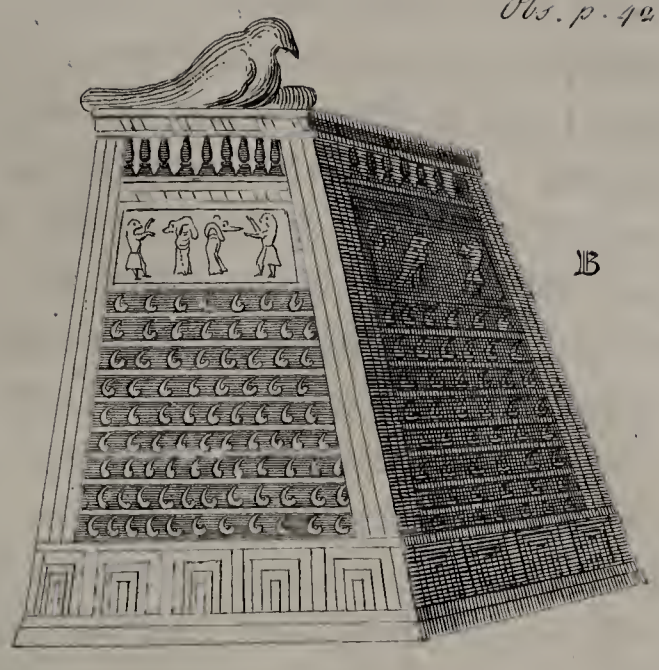
The Catacombs *at* Sakara.

The Urns in which the Ibis *is preſerved.*

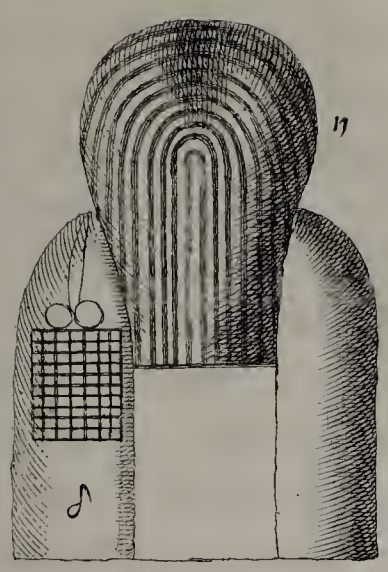
Little

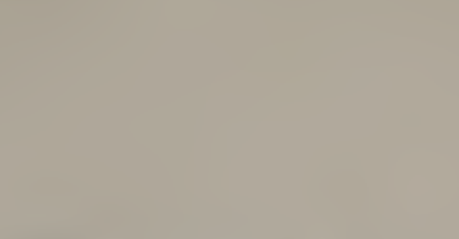


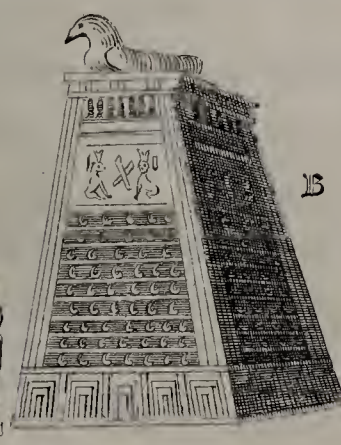
The embalmed Bird taken out of the Urn.

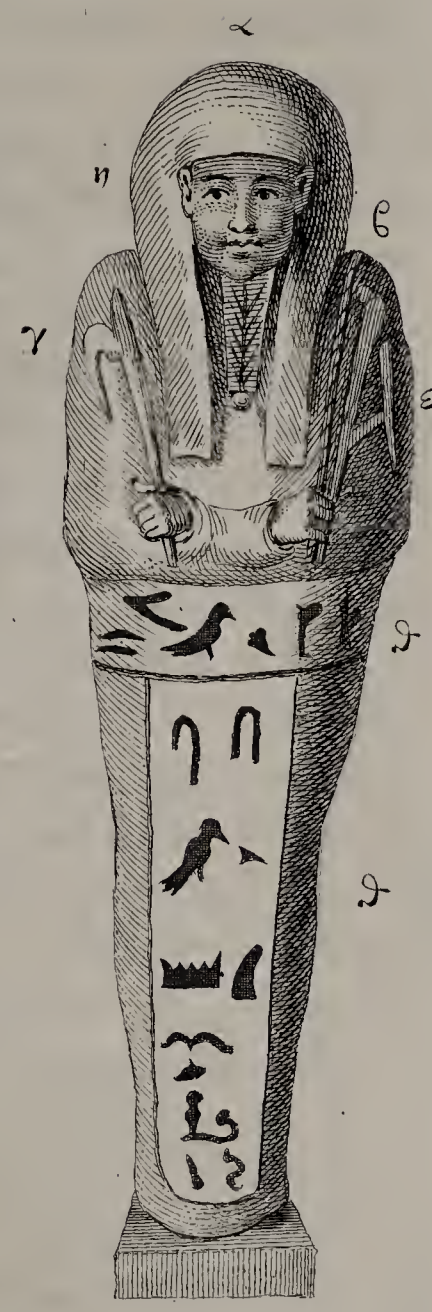












To MATHEW SKINNER Esq.r one of His Majestics Serjeants at Law & Recorder of ye City of Oxford

Little ſquareBoxes, like ⊠, uſually painted either with ſymbolical Figures or *Hieroglyphicks*, are found in theſe *Catacombs*. The Figure of a Hawk is commonly fixed to each of their Lids; though I had one that was ſurmounted with a Dog[1], and another with an Owl; both of them painted in proper Colours. I was at a loſs to know, for what other Uſes theſe Boxes could have been deſigned, than to be the Coffins of their Sacred Animals; when M^r. *Le Maire*, (who had been at the opening of a new Vault,) informed me, that there was one of them placed, as in the adjoyning Table, at the Feet of each *Mummy* ⊂; wherein were incloſed the Inſtruments and Utenſils, in Miniature, which may be ſuppoſed to have belonged to the Trade and Occupation of the embalmed Perſon, when he was alive. He ſhewed me one of them, which contained a Variety of Figures in laſcivious Poſtures; and had therefore appertained, as he conjectured, to one of their *Curtizans*. Among others, there was the Figure of a *Bacchus* in Copper; a hollow *Phallus*, in Alabaſter; ſeveral ſmall earthen Veſſels, for Paint; and the Joynt of a Reed, which had within it a Pencil, and ſome pounded Lead Oar, the ſame that is ſtill uſed by the Women of theſe Countries[2]. Theſe Boxes, the *Mummy* Cheſts, and whatever Figures and Inſtruments of Wood are found in the *Catacombs*, are all of them of *Sycamore*, which though ſpongy and porous to Appearance, hath notwithſtanding continued intire and uncorrupted for more than three thouſand Years. A little behind the Boxes, there are a Number of little Images, α, α, α, &c. of baked Earth, made nearly in the Form of the *Mummy* Cheſts; ſome whereof are blew, others white, others again are pied, or in the Habit of a Nun. Theſe are ranged round about the Pedeſtals of the *Mummy* Cheſts, as if they were deſigned for ſo many Guardian *Genij* and Attendants. The ſeveral Attributes of theſe Images; ſuch as the *Flagellum* (β), Hook (γ), Net (δ), *Hieralpha* (ε), &c. the female Countenance (ζ), together with the Veil (η), ſhould induce us to believe it to be the *Iſis Averrunca*, or *Iſis* the Driver away of Evil *Dæmons*. The Scroll of *Hieroglyphical* Writing (θ), that runs down the Breaſt, differeth very little from what we commonly ſee painted upon the correſpondent Part of the *Mummy*. But the

Boxes placed before the Feet of the Mummies.

Various Inſtruments found in them.

The Boxes, Mummy *Cheſts* &c. *made of the* Sycamore *Wood.*

Little Images placed round about the Mummy *Cheſts.*

1 This is expreſſed in Plate XXIV. fig. 4. of Mr. *Alex. Gorden*'s Collection of *Egyptian* Antiquities. 2 Vid. p. 294.

little Idol (ⅅ), (which ſeems to be of the ſame Kind, though without the uſual Symbols) hath the Scroll upon the Back of it, with Characters alſo of a different Faſhion.

The Compoſition of the Mummies; *their Bandages*, &c.

The Compoſition[1] that is found in the Heads of the *Mummies*, looks exactly like Pitch, but is ſomewhat ſofter: the Smell of it alſo is the ſame, though ſomething more fragrant. In examining two of theſe *Mummies*, by taking off the Bandage, I found that the *Septum Medium*[2] of the Noſe, was taken away in them both; and that the Skulls were ſomewhat thicker than ordinary[3]. There were few or none of the muſcular Parts preſerved, except upon the Thighs, which crumbled to Powder upon touching them. The like happened to that Part of the Bandage, which more immediately envelloped the Body; notwithſtanding that more than fifty Yards of the exteriour Part, was, upon unfolding it, ſo ſtrong to Appearance, that it ſeemed to have been juſt taken from the Loom. Yet even this, in a few Days, one might eaſily rent to Pieces. I found neither Money in the Mouths nor Idols in the Breaſts of theſe *Mummies*. Yet the greateſt Part of the little Images, that are ſold in *Egypt*, are commonly reported to have been lodged in ſuch Repoſitories. What may favour this Opinion is, that the People of *Sakara* are the chief Venders of theſe Antiquities at preſent; of whom likewiſe I purchaſed the Vaſe Ⅽ, which was probably an *Egyptian* Cenſer, being of a beautiful Slate-like Stone, with the Handle very artfully contrived to imitate the Leg of a Camel, tyed up in the ſame Faſhion, the *Arabs* uſe to this Day, to prevent thoſe Creatures from ſtraying away. ⅁ ⅁ are two Pendants of the like Materials and from the ſame Place. Of this Kind perhaps were the (λίθινα χυτὰ) Stones, which

Idols ſaid to be found in their Breaſts.

An Egyptian *Cenſer.*

Pendants.

1 Apud *Ægyptios* Cadaver fit τάριχος i.e. ſalſura, ſive *Mummia* (مومیا) uti appellant recentiores medicorum filij, ab *Arabico* (Perſic. potius) موم *Mum*, i. e. cerâ; quia ceromate etiam in eo negotio utebantur. *Gatak.* Annot. in *M. Anton.* p. 175. مومیائی *Mummia* vulgo; Piſſaſpalton (ἣ ἔζουσα πίσσης μεμιγμένης ἀσφάλτῳ) *Dioſcoridis* l. 1. cap. 101. *Gol.* Dict. *Pliny* makes this Compoſition to be the Tar of the *Torch Pine*. Pix liquida in *Europa* e *Teda* coquitur, navalibus muniendis, multoſque alios ad uſus. Lignum ejus conciſum, furnis undique igni extra circundato, fervet: primus ſudor, aquæ modo, fluit canali: hoc in *Syria Cedrium* vocatur, cui tanta vis eſt, ut in *Ægypto* corpora hominum defunctorum eo perfuſa ſerventur. *Plin.* Hiſt. Nat. l. 16. cap. 11. From being called *Cedrium* by *Pliny*, we may rather take it to be the Tar of the *Cedar* Tree, according to *Dioſcorides* l. 1. cap. 106. Κέδρος δένδρον ἐστὶ μέγα, ἐξ οὗ ἡ λεγομένη ΚΕΔΡΙΑ συνάγεται. * Δύναμιν ἔχει σηπτικὴν μὲν τῶν ἐμψύχων, φυλακτικὴν δὲ τῶν νεκρῶν σωμάτων· ὅθεν καὶ νεκρὸν ζωὴν πολὺν ἐπέθεσαν. 2 The *Septum Medium* of the Noſe ſeems to have been taken away, as well for the eaſier Extraction of the Brain, as for the Injection of the Pitch-like Subſtance into it. Πρῶτα μὲν σκολιῷ σιδήρῳ ἀφὸ τῶν μυξωτήρων ἐξάγουσι τὸν ἐγκέφαλον, τὰ μὲν ἀυτῦ ὕπω ἐξάγοντες, τὰ δὲ φάρμακα ἐγχέοντες. *Herod.* Eut. §. 86. 3 *Herodotus* makes the *Egyptians* to be remarkable for the Thickneſs of their Skulls. Αἱ δὲ τῶν Αἰγυπτίων (κεφαλαὶ) ὕπω δή τι ἰσχυραὶ, μόγις ἂν λίθῳ παίσας ἀφέξεις. *Herod.* Thal. §. 12.

they

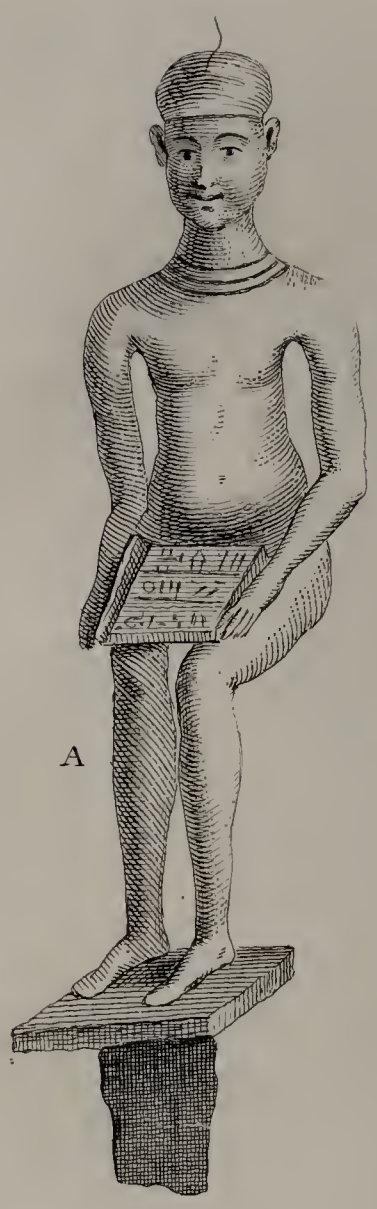
Obs. p. 424.



To Richard Hollins Esq.r Sollicitor to His Royal Highness FREDERICK Prince of WALES.



Obs. p. 425.


A



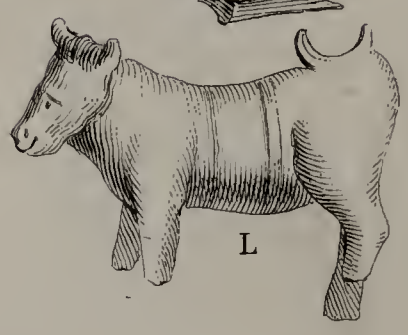
B


C


D


F


I


L

E


G

To HUMPHREY WYRLEY, of the Inner Temple Esq.

they ſuſpended upon the Ears of their ſacred Crocodiles [1]. The *Canopus* ♄, with two others [2], that are now in the Poſſeſſion of Dr. *Mead*, were likewiſe from *Sakara*. This of mine, which is of an almoſt tranſparent Alabaſter, is ſeventeen Inches long, and ſix in Diameter; having a Scroll of ſacred Characters painted upon the Breaſt, and the Head of *Iſis* veiled, for the *Operculum*. The Veſſels [3], that were carried about in their Proceſſions, either to denote the great Bleſſing of Water, or that Water, the humid Principle, was the Beginning of all Things, may be ſuppoſed to have been of this Faſhion, or rather, as the *Canopuſes* uſually are, ſomewhat more turgid. In the famous Conteſt alſo, betwixt the *Chaldeans* and *Egyptians*, concerning the Strength and Power of their reſpective Deities, *Fire* and *Water*, the Latter was perſonated by a *Canopus*; the Story whereof is humouroufly told by *Suidas* [4]. *The Canopus.*

The following *Icunculæ*, were intended, in all Probability, to be ſo many of their *Lares* or *Amulets* [5]: whereof the firſt A, is an *Egyptian* Prieſt with his Head ſhaven, and a Scroll of *Hieroglyphicks* upon his Knees. B, is *Oſiris*, with his *Tutulus a*, *Flagellum b*, and Hook *c*. C, is the ſame Deity, (ἱερακόμορφος) *The Author's Collection of* Icunculæ.

1 Ἀρτήματά τε λίθινα χυτὰ (foſſitia) καὶ χρύσεα ἐς τὰ ὦτα (τῶ κροκοδείλω) ἐνδέντες &c. *Herod.* Eut. §. 69.
2 Theſe are figured by Mr. *Gorden*, Tab. XVIII. whereof the firſt is of baked Earth, the other of Alabaſter. 3 Quintus auream vannum aureis congeſtam ramulis: & *alius ferebat Amphoram. Apul.* Met. l. 11. p. 262. 4 Ποτὲ, ὡς λόγος, Χαλδαῖοι τὸν ἴδιον θεὸν, ὅπερ ὅτι τὸ πῦρ, ἀποτεμνύοντες, πανταχοῦ ᾤειφερον. ὥστε τοῖς πᾶσι τῶν ἐπαρχιῶν συμβεβληκέναι. καὶ τὸν νικῶντα, ἐκεῖνον παρὰ πάντων νομίζεσθαι θεόν. τῶν μὲν οὖν ἄλλων ἐπαρχιῶν οἱ θεοὶ, ἀπὸ χαλκοῦ, ἢ ἀργύρου, ἢ λίθου, ἢ ἄλλης τοιαύτης ὕλης ἐπύγχανον ἱδρυμένοι. ἡ δὲ τοιαύτη ὕλη, δυχερῶς ὑπὸ τοῦ πυρὸς διεφθείρετο. ὥστε παντὶ χρῆ τὸ πῦρ ἀναγκαίως νικᾶν. τοῦτο ἀκούσας ὁ τοῦ Κανώπου ἱερεὺς πανοῦργόν τι τοιοῦτον ἐνεθυμήθη. ὑδρίαι ἐν τοῖς μέρεσι τῆ Αἰγύπτου εἰώθασι γίνεσθαι ὀστράκιναι, τρήτας ἔχουσαι λεπτὰς συνεχεῖς, ὥστε διὰ τῶν τρήσεων ἐκείνων τὸ τεθωλομένον ὕδωρ διυλιζόμενον, ἀποδίδοσθαι καθαρώτατον. Ἐκ τέτων τῶν ὑδριῶν μίαν λαβὼν ὁ τοῦ Κανώπου ἱερεὺς, καὶ τὰς τρήτεις ἐκείνας ἀποφράξας κηρῷ, καὶ διαφόροις ζωγραφήσας χρώμασι πληρώσας ὕδατος, ἔσησεν ὡς θεόν. καὶ ἀποτεμὼν παλαιοῦ ἀγάλματος τὴν κεφαλὴν, ὅπερ ἐλέγετο, Μενελάε πνὸς κυβερνήτε γεγενῆσθαι, ἐπιμελῶς ὀπισθεν, ἥρμοσεν αὐτὴν τῷ ἀγάλματι. παρεγένοντο μετὰ ταῦτα οἱ Χαλδαῖοι. ἀγήρθη τὸ πῦρ. καὶ ὁ κηρὸς, δι' ἃ αἱ τρήτεις ἐτύγχανον περαγμέναι, διελύοντο. ἡ δὲ ὑδρίας ἱδρώσης, καὶ τὸ ὕδωρ διὰ τῶν τρήσεων ἐκβαλλούσης, ἐσβέννυτο τὸ πῦρ. οὕτω τε τῇ πανουργίᾳ τοῦ ἱερέως Κάνωπος τῶν Χαλδαίων νικητὴς ἀνεδείχθη. καὶ ἀπὸ τότε λοιπὸν ὡς θεὸς ἐπιμᾶτο. *Suid.* in voce Κάνωπος. 5 Inter amuleta *Ægyptia* nil erat communius *Harpocrate*, *Horo*, *Apide*, *Oſiride* & *Iſide*, *Canopo*; quorum primus Cornucopia inſtructus ſub forma pueri nudi digito ſilentia ſuadente conſpiciebatur; alter ibidem ſub forma pueri, ſed faſcibus, aut reticulato amictu involutus; tertius ſub forma bovini capitis; quartus ſub varijs formis, nunc ἱεράκομορφος, nunc κυνόμορφος, modo Leoniformis; quinta ſub mulieris habitu, ſcuticâ & reti inſtructa, alijſque inſtrumentis. Per *Harpocratis* amuletum, arcanorum per varias divinationum ſpecies ſe conſcios futuros ſperabant, religioſe geſtatum: geſtatum autem fuiſſe, *anſulæ* ſatis demonſtrant. Per *Hori* amuletum naturæ mundanæ notitiam ſe habituros putabant; per *Apidis* amuletum, fæcunditatem; per *Oſiridis* influxus ſuperni abundantiam; per *Iſidis*, quæ ad Terram & Nilum pertinent, bonorum omnium temporalium ubertatem ſe conſecuturos ſperabant. Per *Accipitrem*, ſe conſecuturos ſperabant claritatem luminis tum oculorum, tum intellectus; per *Bovem*, domeſticæ ſubſtantiæ amplitudinem; per *Canem* ſcientiarum & artium notitiam; per *Cynocephalum* & *Ælurum* Lunaris Numinis attractum. Erat ex Inſectis quoque *Scarabæus*, certis & appropriatis lapidibus inciſus, potentiſſimum Amuletum & paſſim uſurpatum, ad Solaris Numinis attractum, contra omnes tum corporis, tum animi morbos inſtitutum. *Kirch.* Gymn. Hierogl. Claſ. XI. p. 447-8.

with the Hawk's Head; having been formerly enammelled, upon the Breaſt; and holding either a Palm Branch or a Feather; which ſeems likewiſe to have been enammelled. D, is the horned *Iſis*, or Ισις μυνοειδης. In her Lap ſhe carries her Son *Orus*, E; the ſame with F, the *Sigalion* or God of *Silence*, who is accordingly ſeen with his Finger upon his Mouth, and known by the Name of *Harpocrates*. G, is another Figure alſo of *Harpocrates*, in the ſame ſitting Poſture, that is uſed, to this Day, by the Eaſtern Nations. H, is ſuppoſed to be *Orus*[1], (i. e. the Earth,) turgid with the Variety of Things, which it is ready to produce. J, (provided the Turn of the Body and the *Pileus* do not ſuppoſe it to have originally belonged to ſome other Nation and Worſhip,) may perhaps, from it's Poſture, be the *Egyptian Crepitus*[2]: as, among others of a leſſer Size, K, is the *Anubis*; L, M, the *Apis*; N, the Cat; O, the *Cynocephalus*; P, the Hawk; Q, R, the Frog; S, the Beetle; T, the *Phallus Oculatus*[3]; U, a *Niloſcope*; X, a *Pyramid*; and Y, a *Plectrum*.

The Matter of which theſe Icunculæ *are made.*

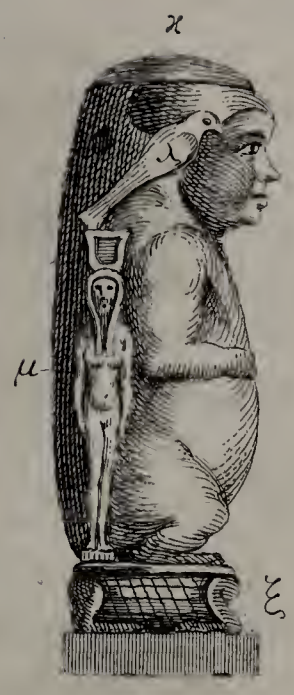
Of theſe *Icunculæ*, the laſt is of Alabaſter; Q, is of brown Marble, ſpotted with yellow; A, B, C, D, E, F, G, J, K, L, M, N, P, R, are of Copper, and the reſt of baked Earth. All of them, except A, G, J, O, P, R, are either bored through, or elſe have little Rings fixed to them, whereby, we may conjecture, that they were ſuſpended upon the Necks of their Votaries. Yet the Spindles or Pivots *a*, *a*, *a*, *a*, of the Images A, B, C, D, may give us Room to ſuſpect, that They, in particular, were either to be erected, in ſome convenient Place of their Houſes, as Objects of their Worſhip, or elſe that they were to be fixed upon their

1 *Horus* ſemper ſub puerili forma referebatur, & myſticè, *Plutarcho* teſte, nihil aliud eſt, quam ſenſibilis mundi machina, quam Sol ſeu *Oſiris* per *Scarabæum* (κ) indicatus, continua Solarium Numinum per binos *accipitres* (λ) & terreſtrium Geniorum, per *Penates* (μ) lateribus aſſiſtentes indicatorum, miniſterio, ſumma Sapientia gubernat & moderatur. Pueri forma pingitur, quia Mundus generabilium rerum innovatione continuo veluti rejuveneſcit: tumido corpore (ν) pingitur, quia genitalium rerum fætura & παναφερμία perpetuo turget: ſub utroque pede Crocodilum (ξ) calcat, i. e. Beboniam ſeu Typhoniam malignitatem mundo adeo pernicioſam, ne invaleſcat, cohibet; ſcuticaque (ο) i. e. virtutis ſuæ efficacia in officio continet. In poſtica parte per figuram Δ, *Iſis*, ſeu Luna exprimitur, quod cornua & velum quibus ſemper exhibetur, oſtendunt; ubere turget, quia mater omnium inventionum eſt, & *Hori* a *Typhone* extincti vindicatrix & reſuſcitatrix; dum mundum ſiccitate & aduſtiva quadam vi oppreſſum, humido ſuo influxu, per radios apte indicato, temperiem & vitam revocat. *Kirch.* ibid. p.449. 2 Nec *Serapidem* magis quam *Strepitus*, per pudenda corporis expreſſos, contremiſcunt (*Ægyptij*) *Minut.* Felix. §. 28. Crepitus ventris inflati, quæ *Peluſiaca* religio eſt. S. *Hieron.* in *Iſai.* l. 13. cap. 46. 3 *Oſirin* per brachium extenſum, beneficentiæ & liberalitatis notam, multis locis oſtendimus; atque adeo *Phallus* hic *oculatus* [cum brachio occulte ex eo emergente] nihil aliud innuit, quam providentiam beneficam divini *Oſiridis*, in fæcunda generatione eluceſcentem; quâ occultâ & inſenſibili operatione omnia fæcundat eratque potiſſimum apud Ægyptios Amuletum &c. *Kirch.* OEdip. *Ægypt.* Synt. 13. p.415.

Symbolical

Obs. p. 426.



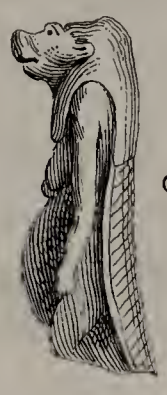


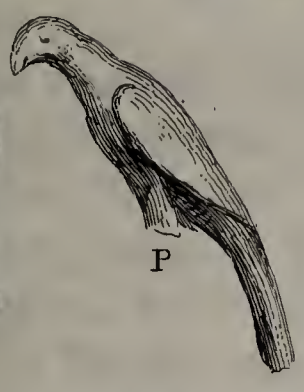




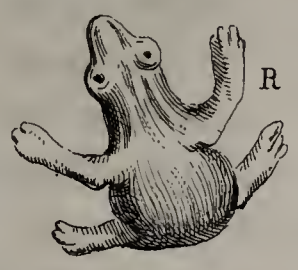






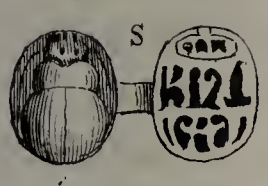


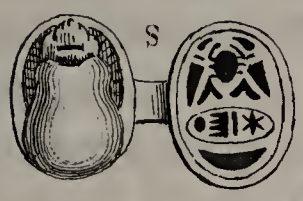


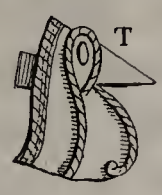














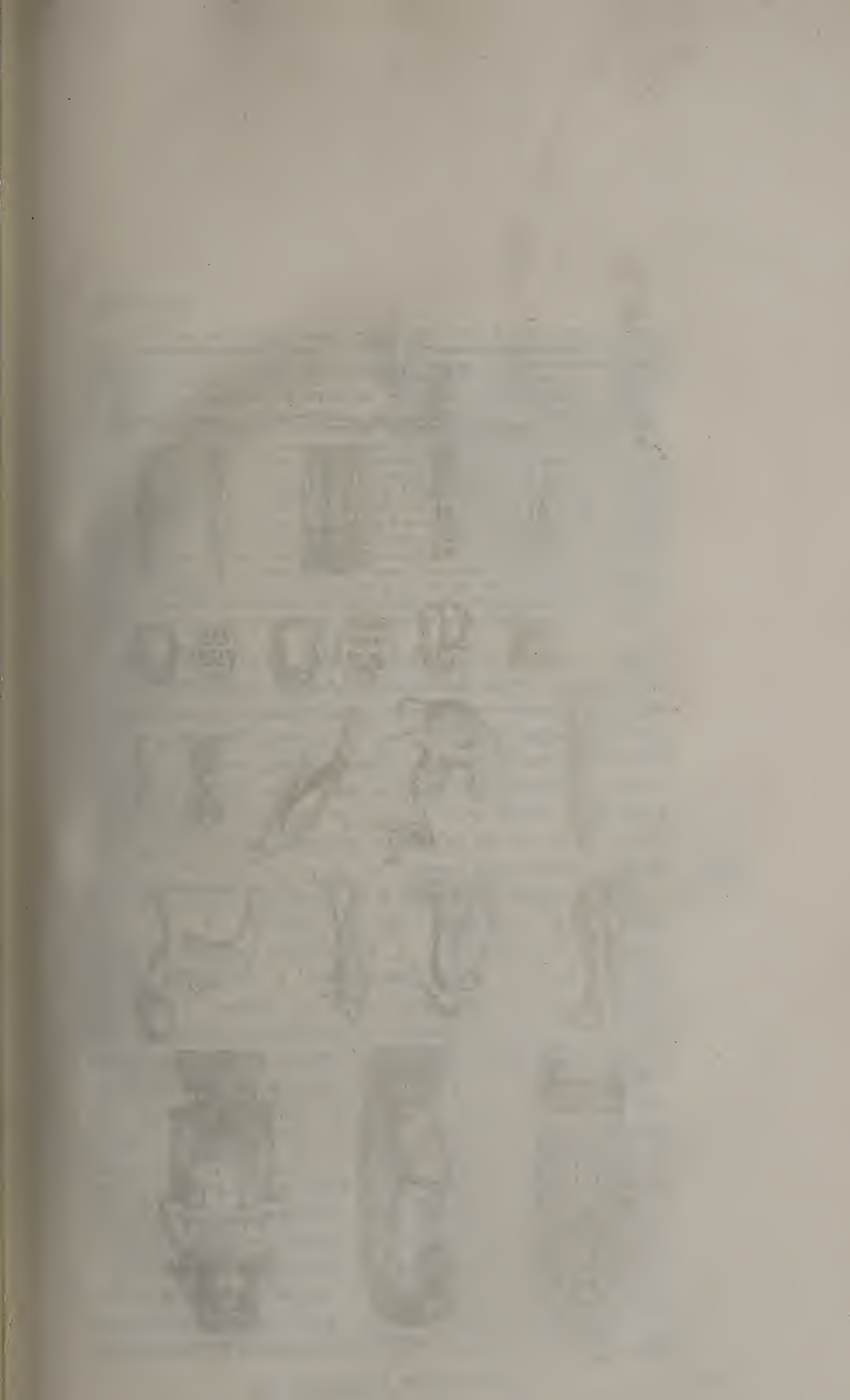








To JOHN BASSET, of Heanton Court in Devonshire, Esq.r



Symbolical Rods and Sceptres, and carried about, in that Manner, in their ſolemn Proceſſions.

Now of ſuch Things as relate to the Natural Hiſtory of *Egypt*, the *Nile* is without Doubt the moſt worthy of our Notice. For in a Country like this, which is annually overflowed, it cannot be expected, that there ſhould be any great Variety either of Plants or Animals. However *Proſper Alpinus*, *Belloniius*, and other Authors of great Reputation, have been very copious upon both theſe Subjects; though, it may be preſumed, if the aquatick Plants and Animals are excepted, there are few other Branches of the Natural Hiſtory, that are coeval with *Egypt*. The *Muſa*, the Date Tree, the *Caſſia Fiſtula*, the *Sycamore*, nay even the Leek and the Onion, may be ſuppoſed to have been originally as great Strangers to it, as the Camel, the *Bubalus*, the *Gazel* and the *Camelopardalis*. For it is highly probable, as will appear by and by, that the Soil of *Egypt* cannot claim the ſame Antiquity with That of other Countries, but, being made in Proceſs of Time [1], all theſe Animals and vegetable Productions, muſt have been by Degrees tranſplanted into it.

Egypt does not much abound with Plants and Animals.

The moſt remarkable Plants and Animals brought from other Places.

Yet even ſome of thoſe Plants and Animals, that may be reckoned among the *Indigenæ*, or to be, at leaſt, of great Antiquity, are now either very ſcarce or altogether wanting to this Country. For the more indigent Sort of People have left us very little of the *Papyrus*, by continually digging up the Roots of it for Fuel. The *Perſea* [2] too, that had formerly a Place in moſt Pieces of their Symbolical Writing, is either loſt at preſent, or the Deſcriptions of it do not accord with any of the *Egyptian* Plants, that are known at this Time. It cannot certainly be the (*Perſica* or) Peach Tree, as it is commonly rendred, becauſe the Leaves of it are perennial, and fall not, like Theſe, every Year.

The Papyrus *almoſt deſtroyed.*

The Perſea, *not the Peach Tree.*

And then, among the Animals, the *Hippopotamus*, is what the preſent Race of *Egyptians* are not at all acquainted with. Nay the very Crocodile, or [تمساح] *Timſah* [3], as they call it, ſo rarely appears below the Cataracts, that the Sight of it, is as great a Curioſity to Them, as to the *Europeans*. In like Manner the

The Hippopotamus, Crocodile, *and* Ibis *very rare.*

1 Debet *Ægyptus Nilo* non tantum fertilitatem terrarum, ſed ipſas. *Senec.* Quæſt. Nat. l. 4. cap. 2. 2 Vid. *Cluſ.* Hiſt. Plant. l. 1. p. 2. 3 This Name hath nearly the ſame Sound with *Champſa*, as it is called by *Herodotus*. Καλέονται δὲ ὁ χροκόδειλοι, ἀλλὰ Χάμψαι. *Eut.* §. 69.

Ibis, that was once known to every Family, is now become exceedingly rare; though the Want of it is ſufficiently ſupplied, by the Stork. For, beſides a great Number of theſe Birds, that might undoubtedly eſcape my Notice, I ſaw, in the Middle of *April,* (1722.) (our Ship lying then at Anchor under Mount *Carmel,*) three Flights of them, each of which took up more than three Hours, in paſſing by us; extending itſelf, at the ſame Time, more than half a Mile in Breadth. They were then leaving *Egypt,* (where the Canals, and the Ponds that are annually left by the *Nile,* were become dry,) and directed themſelves towards the N. E.

The Storks *are in great Numbers in* Egypt.

It is obſerved of the Storks, that, for about the Space of a Fortnight, before they paſs from one Country to another, they conſtantly reſort together, from all the circumjacent Parts, in a certain Plain; and there forming themſelves, once every Day, into a *Dou-wanne,* (according to the Phraſe of theſe People,) are ſaid to determine the exact Time of their Departure, and the Places of their future Abodes[1]. Thoſe that frequent the Marſhes of *Barbary,* appear about three Weeks ſooner, than the Flights above-mentioned, were obſerved to do; though they likewiſe are ſuppoſed to come from *Egypt*; whither alſo they return a little after the Autumnal *Æquinox,* the *Nile* being then retired within it's Banks, and the Country in a proper Diſpoſition to ſupply them with Nouriſhment.

They aſſemble together before they paſs from one Country to another.

The *Mahomitans* have the *Bel-arje,* (for ſo they commonly call the Stork[2],) in the higheſt Eſteem and Veneration. It is as ſacred among them, as the *Ibis* was among the *Egyptians*; and no leſs profane would that Perſon be accounted, who ſhould attempt to kill, nay even to hurt or moleſt it. The great Regard that is paid to theſe Birds, might have been perhaps firſt obtained, not ſo much from the Service they are of to a moiſt, fenny Country[3], in clearing it of a Variety of uſeleſs Reptils and Inſects, as from the ſolemn Geſticulations, they are

The Stork *accounted ſacred by the* Mahomitans.

1 This Account agrees with what we read, *Jer.* 8. 7. *The* Stork *in the Heaven knoweth her appointed Times.* 2 [لقلق *or* لغلغ] *Leklek* or *Legleg* is the Name, that is commonly uſed by the *Arabian* Authors, though *Bel-arje* prevails all over *Barbary. Bochart* (Hieroz. l. 2. cap. 29.) ſuppoſeth it to be the ſame with the *Haſida* of the Scriptures, a Bird, which was ſo called from the Piety of it. *Nam* חסידה *piam & benignam ſonat. Id.* ibid. *Eximia* Ciconijs *ineſt Pietas. Etenim quantum temporis impenderint fœtibus educandis, tantum & ipſæ a pullis ſuis invicem aluntur.* Solin. Polyhiſt. cap. 53 *Ælian.* Hiſt. Anim. l. 3. cap. 23. *Horap.* l. 2. cap. 55. 3 Thus it is ſaid of the People of *Theſſaly.* Θεσσαλοὶ ὑ πελαργὸς (ἐτίμησαν,) ὅτι πολλὸς ὄφεις ἡ γῆς ἀναδιδόσης, ὑπερανέντες ἐξώλεσαν ἄπαντας. *Plut.* de *Iſid.* p. 380. *Honos ijs ſerpentium exitio tantus, ut in* Theſſalia *capitale fuerit occidiſſe. Plin.* l. 10. cap. 23.

ob-

obſerved to make, as often as they reſt upon the Ground or return to their Neſts. For, firſt of all, they throw their Heads backwards in a Poſture, as it were, of Adoration; then they ſtrike, as with a Pair of *Caſtanets* [1], the upper and lower Parts of their Bill together; and afterwards proſtrate their Necks, in a ſuppliant Manner, quite down to the Ground; always repeating the ſame Geſticulations three or four Times.

They make uſe of many ſolemn Geſticulations.

As the *Ach-Bobba*, (the *Oripelargus* of the Antients,) the Camel, the *Bubalus* or *Bekker el Waſh*, the *Gazell* or *Antelope*, the *Ichneumon*, *Chamæleon*, *Dab*, *Warral*, *Thaibanne*, *Ceraſtes* &c. have been already taken Notice of, I have very little to add to the Natural Hiſtory of the Animals of *Egypt*. However it may be obſerved, that the Sands and mountainous Diſtricts on both Sides of the *Nile*, afford as great a Plenty, both of the *Lizard* and the *Serpentine* Kinds, as the Deſert of *Sin* [2]. The *Ceraſtes* is the moſt common *Species* of the Latter. *Signore Gabrieli*, (a *Venetian* Apothecary, who had lived a long Time at *Kairo*,) ſhewed me a Couple of theſe Vipers, which he had kept five Years in a Bottle, well corked, without any Sort of Food, unleſs a ſmall Quantity of fine Sand, wherein they coiled themſelves up in the Bottom of the Veſſel, may be reckoned as ſuch. When I ſaw them, they had juſt caſt their Skins, and were as brisk and lively as if newly taken.

Several of the Egyptian *and* Barbary *Animals the ſame.*

The Ceraſtes *lives long without Food.*

Of the *Lizard* Kind, the *Warral* is of ſo docible a Nature, and appears withal to be ſo affected with Muſick, that I have ſeen ſeveral of them keep exact Time and Motion with the *Derviſhes*, in their circulatory Dances; running over their Heads and Arms; turning, when they turned; and ſtopping when they ſtopped. This, I preſume, (as there is no ſmall Affinity betwixt the Lizard and the Serpent,) may bear ſome Relation to the Quality which the Latter is ſuppoſed to have, of being naturally affected with Muſick. The Pſalmiſt alludes to it, (*Pſal.* 58. 4, 5.) when he mentions *the deaf Adder, which ſtoppeth her Ear, and refuſeth to hear the Voice of the Charmer, charm he never ſo wiſely.*

The Warral *affected with Muſick.*

1 From this Noiſe it was called *Crotaliſtria* by the Antients, the *Crotalum* being likewiſe ſuppoſed to have been taken from it.

————crepitante *Ciconia* roſtro. *Ovid.* Met. l. 6.

Sonus, quo *crepitant*, oris potius, quam vocis eſt. *Solin.* Polyhiſt. ut ſupra. Καὶ τὲς πλαγγὲς, ὑπεδὰν πατέοντας ἡμᾶς ΚΡΟΤΩΣΙΝ. *Philoſtr.* Epiſt. ad *Epict.* Ciconiæ, quaſi *Cicaniæ*, a ſono, quo *crepitant*, dictæ ſunt; quem *roſtro quatiente* faciunt. *Iſid.* Orig. l. 12. p. 1134. 2 Vid. p. 388.

The Ophiophagi *or Eaters of Serpents.*

I have been informed that there are more than forty thousand Persons in *Kairo* and the neighbouring Villages, who live upon no other Food than Lizards and Serpents. This Singularity entitles them, among other religious Privileges, to the great Honour, of attending more immediately upon the embroidered Hangings of black Silk, which are made every Year for the *Kaaba* of *Mecca*, and conducted with great Pomp and Ceremony, from the Castle, through the Streets of *Kairo*. Upon these Occasions, there are Numbers of this Order, who sing and dance before it; throwing their Bodies, at certain Intervals, into a Variety of enthusiastick Gestures. Such like Acts of Devotion, how ludicrous soever they may appear to us, have been always looked upon with Reverence by the Eastern Nations. Thus we find, *Psal.* 149. 3. that *the Lord's Name was to be praised in the Dance.* And again, *Ps.* 150. 4. that *he was to be praised with the Timbrel and Dance.* Agreeably to which Injunctions, *all the Women went out after* Miriam *with Timbrels and Dances.* Exod. 15. 20. and David, *in bringing the Ark from the House of* Obed Edom, *danced before the Lord.* 2 *Sam.* 6. 14.

Their Ceremonies in conducting the Hangings of the Kaaba.

Plants of all Kinds owe their Growth &c. to the Nile.

If we except the *Natron*, *Sal Armoniac*, and the Fossil Shells that have been occasionally taken Notice of in the Description of the *Pyramids*, there are few other Branches of the Natural History of *Egypt*, that remain to be explained, but what may be referred to the *Nile*. For, as it seldom rains in the inland Parts of this Country, the different *Species* of Grain, Pulse, and other vegetable Productions, are all of them intirely indebted to the River for their Growth and Increase. However these several Kinds of Plants are not all raised and nourished the same Way. For Barley and Wheat, (which are usually ripe, the one, about the Beginning, the other, at the latter End of *April*,) require no further Culture and Refreshment, than, in some Part or other of *October*, (the Inundation being then over,) to be either thrown upon the Mud, or else to be beat or plowed gently into it. At this Time also they sow Flax and כסמת, or Rice, as I suppose it may be rendered, *Exod.* 9. 31. Now Wheat and Rice being of a slower Growth, than Flax and Barley, it usually falls out, in the Beginning of *March*, that, when the former Kinds are not as yet *grown up* or begin only to spindle, *the Barley* is *in the Ear*, *and the Flax* is *bolled*. The Plantations of Rice are kept, almost constantly, under Water; and therefore the larger Crops of it are pro-

Barley *and* Wheat.

Flax.

Rice.

produced near *Dami-ata* and *Rozetto*, where the Plains are low, and conſequently more eaſily overflowed, than thoſe which lye higher up the River.

Now ſuch vegetable Productions, as require more Moiſture, than what is occaſioned by the Inundation, are refreſhed by Water, that is drawn at certain Times out of the River, and lodged in large Ciſterns, made for that Purpoſe. *Archimedes*'s Skrew [1], ſeems to have been the Inſtrument that was antiently made uſe of upon theſe Occaſions; though, at preſent, it is not known; the Inhabitants ſerving themſelves either with various Kinds of leathern Buckets, or elſe with a *Sakiah*, (as they call the *Perſian* Wheel,) which is the moſt general and uſeful Machine. Engines and Contrivances of both theſe Kinds, are placed all along the Banks of the *Nile*, from the Sea to the Cataracts; their reſpective Situations being higher and conſequently the Difficulty of raiſing Water the greater, in Proportion as we advance up the River. *Their Engines for raiſing Water.*

When therefore their Pulſe, Safranon (or *Carthamus*,) Melons, Sugar Canes &c. (all which are commonly planted in Rills,) require to be refreſhed, they ſtrike out a Plug, that is fixed in the Bottom of one of theſe Ciſterns; and then the Water guſhing out, is conducted, from one Rill to another, by the Gardiner; who is always ready, as Occaſion requires, to ſtop and divert the Torrent, by turning the Earth againſt it with his Foot, and opening at the ſame Time, with his Mattock, a new Trench to receive it. This Method of conveying Moiſture and Nouriſhment to a Land that is rarely refreſhed with Rain, is often alluded to in the H. Scriptures; where alſo it is made the diſtinguiſhing Quality betwixt *Egypt* and the Land of *Canaan*. For *the Land*, (ſays *Moſes* to the Children of *Iſrael*, Deut. 11. 10, 11.) *whither thou goeſt in to poſſeſs it, is not as the Land of* Egypt, *from whence ye came out, where thou ſowedſt thy Seed, and wateredſt it with thy Foot, as a Garden of Herbs: but the Land whither ye go to poſſeſs it, is a Land of Hills and Valleys, and drinketh Water of the Rain of Heaven.* *The Method of watering their Plantations.*

I have already obſerved, that it ſeldom rains in the inland Parts of *Egypt:* but, upon the Coaſt, from *Alexandria*, all along to *Dami-ata* and *Tineh*, they have their former and latter Rains, as in *Barbary* and the *Holy Land*. The periodical *The* Nile's *Inundation occaſioned by the Rains in* Æthiopia.

1 Τῷ μὲν ποταμῷ διὰ τὴν κατ' ἔτος ἀνάβασιν νεαρὰν ἰλὺν ἀεὶ καταχέοντος, τῶν δ' ἀνθρώπων ῥᾳδίως ἅπασαν ἀρδευόντων διά τινος μηχανῆς, ἣν ἐπενόησε μὲν Ἀρχιμήδης ὁ Συρακέσιος, ὀνομάζεται δὲ ἀπὸ τοῦ σχήματος Κοχλίας. *Diod.* l. 1. p. 21.

Augmentation therefore of the *Nile* muſt be owing to ſuch Torrents, as diſcharge themſelves into it, in the Regions to the Southward. Now *Æthiopia* is agreed upon to be the Place: inaſmuch as the *Nile* is here ſuppoſed to have it's Sources; where alſo the Sun, when it draws near the Northern *Tropick*, brings on the rainy Seaſon. The *Portugueſe Miſſionaries*[1] claim the Honour of this Diſcovery; though, among others, we find ſome of the *Græcian* as well as *Arabian* Philoſophers[2], who have embraced the ſame Opinion.

The Quantity of Mud brought down by the River.

Yet how wonderful ſoever this large Conflux of Water may have been accounted, in all Ages, the great Quantity of Mud, that hath, from Time to Time, been brought down along with it, will appear to be no leſs ſtrange and ſurprizing. Surely the Soil in *Æthiopia* (provided the *Nile* reacheth no further,) muſt be of an extraordinary Depth, in having, not only beſtowed upon *Egypt* ſo many thouſand annual *Strata*, but laid the Foundation likewiſe of a future Addition to it in the Sea, to the Diſtance of twenty Leagues. So far at leaſt, by Sounding, this Mud is found to extend.

The Quality of the Mud.

The Soil that is conveyed in this Manner, by being imbibed and buoyed up by the River, is of an exceedingly light Nature, and feels to the Touch like an impalpable Powder. *Plutarch*[3] tells us, that the Colour of it is black; ſuch a black, ſays he, as is that of the Eye; though, in another Place[4], he makes every Thing to be black, where Water is concerned. The Appellations alſo of ΜΕΛΑΣ and שחור[5] (*Sichor*) are ſuppoſed to have

1 To the immenſe Labours of the *Portugueſe*, Mankind is indebted for the Knowledge of the real Cauſe of the Inundations of the *Nile*, ſo great and regular. Their Obſervations inform us, that *Abyſſinia*, where the *Nile* riſes, and waters vaſt Tracts of Land, is full of Mountains, and in it's natural Situation, much higher than *Egypt*; that all the Winter, from *June* to *September*, no Day is without Rain; that the *Nile* receives in it's Courſe all the Rivers, Brooks and Torrents which fall from thoſe Mountains; theſe neceſſarily ſwell it above the Banks, and fill the Plains of *Egypt* with the Inundations. This comes regularly about the Month of *July*, or three Weeks after the beginning of the rainy Seaſon in *Æthiopia*. Vid. *Monthly Library* for *March*, 1735. *P. Lobo*'s Hiſtory of *Abyſſinia*. 2 Αγαθαρχίδης ὁ Κνίδιος φησὶ καὶ ἐνιαυτὸν ἐν τοῖς κατὰ τὴν Αἰθιοπίαν ὄρεσι γίνεσθαι συνεχεῖς ὄμβρους ἀπὸ θερινῶν τροπῶν μέχρι τῆς μετοπωρινῆς ἰσημερίας. *Diod. Sic.* l. 1. p. 27. Επεὶ ὃ ὡσὶ τὸ θέρος πληροῦται, πιθανὸν εἶναι κατὰ τὰς ἀντικειμένους τόπους γίνεσθαι τὰς χειμῶνας, καὶ τὸ πλεονάζον τῶν καθ' ἐκείνους τοὺς τόπους ὑδάτων εἰς τὴν καθ' ἡμᾶς οἰκουμένην φέρεσθαι. *Id.* ibid. p. 26. Ουδὲν οὖν εἶναι ἄδοξον εἰ καὶ κατὰ τὴν Αἰθιοπίαν τὴν κειμένην ὑπὲρ Αἰγύπτου συνεχεῖς ἐν τοῖς ὄρεσιν ὄμβροι καταράττοντες, ἐν τῷ θέρει πλυροῦσι τὸν ποταμόν. *Id.* p. 27. V. *Plut.* de Placit. Phil. l. 4. c. 1. Incrementum *Nili* fit e pluvijs qui in illa Regione (ſc. *Abyſſinia*) decidunt. *Ebn Sina* apud *Abulf.* Geogr. ex traduct. V. Cl. *J. Gagnier*. Incrementum *Nili* oritur ex imbribus copioſis; quod quidem dignoſcitur ex acceſſu & receſſu, ſeu ortu & occaſu ſiderum & pluviarum abundantia, nubiumque conſiſtentia. *Al Khodai* apud *Kalkaſend.* de incremento *Nili*, ex traduct. ut ſupra. 3 Τὴν Αἰγυπτον ἐν τοῖς μάλιστα μελάγγειον ἔσαν, ὥσπερ τὸ μέλαν τῶ ὀφθαλμῶ, χνμὰ καλοῦσιν. *Plut.* de *Iſid.* & *Oſirid.* p. 364. 4 Τὸν ὃ Οσιειν αὖ πάλιν μελάγχεων γεγονέναι μυθολογοῦσιν, ὅτι πᾶν ὕδωρ καὶ γῆν καὶ ἱμάτια καὶ νέφη μελαίνει μιγνύμενον. *Plut.* ut ſupra. 5 שיחר a שחר ſc. niger fuit. So *Jer.* 2. 18. *What haſt thou to do in the way of* Egypt, *to drink* מי שחור *the Waters of* Sihor, or *the black or muddy Waters.* שיחור, *Sichor*, fluvius Ægypti *Nilus*, Græcis μέλας, *niger*, ob turbidas limo aquas: Latinis *Melo*, & literis M & N permutatis, *Nilus*. *Schindl.* Lex.

been

been given to it upon the ſame Account; or rather perhaps from the Muddineſs of the Stream. For the *Specimens* of it, which I have often examined, were of a much lighter Colour, than our common Garden Mould; neither doth the Stream itſelf, when ſaturated with it, appear blacker than other Rivers under the ſame Circumſtances. As for the *Nile*, (or *Nil*, as it is pronounced by the Inhabitants,) it is, in all Probability, nothing more than a Contraction of *Nahhal*, [נחל] i. e. *The River*, as we may ſuppoſe it to have been called, by way of Eminence.

In order to meaſure the *Nile*'s Increaſe, there is built upon the Point of an Iſland, that lyes betwixt *Kairo* and *Geeza*, a large Room, ſupported by Arches, into which the Stream hath free Admittance. In the Middle of it is placed the *Mikeas* [مقياس] or meaſuring Pillar, which is divided, as the antient *Nileſcopes*[1] may be ſuppoſed to have been, into Cubits. But the Cubit itſelf, or *Peek*, πῆχυς, as it is ſtill called, hath not continued the ſame. For *Herodotus* acquaints us, that, in his Time, the *Egyptian* Cubit was the ſame with the *Samian*[2]; which, being no other, as we may conjecture, than the common *Græcian* or *Attic* Cubit[3], contained very little more[4] than a Foot and a half of *Engliſh* Meaſure. Three or four Centuries afterwards, when the famous Statue of the *Nile*, that is ſtill preſerved at *Rome*, may be ſuppoſed to have been made, the Cubit ſeems to have been of about 20 Inches: for ſuch, according to the exacteſt Meaſure that could be taken, is the Height of one or other of the ſixteen little Children, that are placed upon it, and which repreſented, according to *Philoſtratus*[5], ſo many Cubits. The preſent Cubit is ſtill, of a much greater Extent; though it will be difficult to determine the preciſe Length of it. And indeed, with Regard to the Meaſures of the *Arabians*, as well as of other Nations, we have very few Accounts or Standards that we can truſt to.

The Mikeas, Nileſcope, *or meaſuring Pillar.*

The Cubits, into which it is divided, have not continued the ſame.

For *Kalkaſendas*[6] makes the *Haſemæan* or *Great Peek* to be only twenty four Digits; but the *Arabian* Author, quoted by

Great Diverſity of Opinions concerning the Length of this Cubit.

1 Κατεσκεύασεν ΝΕΙΛΟΣΚΟΠΕΙΟΝ ὑπὸ τῶν βασιλέων ἐν τῇ Μέμφει. *Diod.* l. 1. p. 23. ἐκ πολλῶν χρόνων δ' παρατηρήσεως ταύτης φῶς τοῖς Αιγυπτίοις ἀκριβῶς ἀναγεγραμμένης. ibid. Vid. *Strab.* Geogr. l. 17. p. 562. 2 Ο δ' Αιγύπτιος πῆχυς τυγχάνει ἴσος ἐὼν τῷ Σαμίῳ. *Herod.* Eut. §. 168. 3 Εξαπέδα (ἑξαπόδα) μὲν δ' ὀργυῆς μετρεομένης ἐν τετραπήχεϊ, τῶν ποδῶν μὲν τετραπαλαίων ἐόντων, τὸ δὲ πῆχος, ἑξαπαλαίσι. *Idem.* ibid. §. 149. 4 Our Profeſſor *Greaves* makes the Difference betwixt the *Engliſh* and *Greek* Foot, (and ſo in Proportion of the Cubit) to be as 1000 is to $1007\frac{20}{100}$. 5 Περὶ τὸν Νεῖλον ὁσι πήχεις ἀνδρωσι παιδία ξύμμετρα τῷ ὀνόματι. ἐν ὁ Νεῖλος αὐτοῖς ὑπογάννυται, τὰ πεῖλα, ἐν ὅπι κυρτοῦσιν αὐτὸν, ὅσος Αιγυπτίοις περιχύθη. *Philoſtr.* Icon. de *Nilo.* 6 Septem autem genera Cubitorum *Arabicorum* recenſet *Calcoſendius Philologus.* 1. Cubitus *Homaræus*, $1\frac{2}{9}$ cubiti communis & μετεία, ذراع اليد,

Golius[1], will have it to be thirty two. The [*Drah el Soudah*, الذراع السود] *Black Peek* likewiſe, which the former obſerves to be no more than twenty one Digits in Length, is made by the latter to be twenty ſeven. And moreover, the Digit of *Kalkaſendas* is equal to a Space taken up by ſeven Barley Corns, placed ſide-ways; whereas ſix[2] is the Meaſure according to *Golius*'s Author. Now as *Kalkaſendas* is quoted by our Profeſſor *Bernard*, the *Drah el Soudah*, (i. e. the Cubit of twenty one Digits,) is that, by which the *Nile* was meaſured: whereas in the ſame Author's Diſſertation upon the *Nileſcope*[3], the Cubit is there defined to be expreſsly of twenty eight Digits. *Thevenot*[4], in giving us an Account of the dayly Increaſe, reckons by a *Peek* of twenty four Digits; though according to a like Account, which I had from *Signore Gabrieli*, the *Venetian* Gentleman above-mentioned, the *Peek* is there expreſsly of 28 Inches[5]; ſomewhat leſs than that, which Dr. *Bernard*[6] tells us he ſaw the Model of in *Marufidas*. By the Length and Diviſion of the *Mikeas*, the *Peek* ſhould be ſtill longer. "The *Mikeas*, "(ſays a curious Perſon[7], in a Letter to me from *Kairo*,) is a "Pillar of 58 *Engliſh* Feet high, divided into three Geome-

Hoc menſus eſt olim *Homarus Ebn Cottabi* ſpatium inter *Baſram* & *Cufam*. 2. *Haſemæus*, qui & *Cubitus Major* nuncupatur, digitorum 24. Digitus vero occupat 7 Hordea lata, aut 7 x 7—49 Pilos burdonis. Illo vero Cubito æſtimatio verſat in Jure *Mohammedico*. Idem teſtatur *Maruphidas*. 3. *Belalæus*, *Haſemæo* minor. 4. *Cubitus Niger*, *Belalæo* cedet digitis $2\frac{2}{3}$, ab *Æthiope* quodam *Raſidi* Principis a latere nomen & modum ſuum habet. Menſura Ædificiorum, NILOMETRI, merciumque pretioſarum. 5. *Joſippæus*, $\frac{2}{3}$ digiti minor *Cubito Nigro*. 6. Chorda ſive *Aſaba*, brevior *Cubito Nigro* $1\frac{2}{3}$ digiti. 7. *Maharanius* Cubitus, $2\frac{2}{3}$ *Cubiti Nigri*, foſſis menſurandis *Mamone* Principe imperatus. Vid. *Edv. Bernard.* de Menſuris. p. 217. 1 Vid. ut ſupra. p. 218. 2 Vid. ut ſupra. p. 220. 3 Quilibet Cubitus continet viginti octo digitos donec compleatur elevatio aquæ ad duodecim Cubitos. Deinde Cubitus fit viginti quatuor digitorum. Quando igitur volunt ſupponere hanc elevationem pertigiſſe ad ſexdecim Cubitos, diſtribuunt duos Cubitos redundantes, qui continent viginti octo digitos, inter duodecim Cubitos, quorum unuſquiſque continet viginti quatuor digitos, ſicque fit quilibet Cubitus viginti octo Cubitorum. *Kalk.* ex traduct. V. Cl. *J. Gagnier*. 4 See his Travels in *Engliſh*. p. 232. 5 *June* 29. N.S. 1714. The *Nile* was 5 Cubits high. *June* 30*th* it increaſed 3 Inches.

July 1.		2. Inches.		*July* 12.		5. Inches.		*July* 23.		7. Inches.
2.		3.		13.		4.		24.		8.
3.		2.		14.		6.		25.		7.
4.		4.		15.		8.		26.		8.
5.		3.		16.		8.		27.		10.
6.		4.		17.		15.		28.		15.
7.		6.		18.		25.		29.		20.
8.	it increaſed	4.	it increaſed	19.	it increaſed	15.	it increaſed	30.	it increaſed	30.
9.		5.		20.		10.		31.		48.
10.		4.		21.		8.	increaſed, in all, (*July* 31.) $15\frac{26}{28}$ Cub.			
11.		3.		22.		6.		*Aug.* 1. *Wafaa Allah*.		

6 Poteſt ex modulo *Maruſidæ* in MS. *Arabico* Bibliothecæ noſtræ Cubitus *Haſemæus* uncias *Anglicanas* 28, 9. De Menſ. p. 219. 7 This Gentleman was the late Mr. *Thomas Humes*, who had been a great many Years a Factor at *Kairo*, and took the Meaſures and Deſigns of moſt of the *Egyptian* Antiquities.

"trical

"trical Pikes, called *Soltani Beladi e Fackeſi*, in all 24 *Stambole* "Pikes: though in another Letter, "16 of theſe *Peeks* are only "made equal to 12 *Engliſh* Yards". But as I was informed, (for I could not get Admittance into the Chamber of the *Mikeas*, to make the Obſervation myſelf,) the *Stamboline* or *Great Peek*, the ſame with the *Haſemæan*, of thirty two Digits, is what they compute by at preſent[1]. 'Till ſuch Time therefore as this Meaſure can be better adjuſted, we will ſuppoſe it to be the *Great Cubit*, or Cubit of *Conſtantinople*, which being, according to our Profeſſors *Greaves* and *Bernard*, $2\frac{200}{1000}$ Foot long, or betwixt $2\frac{1}{10}$ and $2\frac{8}{10}$, as I meaſured it, we may take it, in round Numbers and to avoid Fractions in the future Calculations, to be a Meaſure of twenty five Inches.

It is probably the Great Peek *of thirty two Digits.*

In the Month of *December*, the Channel of the *Nile* above the *Mikeas*, was, at a *Medium*, about three of theſe Cubits in Depth, and, as far as I could judge by the Eye, little more than half a Mile in Breadth. But in falling down the Branch of *Dami-ata*, in the ſame Month, (and the River might probably be ſhallower in the Three following,) we frequently ſtruck upon the Ground, in the very Middle of it, though our Veſſel drew leſs than three Foot of Water. In the Middle of *June*, when the *Nile* was conſiderably augmented, (for neither the Beginning, nor the End of the Inundation falls out every Year at the ſame Time[2],) there were few Parts of the

The Depth of the Nile *in the Winter Months.*

The Depth of the Nile *in the Middle of* June.

1 M. *Maillet* makes the *Peek*, by which the *Nile* is meaſured, to be equal to two *French* Feet, i. e. to two Feet two Inches nearly of our Meaſure. *La meſure dont on ſe ſert au* Kaire, *pour connoitre l' elevation de l' eau, contient vingt quatre pouces, ou deux pieds de Roy.* ** *Pour etre capable de couvrir toutes les terres, il faut que l' accroiſſement du Nil monte juſqu' a vingt quatre Draas, c'eſt-a-dire quarante huit pieds.* Deſcript. de *l'Egypte*. p.60. But as none of the Eaſtern Meaſures, which I have ſeen, are commenſurate to the *French* Foot, the Meaſure he mentions, may be well ſuppoſed to be the *Stamboline Peek* that I am ſpeaking of. 2 According to the following Account, which was kept by *Signore Gabrieli* for thirty Years, the *Nile* arrived at the Height of ſixteen Cubits, *viz.*

A. D. 1692.	*Aug.* 9.	A. D. 1707.	10.
1693.	7.	1708.	4.
1694.	*Sept.* 1. P.	1709.	9.
1695.	*Aug.* 13.	1710.	*July* 28.
1696.	14.	1711.	*Aug.* 10.
1697.	11.	1712.	6.
1698.	7.	1713.	3. P.
1699.	15.	1714.	1.
1700.	5. P.	1715.	*July* 26.
1701.	17.	1716.	*Aug.* 17.
1702.	*Aug.* 15.	1717.	15. P.
1703.	18.	1718.	22. P.
1704.	2.	1719.	5.
1705.	*Sept.* 19. P.	1720.	9.
1706.	*Aug.* 9.	1721.	15.

☞ The Letter P denotes the Plague to have raged that Year.

main Channel, but we could paſs over, by thruſting our Boat forward with a Pole of eight Cubits in Length. Each Days Increaſe afterwards, 'till the Middle of *July*, was two, three or four Digits, and then it would be ſometimes ten, ſometimes twenty or thirty, 'till it roſe (*Aug.* 15. 1721.) to ſixteen Cubits; which (with the artful Introduction, no Doubt, at ſome proper Juncture, of a larger Meaſure of the ſame Denomination[1]) ſeems to have been received as the Standard, that portended Plenty, and the Condition whereupon the *Egyptians* were to pay their Tribute, for many Generations.

The dayly Increaſe, 'till it arrives to ſixteen Cubits.

The cutting of the Nile *at ſixteen Cubits.*

For no Addition appears to have been made, during the Space of five hundred Years, to the Number of Cubits, that are taken Notice of by *Herodotus*. This, we learn, not only from the ſixteen Children that attend the Statue of the *Nile*[2] above-mentioned; but from a Medal alſo of *Trajan*, where, we ſee the Figure of the *Nile*, with a Boy ſtanding upon it, who points to the Number 15 (16.). This Account we have likewiſe confirmed by *Pliny*[3]; though, in the fourth Century, fifteen Cubits only are recorded by the Emperor *Julian*[4], as the Height of the *Nile*'s Inundation. About three hundred Years afterwards, when *Egypt* was ſubdued by the *Saracens*, ſtill the Amount[5] was no more than ſixteen or ſeventeen: and, at preſent, notwithſtanding the great Accumulation of Soil, that hath been made, ſince thoſe Times, yet, when the River riſeth to ſixteen Cubits, (though nineteen or twenty are required to prepare the whole Land for Cultivation,) the

1 Something of this Kind is probably implied in the following Remark of *Kalkaſendas*. *Obſerva quod noſtro tempore facta eſt corruptio fluviorum & imminutio ſtatus rerum; cujus Argumentum eſt, quod Nilometra antiqua regionis Al Said a primo ad ultimum conſtanter habuerunt viginti quatuor digitos pro unoquoque cubito ſine ulla additione ad hunc numerum.* The ſame Author mentions the changing and pulling down ſeveral of theſe *Nilometra*, (for the more eaſy Introduction perhaps of another Meaſure;) the Particulars whereof are inſerted after the *Excerpta*. 2 Vid. Not. 5. p. 433. Nunquam hic major repertus eſt, quam in Templo Pacis ab Imperatore *Veſpaſiano Auguſto* dicatus: Argumento *Nili* XVI liberis circa ludentibus, per quos totidem cubita ſummi incrementi augentis ſe amnis intelliguntur. *Plin.* de baſalte. l. 36. cap. 7. 3 Incipit creſcere *(Nilus)* Luna nova, quæcunque poſt ſolſtitium eſt, ſenſim modiceque, Cancrum ſole tranſeunte, abundantiſſime autem Leonem. Et reſidit in Virgine, ijſdem, quibus accrevit, modis. In totum autem revocatur intra ripas in Libra, ut tradit *Herodotus*, centeſimo die. Cum creſcit, reges aut præfectos navigare eo, nefas judicatum eſt. Auctus ejus per puteos menſuræ notis deprehenduntur. Juſtum incrementum eſt cubitorum XVI. Minores aquæ non omnia rigent: ampliores detinent, tardius recedendo. ** In duodecim cubitis famem ſentit, in tredecim etiamnum eſurit: quatuordecim cubita hilaritatem afferunt: quindecim ſecuritatem: ſexdecim delicias. Maximum incrementum ad hoc ævi fuit cubitorum decem & octo; Claudio Principe; minimumque (*quinque* MS. V. Ch.) Pharſalic. bello, veluti necem *Magni* prodigio quodam flumine avertente. *Plin.* Nat. Hiſt. l. 5. cap. 9. 4 Πολὺς φησὶν, ὁ Νεῖλος ἀρξεῖς μετέωρος τοῖς πήχεσιν, ἐπλήρωσε πᾶσαν τὴν Αἴγυπτον. Εἰ δὲ μὴ τὸν ἀειδμὸν ἀκοῦσαι ποθεῖς, εἰς τὴν εἰκάδα τὸ σεπτεμβρίου τεῖς πίντε. *Julian.* Epiſt. 1. Ecdicio Præfecto *Ægypti*. 5 Vid. *Kalkaſendas* as above.

Egyptians

Egyptians make great Rejoycings, and call out (*Wafaa Allah* وفا الله,) *God has given* (them) *all they wanted.* At this Time alſo is performed the Ceremony of *Cutting the Nile*, which is the breaking down a Bank of Earth, raiſed at the Beginning of the Increaſe, and thereby admitting the River into a *Khalis*, as they call the artificial Canal, that runs through the City of *Kairo.*

Lakes dug in ſeveral Places to leſſen the Depth of the Inundation.

This *Khalis*, which hath been obſerved before to be the *Amnis Trajanus* of the Antients, empties itſelf into *The* (*Berque el Hadge*) *Lake of the Pilgrims*, at twelve Miles Diſtance to the Eaſtward. The Lake of *Myris*[1], the *Mareotis* and others of the ſame Kind, ſeem to have been the like Contrivances of the antient *Egyptians*, either to divert, or to carry off the Superfluity of Water, which, in the earlier Ages, when there was a leſs Extent and Height of Soil, muſt have frequently broke down their Mounds; and would have always been more than ſufficient to prepare the Land for Cultivation.

The Nile *has always diſcharged the ſame Quantity of Water into the Sea.*

Now as the Change of Seaſons and the natural Courſe of Things may be preſumed to have been always the ſame, the *Nile*, from the ſettled State of Things after the Deluge, to this Time, muſt have conſtantly diſcharged the ſame Quantity of Water into the Sea. But the Country, which it now overflows, being not only nouriſhed and refreſhed by the River, but even, as *Herodotus*[2] ſays, it's very Gift, a great Variety of Changes and Alterations muſt have been all the while incident to it. Whilſt therefore the Lower Part of *Egypt*, where we now find the *Delta*[3], may be ſuppoſed to have been a large Gulph of

1 Ρέοντος γὰρ τοῦ νείλου πρὸς τὴν πόλιν (Μέμφιν) καὶ κατὰ τὰς ἀναβάσεις ὑπικλύζοντος, ὑπὸ μὲν τοῦ νότου προσεβάλετο χῶμα παμμέγεθες, πρὸς μὲν τὴν πλήρωσιν τοῦ ποταμοῦ, προβλήματος, πρὸς δὲ τοὺς ἀπὸ τῆς γῆς πολεμίους, ἀκροπόλεως ἔχον τάξιν. ἐκ δὲ τῶν ἄλλων μερῶν πανταχόθεν ὤρυξε λίμνην μεγάλην καὶ βαθεῖαν, ἣ τὸ πρόσθεν τοῦ ποταμοῦ δεχομένη, καὶ πάντα τὸν πρὶ τὴν πόλιν τόπον πλησοῦσα, ὅπως τὸ χῶμα κατέσκευάσο, θαυμασὴν ἐποίει τὴν ὀχυρότητα. *Diod.* l. 1. p. 32. Επειδὰν γὰρ ὁ μὲν Νεῖλος οὐχ ὑπερμένας ἐποιεῖτο τὰς ἀναβάσεις, ἡ δὲ χώρα τὴν εὐκαρπίαν παρεσκύαζεν ὑπὸ τῆς ἐκείνου συμμετείας, εἰς ὑποδοχὴν τοῦ πλεονάζοντος ὕδατος ὤρυξε (Myris) τὴν λίμνην. ** τὴν μὲν γὰρ περίμετρον αὐτῆς φασὶν ὑπάρχειν σταδίων τετρακοσίων, τὸ δὲ βάθος ἐν τοῖς πλείστοις μέρεσιν ὀργυιῶν πεντήκοντα. *Diod.* l. 1. p. 33. 2 Βασιλεῦσαι δὲ πρῶτον Αιγύπτου ἀνθρώπων ἔλεγον Μῆνα. ὅτι τότε, πλὴν τοῦ Θηβαϊκοῦ νομοῦ, πᾶσαν Αιγυπτον εἶναι ἕλος. καὶ αὐτῆς εἶναι ὀλίγον ὑπερέχον τῶν νῦν οἰνεσθε λιμνῶν τοῦ Μέρεος ὄντων· ἐς τὴν ἀνάπλεως ὑπὸ θαλάσσης ἑπτὰ ἡμερέων ὁδὸς ἀνὰ τὸν ποταμόν. * σῖτα γὰρ καὶ μὴ προσκούσαντι, ἰδόντι δὲ, ὅς τις γε σύνεσιν ἔχει, ὅτι Αιγύπτος, ἐς τὴν Ελληνες ναυτίλλονται, ἐστὶ Αιγυπτίοισι ὑπικτήλος τε γῆ, καὶ δῶρον τοῦ ποταμοῦ. *Herod.* Eut. §. 4, 5. Vid. *Diod. Sicul.* l. 3. in principio. Φασὶ δὲ (Αιθίοπες) καὶ τοὺς Αιγυπτίους ἀποίκους ἑαυτῶν ὑπάρχειν, Οσίριδος ἡγησαμένου τῆς ἀποικίας. καθόλου γὰρ τὴν νῦν οὖσαν Αιγυπτον λέγουσιν ἡ χώραν, ἀλλὰ θάλατταν γεγονέναι κατὰ τὴν ἐξ ἀρχῆς τοῦ κόσμου σύστασιν. ὕστερον μέντοι τοῦ νείλου κατὰ τὰς ἀναβάσεις τὴν ἐκ τῆς Αιθιοπίας ἰλὺν καταφερομένου, ἐκ τοῦ καθ' ὀλίγον προσχωσθῆναι. ὅπ δ' ἐστὶν αὐτῶν ἡ χώρα πᾶσα ποταμόχωστος ἐναργεστάτην ἔχειν ἀπόδειξιν τὴν γενομένην κατὰ τὰς ἐκβολὰς τοῦ νείλου. καθ' ἕκασον γὰρ ἔτος ἀεὶ νέας ἰλύος ἀθροιζομένης πρὸς τὰ στόματα τοῦ ποταμοῦ, καθορᾶται τὸ μὲν πέλαγος ἐξωθούμενον τοῖς προσχώμασιν, ἡ δὲ χώρα τὴν αὔξησιν λαμβάνουσα. *Diod. Sic.* Lib. 3. p. 101. Αιγυπτίων ἡ χώρα πᾶσα γεγονυῖα φαίνεται καὶ οὖσα τοῦ ποταμοῦ ἔργον. *Ariſt.* Meteorol. l. 1. cap. 14. 3 Naſcuntur enim terræ nec fluminum tantum invectu, ſicut *Echinades* inſulæ ab *Acheloo* amne congeſtæ: majorque pars *Ægypti* a *Nilo*, in quam a *Pharo* inſula noctis & diei curſum fuiſſe *Homero* credimus; ſed & receſſu maris, ſicut eidem de *Circeijs*. *Plin.* Hiſt. Nat. l. 2. cap. 85.

the Sea, the Upper is to be conſidered as a deep Valley, bounded on each Side with Mountains.

The Method in which the Land of Egypt *may be ſuppoſed to have been raiſed.*



Let the annexed Figure be a Section of this Valley, with a *Niloſcope* placed, in that Part of it, where the *Nile* afterwards directed it's Stream. For about the Space therefore of one or two Centuries after the Deluge, or 'till ſuch Time as the Mud, brought down by the Inundation, was ſufficiently fixed and accumulated to confine the River, we may imagine the Bottom of this Valley A, B, (i. e. the whole Land of *Egypt*,) to have been entirely overflowed; or elſe, being in the Nature of a Moraſs, was not fit to be either cultivated, or inhabited. *Egypt* therefore at this Time, was in a proper Condition to receive the Aſſiſtance of *Oſiris*[1], who by raiſing Mounds, and collecting the Water into a proper Channel, kept the River from ſtagnating, and thereby prepared the Land for that Culture and Tillage, which he is ſuppoſed to have invented. But, in Proceſs of Time, the annual *Strata* would raiſe the Country as high as C. D. whereby the *Nile* would not only be ſufficiently confined within it's own Banks; but the ſuperfluous Moiſture alſo, that was left by the Inundation, would be eaſily drained off. Agriculture therefore and Husbandry, would have now their proper Encouragements: And in this Condition we may conceive the Country to have been, at the building of *Thebes*[2]; the Parts, where *Memphis* and *Zoan* were afterwards founded, having not yet obtained a ſufficient Depth of Soil to bring down a Colony to till it. Some Centuries after, when *Memphis* and other Cities of the Lower *Egypt* were built, the Banks, together with the Land on each Side of them, may be ſuppoſed to be raiſed as high as E, F, whereby a ſtill greater Height of Water would be required to refreſh them; which, in the Time of *Herodotus*, was ſixteen Cubits. In this Manner therefore it may be preſumed, that the Foundation of the Land of *Egypt* was firſt laid and afterwards augmented; the Inundation bringing along with it, every Year, an Addition of

1 Τὸν δ' οὖν Οσιριν παραγινόμενον ὅτι τὰς τῆς αἰθιοπίας ὄρης, τὸν ποταμὸν ἐκ ἀμφοτέρων τῶν μερῶν χώμασιν ἀναλαβεῖν, ὥστε κατὰ πλὼ πλήρωσιν αὐτῆ τὴν χώραν μὴ λιμνάζειν ἄλλὰ τὸ συμφέρον, ἀλλὰ διά πινων κατεσκευασμένων διυρῶν εἰσαφίεσθαι τὸ ῥεῦμα πεδίως καθόσον ἂν ἡ χρεία. *Diod.* l. 1. p. 12. 2 Η Αιγυπτ@ ἀεὶ ξηρότερ@ ὁ τόπ@ φαίνεται γινόμεν@, κὴ πᾶσα ἡ χώρα τῆ ποταμῆ προσχωσις οὖσα τῆ Νείλε. διὰ κὴ τὸ κατὰ μικρὸν ξηραινομένων τῶν ἑλῶν, τὰς πλησίον εἰσοικίζεωζ, τὸ τῆ χρόνε μῆκ@ ἀφήρηται τὴν ἀρχήν. Φαίνεται δ' οὖν κὴ τὰ σώματα πάντα, πλὴν ἑνὸς τῆ Καναβικῆ, χειροποίητα, κὴ ὀυ τῆ ποταμῆ ὄντα. κὴ τὸ ἀρχαῖον ἡ Αιγυπτ@, Θῆβαι καλούμεναι· δηλοῖ δὲ κὴ Ομηρ@, ὅυτω προόσφατ@ ὢν, ὡς εἰπεῖν, πρὸς τὰς τοιαύτας μεταβολάς· ἐκείνε γὸ τῆ τόπου ποιεῖται μνείαν, ὡς ὄυπω Μέμφιδ@ ὄυσης, ἢ ὅλως ἢ ὀυ πολλαχύτης. *Ariſt.* Meteor. l. 1. cap. 14.

Soil,

Soil, whereby not only the Land, already made, would be raiſed, but the Soil would be likewiſe extended to the very Skirts of the Valley, the Sea gradually excluded, and conſequently a Foundation laid for new Plantations.

That Egypt *is a Gift of the* Nile, *and gradually increaſing, appears from ſeveral Arguments.*

That *Egypt* was raiſed and augmented in this Manner, appears from ſeveral Circumſtances. For, whereas the Soil of other plain Countries is uſually of the ſame Depth, here we find it vary in Proportion to the Diſtance from the River; being ſometimes, near the Banks, more than thirty Foot high, whilſt at the utmoſt Extremity of the Inundation, it is not a Quarter Part of ſo many Inches. The Method of raiſing Mounds [1], in order to ſecure their Cities from the Violence of the Inundation, is another Argument. For as it may be preſumed, that all the Cities of *Egypt* were originally built upon artificial Eminences [2], raiſed for the Purpoſe, ſo, when the circumjacent Soil came to be ſo far increaſed, as to lye nearly upon a Level with theſe Cities, the Inhabitants were then obliged either to mound them round, or elſe to rebuild them. The former Experiment ſeems to have been often repeated at *Memphis*; the Want whereof hath been the Reaſon, no Doubt, why we are not ſure, at preſent, even of the Place, where this famous City was founded. The Situation likewiſe of the Temple, in the City of *Bubaſtis*, is another Circumſtance in Favour of this *Hypotheſis*. For when the City was rebuilt and raiſed higher, to ſecure it from the Inundation; the Temple [3], for the Beauty of it [4], was left ſtanding in it's primitive Situation, and being therefore much lower than the new Buildings, they looked down upon it from every Part of the City. In like Manner *Heliopolis*, which, *Strabo* tells us, was built upon an Eminence [5], is now one of the Plains of *Egypt*, and annually overflowed with ſix or eight Foot of Water. Neither is there any Deſcent,

1 Τὸ μὲν γὰρ πρῶτον, ἐχώθησαν ὑπὸ τῶν τὰς διώρυχας ὀρυξάντων, ὅπῃ Σεσώσεως βασιλέως· δεύτερα δέ, ὅπῃ τῆς Αἰθίοπος καὶ κάρτα ὑψηλαὶ ἐγένοντο. *Herod.* Eut. §. 137. Ὁ δ' ὢν Σεσόωσις χώματα πολλὰ καὶ μεγάλα κατασκεύασας, τὰς πόλεις εἰς τούτας μετώκισεν. ὅσαι μὲν φυσικῶς τὸ ἔδαφος ἐτύγχανον ἐπηρμένον ἔχουσαι. ὅπως κατὰ τὰς πληρώσεις τῆς ποταμοῦ καταφυγὰς ἔχωσιν ἀκινδύνως ὅι τε ἄνθρωποι καὶ τὰ κτήνη. *Diod.* l. 1. p. 36. Ἀντὶ γὰρ τοῦ θανάτου τοὺς καταδικαδέντας ἠνάγκαζε λειτουργεῖν ταῖς πόλεσι δεδεμένους· ἀφ' ὧν πολλὰ μὲν χώματα κατεσκεύαζεν, ἐκ ὀλίγας δὲ διώρυγας ὤρυξεν εὐκαίρους. *Diod.* l. 1. p. 41. *Herod.* Eut. §. 137. 2 Τῆς μὲν χώρας οὔσης πεδιάδος, τῶν δὲ πόλεων καὶ τῶν κωμῶν, ἔτι δὲ τῶν ἀγροικιῶν κειμένων ὅπῃ χειροποιήτων χωμάτων, ἡ φύσις ὁμοία γίνεται ταῖς κυκλάσι νήσοις. *Diod.* l. 1. p. 23. Ἐν ᾗ ταῖς ἀναβάσεσι τοῦ Νείλου, καλύπτεται πᾶσα καὶ πλαζίζει, πλὴν τῶν οἰκήσεων. Αὗται δ' ὅπῃ λόφων αὐτοφυῶν, ἢ χωμάτων ἵδρυνται, πόλεις τε ἀξιόλογοι καὶ κῶμαι, νησίζουσι κατὰ τὴν πέριξ ὄψιν. *Strab.* Geogr. l. 17. §. 3. 3 Ἐὸν δ' ἐν μέζῃ τῇ πόλι (Bubaſtis) τὸ ἱερὸν, καταρᾶται πάντοθεν ἀξιόνῃ. ἄτε γὰρ τῆς πόλεως μὲν ἐκκεχωσμένης ὑψοῦ, τοῦ δ' ἱεροῦ ἐ κεκινημένου ὡς ἀρχῆθεν ἐποιήθη, ἐσοπτόν ἐσῃ. *Herod.* Eut. §. 138. 4 Ἡδονῇ δ' ἰδέαθαι ὀυδὲν τόσῳ μᾶλλον. *Id.* ibid. 5 Ἐνταῦθα (in Regione *Heliopolitana*) δ' ἐστὶν ἡ τοῦ ἡλίου πόλις, ὅπῃ χώματος ἀξιολόγου κειμένη, τὸ ἱερὸν ἔχουσα τοῦ ἡλίου. *Strab.* Geogr. l. 17. p. 553.

as formerly, from *Babylon* to the River [1]; but the interjacent Space is all of it upon a Level. Upon the Skirts likewiſe of the Inundation, where the *Sphinx* is erected, the Soil, even there, is ſo far accumulated, that, if the Sand had not already done it, very little is wanting to cover it's whole Body. With Regard alſo to the Excluſion of the Sea, (the expelling of *Typhon*, as it was named in their antient Mythology,) we are told [2], that *Dami-ata* lyes now ten Miles diſtant from the Sea, which, in the Time of St. *Lewis*, (A. D. 1243.) was a Sea-Port Town; that *Fooah*, which 300 Years ago, was at the Mouth of the *Canopic* Branch of the River, is now more than ſeven Miles above it: and again, that the Land, betwixt *Rozetto* and the Sea, hath, in forty Years Time, gained half a League. Such large Acceſſions being continually made to the Soil, would occaſion ſeveral of the more antient Cities, ſuch as *Dami-ata*, *Tineh*, &c. (for *Grand Kairo* &c. is of a later Date and built in a higher Situation;) to be in the ſame Condition with *Memphis*, were they not, in a great Meaſure, ſecured by ſome neighbouring Mounds [3]; at the ſame Time the Stream itſelf is diminiſhed, by being carried, in ſo convenient a Manner, through a Number of Channels, that every Part of the Country receives the Benefit of the Inundation.

The Quantity of Mud that is left annually by the Nile.

However, it will be difficult to determine, with any Exactneſs, what Quantity of Mud is thus annually left by the *Nile*. A late Author [4] makes it equal to a tenth Part of the Water; a Weight certainly too great to be buoyed up by the Stream. According to the Quantity of Sediment that is precipitated, in their Water Jars, by rubbing the Sides of them with bitter Almonds, the Proportion ſeemed to be ſcarce one thirtieth Part or about one Quart of wet Mud to eight Gallons of Water. But by putting ſome of the ſame Water to ſettle in a Tube of thirty two Inches long, I found the Mud, when perfectly dry, to be nearly $\frac{1}{120}$ Part. And as in moſt Places that are overflowed, the Water

1 Ῥᾶχις δ' ὄξιν ἀπὸ τᾶ πρατοπέδα (Babylonis) ἀϝ μέχει Νείλα καθήκουσα, δι' ἃς ἀπὸ τᾶ ποταμᾶ τεῖχοι ἀϝ κοχλίαι τὸ ὕδωρ ἀνάγουσιν. *Id.* ibid. p. 555. 2 Vid. Deſcription de *L'Egypte* par M. de *Maillet*. p. 96. &c. 3 It was, by the pulling down ſuch Mounds as theſe, by Sultan *Melladine*, that the *Chriſtian* Army, then encamped near *Kairo*, were drowned, *A. D.* 1199. 4 La viteſſe de cet accroiſſement eſt aiſée a comprendre, lorſque on ſe repreſente, que les eaux du Nil ſont ſi troublees & ſi bourbeuſes dans le tems de l'Augmentation de ce fleuve, que les boues & les ſables font au moins la dixiéme partie de ſon Volume. *Deſcription de L'Egypte* par M. *Maillet*. p. 103.

ſtagnates,

ſtagnates, or continues at leaſt without any conſiderable Motion, being uſually admitted by Sluices, and kept in on every Side by Banks, it is probable, that a proportionable Quantity of Soil, (the Depth of the Water being always regarded) may have been left upon the Surface. But I am ſenſible, that Tryals and Experiments of this Kind ought to be carefully examined and repeated, before any *Hypotheſis* is built upon them. I therefore dare propoſe it only as a conjecture at preſent, that, according to the Computation of Time by the Vulgar *Æra*[1], *the Acceſſion of Soil, ſince the Deluge, muſt have been in a Proportion of ſomewhat more than a Foot in a hundred Years.*

This appears highly probable by comparing only the State and Condition of *Egypt* at preſent with what it was two or three thouſand Years ago. For *Herodotus*[2] acquaints us, that in the Reign of *Myris*, if the *Nile* roſe to the Height of eight (*Grecian*) Cubits, all the Lands of *Egypt* were ſufficiently watered; but that in His Time (which was not quite 900 Years after *Myris*) the Country was not covered with leſs than fifteen or ſixteen Cubits of Water. The Addition of Soil therefore, by ſuppoſing them to have been fifteen only, will be ſeven (*Grecian*) Cubits or 126 Inches in the Space of 900 Years. But, at preſent, the River muſt riſe to the Height of 20 (*Stamboline*) Cubits, (and it uſually riſes to 24) before the whole Country is overflowed. Since the Time therefore of *Herodotus*, *Egypt* has gained 230 Inches Depth of new Soil. And, if we look back from the Reign of *Myris* to the Time of the Deluge, and reckon that Interval by the ſame Proportion, we ſhall find, that the whole perpendicular Acceſſion of Soil, from the Deluge to A.D. 1721, muſt be 500 Inches: i. e. The Land of *Egypt*, agreably to the *Æra* and Conjecture above, has gained forty one Foot eight Inches of Soil, in 4072 Years[3]. Thus, in Proceſs of Time, this whole Country may be raiſed to ſuch a Height, that the River will not be able to overflow it's Banks; and *Egypt* conſequently, from being the moſt fertile, will, for Want of the annual Inundation, become one of the moſt barren Parts of the Univerſe.

It amounts to about a foot in a hundred Years.

Theſe are the chief Remarks and Obſervations I have to offer with Regard to the *Nile* and the Effects of it upon *Egypt*; a Subject that will admit of various Improvements and Illuſtrations.

The Examination of this Subject is recommended to the future Inquiries of curious Perſons.

1 *Viz.* by following the *Hebrew* Text. 2 Ελεγον δὲ κὴ τόδε μοι μέγα τεκμήριον ὡς τὸ χώρης ταύτης οἱ ἱρέες, ὡς ὀπὶ Μοίεϊ βασιλῆϊ, ὄκως ἔλθοι ὁ ποταμὸς ἐπὶ ὀκτὼ πήχεας τὸ ἐλάχιστον, ἄρδεσκε Αἰγυπτίον τὴν ὑπερθε Μέμφιος· κὴ Μοίεϊ οὔκω ἦν ἔτεα ἐννακόσια τετελευτηκότα, ὅτε τῶν ἱρέων ταῦτα ἐγὼ ἤκουον. νῦν δὲ εἰ μὴ ἐπ' ἑκκαίδεκα ἢ πεντεκαίδεκα πήχεας ἀναδῇ τὸ ἐλάχιστον ὁ ποταμὸς, ἐκ καταβαίνει ἐς τὴν χώρην. *Herod.* Eut. §. 13. 3 *Viz.* by reckoning, according to Mr. *Bedford*'s Tables, from the Deluge to A. D. 1721, the Year when I was in *Egypt*.

The further Examination of it therefore is recommended to such curious Persons, as may have more Leisure and better Opportunities, than I had, of measuring the several Periods of the Inundations, the Height of the *Mikeas*, the Cubit by which it is divided, the Depth of the Soil, and the Quantity of Sediment successively left by the River.

Herodotus's *Account of* Egypt *agreeable to Scripture-History.*

However among the many Doubts and Difficulties, that have been already mentioned, or may be hereafter raised, upon this Subject, there will always be Room to make one very just and important Observation; *That if* Herodotus *had duly considered the annual Increase of the Soil and carried back his Remarks but a thousand Years beyond the Time of* Myris, *he could not have given the least Credit to that long Succession of Dynasties*[1], *which make up the* Egyptian *History*. For since, according to his own Reflections, *Egypt* is the entire, though gradual, Gift of the *Nile*, there must have been a Time (and that not long before the Period last mentioned) when it was either of the same barren Nature with the Deserts that surround it, or else quite covered with Water; and consequently, there could be no habitable Country for these pretended Princes to reign over. Our Historian himself supposes it to have been an Arm of the Sea; and the Time, pretty nearly, when it was so, he had learnt from the *Egyptians*, who assured him, that *Menes*[2], was the first King, who reigned in the World; that, in his Time, all *Egypt*, except the Country of *Thebes*, was one continued Morass; and that no Part of the present Land then appeared below the Lake of *Myris*. Now, as this *Menes* or *Osiris*[3] was the same with *Mizraim* the Son of *Cham*[4], the first Planter of *Egypt*; as all the foregoing Circumstances so well agree with the *Mosaic* Account of the Flood and the Dispersion of Mankind; it must be allowed, that *Herodotus* hereby confirms the Truth and Certainty of the Scripture-Chronology; and at the same Time overthrows the Authority of all those extravagant Annals and Antiquities, that have been so much boasted of by the *Egyptians*.

1 Διονύσῳ (Osiridi) δὲ πεντακισχίλια καὶ μύρια λογίζονται εἶναι ἐς Αμασιν βασιλέα. καὶ ταῦτα Αιγύπτιοι ἀπεκέως φασὶ ἐπίστασθαι, αἰεί τε λογιζόμενοι, καὶ αἰεὶ ἀπογραφόμενοι τὰ ἔτεα. *Herod.* Eut. §. 145. Ως δ' αὐτοὶ λέγουσι, ἔτεά ὅζι ἑπτακισχίλια καὶ μύρια ἐς Αμασιν βασιλεύσαντα, ἐπεί τε ἐκ τῶν ὀκτὼ θεῶν οἱ δυώδεκα θεοὶ ἐγένοντο, τῶν Ηρακλέα ἕνα νομίζουσι. *Id.* ibid. §. 43. The like Account we have in *Diodorus*, at the same Time he acknowledges, that the *Egyptians* boast of Astronomical Observations, (ἐξ ἐτῶν ἀπίστων. p. 51.) from an incredible Number of Years. Εἶναι δὲ ἔτη φασὶν ἀπὸ Οσίριδος ἕως τ Αλεξάνδρε βασιλείας πλείω τῶν μυρίων· ὡς δ' ἔνιοι γράφουσι, βραχὺ λείποντα τῶν δισμυρίων καὶ τριακοσίων. *Diod. Sic.* l. 1. p. 13. & p. 15. Θεῶν ἕξακτον βασιλεῦσαι φασὶν τὸν Ισιδος Ωρον· ὑπ' ἀνθρώπων δὲ τὴν χώραν βεβασιλεῦσθαι ἀπὸ μυριάδος ἔτη βραχὺ λείποντα τῶν πεντακισχιλίων, μέχρι τ ἑκατοστῆς καὶ ὀγδοηκοστῆς ὀλυμπιάδος. *Id.* l. 1. p. 28. 2 *Herod.* Eut §. 11. 3 Vid. *Shuckford*'s Connect. Vol. 1. p. 205. 4 *Gen.* 10. 6.

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7 *A Vocabulary of the* Showiah *Tongue.* p. 52. Obſ. p. 289.

8 *Inſcriptio Antiqua, de Pluvia Mannæ.* p. 53. Obſ. p. 350.

9 *The ſeveral Stations of the* Mahometan *Pilgrims, in their Journey to* Mecca. p. 53. Obſ. p. 355.

10 *Meſure de la Grande Pyramide de Memphis, par le* Pere Siccard [1], p. 54.

11 *Remarques ſur le Natron, par le meſme* [2], p. 55. Obſ. p. 430.

12 *The Method of making Sal Armoniac* [3]. ibid.

13 *An Account of the Weather at* Alexandria [4]. ibid.

14 *Excerpta e Kalkaſenda de Nilo & Nilometro, e traductione* V. Cl. J. Gagnier. p. 57. Obſ. p. 436. Not. 1.

15 *Nummi nonnulli ab Auctore in* Africa *collecti.* vid. *Pref.*

1 Theſe Meaſures, taken by *Pere Siccard*, were communicated to me by Dr. *Mead*, and are intended to illuſtrate Not. 2. p. 421. Obſ. 2 Vid *Memoires des Meſſions* &c. Vol. VII. p. 64. 3 The Rev[d] Mr. *Liſle*, Fellow of *Magd.* College *Oxford*, favoured me with this Account. 4 This ſhort Journal I copied out of Mr. *Greaves*'s Pocket-Book, that is depoſited in the *Savil* Study, and ſerves to prove what regards the Weather. *Obſ. p.* 431.

SYLLOGE

EXCERPTORUM EX VETERIBUS

GEOGRAPHIS, HISTORICIS &c.

OR

A COLLECTION of such EXTRACTS from the Old GEOGRAPHERS, HISTORIANS &c.

As chiefly relate to that PART of

AFRICA or *BARBARY*

Known at present by the Name of the

Kingdoms of *ALGIERS* and *TUNIS.*

viz. EXCERPTA EX

Herodoti Halicarnaſſ. Hiſtor. Libro IV. Lug. Bat. 1715. vid. p. 2.
Scylacis Caryandenſis Periplo. Oxon. 1698. v. p. 3.
Strabonis Rerum Geographic. Libris II & XVII. Amſt. 1707. v. p. 5.
Cl. Ptolemæi Geographiæ Libro IV & VIII. Amſt. 1619. v. p. 9.
Pomponio Mela de Situ Orbis. Iſcæ Dunmon. 1711. v. p. 18.
C. Plinii Secundi Hiſt. Naturalis Libro V. Par. 1685. v. p. 20.
J. Solini Polyhiſtore. Traj. ad Rhen. 1689. v. p. 22.
Antonini Auguſti Itinerario. Lug. Bat. 1735. v. p. 25.
Æthici Coſmographia. Lug. Bat. 1696. v. p. 28.
J. Honorii Oratoris excerptis. Ibid. v. p. 29.
Sexti Rufi Breviario Hiſt. Romanæ. Hanov. 1611. v. p. 29.
Pauli Oroſii adverſus Paganos Hiſtoria. Col. 1582. v. p. 30.
Martiani Minei Felicis Capellæ de Nuptiis Philoſophiæ Libro VI. Baſ. 1577. v. p. 30.
Iſidori Hiſpalenſis Originum Libro XIIII. Ibid. v. p. 31.
Collatione Carthaginenſi, Notitia Epiſcoporum Africæ ſub Hunerico, Concilio Carthaginenſi ſub Cypriano &c. ſive *Notitia omnium Epiſcopatuum Eccleſiæ Africanæ*; quæ præfigitur S. Optati de Schiſm. Donatiſtarum Libris ſeptem. Opera & Studio M. Lud. Ell. Du Pin. Antuer. 1702. } v. p. 31.
Notitia utraque Dignitatum cum Orientis, tum Occidentis, ultra Arcadii Honoriique tempora. Lugd. 1608. p. 35.
Ravennate Anonymo. Amſt. 1696. p. 35.
Tabula Peutingeriana. ex edit. G. Hornii. Amſt. 1654.

EXCERPTA ex *Herodoto.*

LIBYUM multæ ſunt & variæ nationes. Pertinent *Adyrmachidæ* ab *Ægypto* ad portum uſque nomine *Pleunum.* His confines ſunt *Gigamæ*, regionem verſus occaſum incolentes, *Aphrodiſiade* tenus inſula. In hujus loci medio adſita eſt Inſula *Platea*, quam condiderunt *Cyrenæi.* Atque in continente eſt portus *Menelaius* & *Aziris*, quam *Cyrenæi* incoluerunt. Et dehinc *Silphium* incipit, ab inſula *Platea* pertinens uſque ad fauces *Syrtis. Gigamas* ab occaſu contingunt *Asbyſtæ*, qui ſupra *Cyrenem* incolentes non pertinent ad mare: nam maritima *Cyrenæi* incolunt. Horum ſunt occaſum verſus confines *Auſchiſæ*, qui ſupra *Barcam* incolentes ad mare pertinent prope *Eueſperidas. Auſchiſarum* quod ad occaſum vergit, contingunt *Naſamones*, grandis natio. *Naſamonibus* confines ſunt *Pſylli.* Erat autem omnis eorum regio, quæ intra *Syrtin* eſt, aquarum inops. *Pſyllis* extinctis, eorum terram *Naſamones* obtinent. *Garamantes* ſupra *Naſamones* incolunt. Circa maritima verò, occaſum verſus, confines ſunt *Macæ.* Per eos flumen *Cinyps* è colle, qui vocatur *Gratiarum*, fluens, in mare influit. Ducentorum ab eo ad mare ſtadiorum eſt intercapedo. Horum *Macarum* finitimi ſunt *Gindanes.* Horum *Gindanum* oram in mare porrectam incolunt *Lotophagi*, qui è ſolo *Loti* fructu victitant: cujus fructus eſt magnitudine inſtar lentiſci, ſuavitate aſſimilis fructui palmarum. Ex hoc fructu *Lotophagi* vinum etiam conficiunt. *Lotophagis* ſecundum mare vicini ſunt *Machlyes*, *Loto* & ipſi utentes, ſed minus quam ſuperiores. Pertinent autem uſque ad ingentem amnem nomine *Tritonem*, qui in grandem paludem *Tritonidem* influit, in qua eſt inſula nomine *Phla.* Juxta hos *Machlyes* habitant *Auſes*: & circum paludem *Tritonidem* utrique habitant, ita ut medio *Tritone* dirimantur. Iſti quidem maritimi *Libyum Nomadum* dicti ſunt. Supra hos autem, ad partem mediterraneam, *Libya* eſt, *feris abundans*; & *Ammonii*; & *Augila*; & *Garamantes*; & *Atlantes*; & mons nomine *Atlas*, qui anguſtus & undique teres eſt; & (ut fertur) adeo celſus, ut ejus cacumen nequeat cerni, quod à nubibus nunquam relinquatur, neque æſtate neque hyeme: quem eſſe columnam cœli indigenæ aiunt. Ab hoc monte cognominantur [*Atlantes* ſcilicet] hi Homines. Porrigitur autem id Supercilium ad columnas uſque Herculeas, atque extra illas. Supra autem hoc Supercilium, Notum verſus ac mediterranea

ΛΙΒΥΩΝ (p.276.) [γὰρ δὴ] ἔθνεα πολλὰ καὶ παντοῖά ἐστι. * Παρήκουσι δὴ οἱ Αδυρμαχίδαι ἀπ' Αἰγύπτου μέχρι λιμένος, τῷ ὄνομα Πλευνός ἐστι. Τούτων δὲ ἔχονται Γιγάμαι, νεμόμενοι τὰ πρὸς ἑσπέρην χώρην, μέχρι Αφροδισιάδος νήσου. Εν δὲ τῷ μεταξὺ τούτου χώρῳ ἥ τε Πλατέα νῆσος ἐπικεῖται, τὴν ἔκτισαν Κυρηναῖοι· καὶ ἐν τῇ ἠπείρῳ Μενελάϊος λιμήν ἐστι, καὶ Αζιρις, τὴν οἱ Κυρηναῖοι οἴκεον· καὶ τὸ Σίλφιον ἄρχεται ἀπὸ τούτου. παρήκει δὲ ἀπὸ Πλατέης νήσου, μέχρι οὗ στόμα τοῦ Σύρτιος τὸ Σίλφιον.* Γιγαμέων δὲ ἔχονται τὸ πρὸς ἑσπέρης Ασβύσεα· ἔθνος ὑπὲρ Κυρήνης οἰκέουσι. ἐπὶ θάλασσαν δὲ ἀπικνέονται Ασβύσεα. τὸ δὲ παρὰ θάλασσαν Κυρηναῖοι νέμονται. ** Ασβυσέων δὲ ἔχονται τὸ πρὸς ἑσπέρης Αὐσχίσεα· ἔθνος ὑπὲρ Βάρκης οἰκέουσι, κατήκοντες ἐπὶ θάλασσαν καὶ Εὐεσπερίδας. * (p.277.) Αὐσχισέων δὲ τετάρτων τὸ πρὸς ἑσπέρης ἔχον Νασαμώνες, ἔθνος ἐὸν πολλόν. ** Νασαμώνων δὲ περισσομυροί εἰσι Ψύλλοι. ** ἡ δὲ χώρη σφι πᾶσι ἐντὸς ἐοῦσα τοῦ Σύρτιος, ἦν ἄνυδρος. ** ἐξαπολομένων δὲ τετάρτων, ἔχουσι τὴν χώρην οἱ Νασαμώνες.** (οἱ δὲ Γαράμαντες) καὶ ὑπερθε οἰκέουσι Νασαμώνων. τὸ δὲ παρὰ τὴν θάλασσαν ἔχονται τὸ πρὸς ἑσπέρης Μάκαι.** (p.278.) Διὰ δὲ αὐτῶν Κίνυψ ποταμὸς ῥέων ἐκ λόφου καλεομένου Χαρίτων, ἐς θάλασσαν ἐκδιδοῖ. * Ἀπὸ θαλάσσης δὲ ἐς αὐτὸν σταδίοι διηκόσιοί εἰσι. Μακέων δὲ τούτων ἐχόμενοι Γινδάνες εἰσι. ** Ακτὴν δὲ προέχουσαν ἐς τὸν πόντον τούτων τῶν Γινδάνων νέμονται Λωτοφάγοι· οἳ τὸν καρπὸν μοῦνον τοῦ λωτοῦ τρώγοντες ζώουσι. ὁ δὲ τοῦ λωτοῦ καρπὸς ἐστὶ μέγαθος ὅσον τε τοῦ σχίνου· γλυκύτητα δέ, τοῦ Φοίνικος τῷ καρπῷ παραπλήσιος. ποιεῦνται δὲ ἐκ τοῦ καρποῦ τούτου οἱ Λωτοφάγοι καὶ οἶνον. Λωτοφάγων δὲ τὸ παρὰ θάλασσαν ἔχονται Μάχλυες, τῷ λωτῷ μὲν καὶ οὗτοι χρεώμενοι, ἀτὰρ ἥκιστά γε τῶν πρότερον λεχθέντων. κατήκουσι δὲ ἐπὶ ποταμὸν μέγαν τῷ ὄνομα Τρίτων ἐστί· ἐκδιδοῖ δὲ οὗτος ἐς λίμνην μεγάλην Τριτωνίδα. ἐν δὲ αὐτῇ νῆσος ἔνι τῇ ὄνομα Φλά. ** (p.279.) Τούτων δὲ ἔχονται τῶν Μαχλύων Αὐσῆς. οὗτοι δὲ καὶ οἱ Μάχλυες περὶξ τὴν Τριτωνίδα λίμνην οἰκέουσι· τὸ μέσον δὲ σφι ὁρίζει ὁ Τρίτων. ** οὗτοι μὲν οἱ παραθαλάσσιοι τῶν Νομάδων Λιβύων εἰρέαται. Υπὲρ δὲ τούτων ἐς μεσόγαιαν ἡ θηριώδης ἐστὶ Λιβύη· ** (καὶ) Αμμώνιοι· (p. 280.) ** (καὶ) Αὔγιλα· ** (καὶ) Γαράμαντες· ** (καὶ) Ατλαντες· ** (καὶ) ὄρος τῷ ὄνομα ἐστὶ Ατλας· ἔστι δὲ στεινὸν καὶ κυκλοτερὲς πάντη· ὑψηλὸν δὲ ὥστε λέγεται ὡς τὰς κορυφὰς αὐτοῦ οὐκ οἷά τε εἶναι ἰδέσθαι· οὐδέκοτε γὰρ αὐτὰς ἀπολείπει νέφεα οὔτε θέρεος οὔτε χειμῶνος. τοῦτο τὸ κίονα τοῦ οὐρανοῦ λέγουσι οἱ ἐπιχώριοι εἶναι. ἀπὸ τούτου τοῦ ὄρεος οἱ ἄνθρωποι ὀνομοι ἐγένοντο. ** (p.281.) διήκει δ' ὧν ἡ ὀφρὺη μέχρι Ηρακληίων στηλέων, καὶ τὸ ἔξω τούτων. ** ὑπὲρ δὲ τῆς ὀφρύης ταύτης, τὸ πρὸς νότου καὶ μεσόγαιαν τῆς Λι-

Λιβύης, ἔρημος καὶ ἄνυδρος καὶ ἄθηρος καὶ ἄνομβρος καὶ ἄξυλός ἐστι ἡ χώρη. * * * * Οὕτω μὲν μέχρι τῆς Τριτωνίδος λίμνης ἀπ' Αἰγύπτου νομάδες εἰσὶ κρεοφάγοι τε καὶ γαλακτοπότοι Λίβυες. *Τὸ δὲ πρὸς ἑσπέρης τῆς Τριτωνίδος λίμνης ἀκέτι νομάδες εἰσὶ Λίβυες. **(282.) Τὸ δὲ πρὸς ἑσπέρης ὁ Τρίτωνος ποταμὸς, Αὐσέων ἔχουσι ἀροτῆρες ἤδη Λίβυες, καὶ οἰκίας νομίζοντες ἐκτῆσθαι, τοῖσι ἄνομα κέεται Μάξυες· *(p.283.) Μαξύων δὲ Λιβύων Ζαύηκες ἔχουσι. *τούτων δὲ Ζύγαντες ἔχουσι, ἐν τοῖσι μέλι μὲν πολλὸν μέλισσαι κατεργάζονται, πολλῷ δ' ἔτι πλέον λέγεται δημιοργοὺς ἄνδρας ποιέεσθαι. *Κατὰ τούτους δὲ λέγουσι Καρχηδόνιοι κεῖσθαι νῆσον τῇ ἄνομα εἶναι Κύρανιν· μῆκος μὲν, διηκοσίων σταδίων, πλάτος δὲ, στεινὴν, διαβατὸν ἐκ τῆς ἠπείρου· ἐλαιέων τε μεστὴν καὶ ἀμπέλων.* * *

Libyæ, deserta jam plaga est, & sine aqua ferisque, sine pluvia ac lignis, omni prorsus humore vacans. Ita ab *Ægypto* ad *Tritonidem* paludem pastoricii *Libyes* sunt carne victitantes ac lacte. Ad occasum vero *Tritonidis* paludis jam non sunt pascuales *Libyes*. Contingunt quidem hos *Ausæs* ab occidentali parte *Tritonis* fluminis, ii *Libyes* qui sunt aratores, & domos possidere consueverunt, quibus nomen impositum est *Maxyes*. *Maxyum* autem *Libyum* confines sunt *Zaueces*. His finitimi sunt *Zygantes*, ubi magnam vim mellis apes conficiunt, sed multo plus opifices viri facere dicuntur. Juxta hos aiunt *Carthaginienses* sitam esse insulam nomine *Cyranin*, ducentorum stadiorum longitudine, arctam latitudine, in quam transiri è continente potest, oleis refertam, ac vitibus. * * * Excerpta ex *Herodoto*.

EXCERPTA EX *Scylace*.

Ἀπὸ δὲ Ἑσπερίδων κόλπος ἐστὶ μέγας, ᾧ ὄνομα Σύρτις. (pag. 46.) *** Περιοικοῦσι αὐτὴν Λιβύων ἔθνος Νασαμῶνες. ** Τὰ δὲ ἔξω τῆς Σύρτιδος παροικοῦσι Λίβυες Λωτοφάγοι ἔθνος, μέχρι στόματος τοῦ ἑτέρας Σύρτιδος. Οὗτοι λωτῷ χρῶνται, σίτῳ καὶ ποτῷ. ** Κατὰ ταῦτα ἐστὶ νῆσος ᾗ ὄνομα Βραχείων. Μετὰ Λωτοφάγας Καταρχίας[a]· ἔστι δὲ ἡ νῆσος αὕτη σταδίων τ'· πλάτος ὂν μικρῷ ἐλάττων. Ἀπέχει δὲ ἀπὸ τῆς ἠπείρου, ὡσεὶ σταδία γ'. ἐν ᾗ τῇ νήσῳ γίνεται λωτὸς, ὃν ἐσθίουσιν, καὶ ἕτερος, ἐξ οὗ οἶνον ποιοῦσιν. Ὁ ᾗ λωτὸς καρπός ἐστι τῷ μεγέθει, ὅσον μυρσίνου. Ποιοῦσι ᾗ καὶ ἔλαιον πολὺ ἐκ κοτίνων. Φέρει ᾗ καρπὸν ἡ νῆσος πολὺν, πυρὸς, καὶ κριθάς. Ἔστι ᾗ ἡ νῆσος εὔγειος. Πλοῦς ἀπὸ Ταραχείων[b] εἰς τὴν νῆσον ἡμέρας μιᾶς. Μετὰ ᾗ τὴν νῆσον ἐστὶ Ἔπιχος πόλις. Ἀπὸ ᾗ τῆς νήσου εἰς Ἔπιχον πλοῦς ἡμέρα ἡμίσεια. Ἀπὸ ᾗ Ἐχίδων πλοῦς ἡμέρας· καὶ νῆσος ἔστιν ἐπ' αὐτῇ ἐρήμη. Μετὰ ᾗ αὐτὴν Ἀνακινίτης[c] νῆσος καὶ πόλις, καὶ κατὰ ταὐτὰ Θάψου. Παράπλους ἀπὸ ταύτης εἰς Θάψον ἡμέρας καὶ ἡμίσεως. [d]Ἀπὸ ᾗ Θάψου τῆς μικρᾶς καὶ Δρεπάνης[e] ἐστὶ κόλπος μέγας ἔσω, ἐν ᾧ ἡ Σύρτις ἐστὶ ἡ μικρὰ, Καρκινίτης[f] καλουμένη, πολὺ τῆς ἄλλης Σύρτιδος χαλεπωτέρα καὶ δυσπλοωτέρα· ἧς τὸ περίμετρον σταδία β'[g]. Ἐν ταύτῃ τῇ Σύρτιδι ἐνέστηκεν ἡ νῆσος Τρίτωνος[h] καλουμένη, καὶ ποταμὸς Τρίτων. Καὶ αὐτόθεν ἐστὶν Ἀθηνᾶς Τριτωνίδος ἱερόν. Στόμα ᾗ ἔχων ἡ λίμνη μικρὸν, καὶ ἐν τῷ στόματι νῆσος ἔστιν, [i]καὶ ὁ τοῦ ἀνάπλου ἦν, ἐνίοτε ἡ λίμνη οὐκ ἔχων εἴσπλουν συνυφαίνουσα. Ἡ ᾗ λίμνη αὕτη ἐστὶ μεγάλη τὸ περίμετρον ἔχουσα ὡς σταδίων χιλίων. Περιέπουσι ᾗ αὐτὴν Λίβυες πάντες ἔθνος, καὶ πόλις τὸ ὑπέκεινα[k] πρὸς ἡλίου δυσμάς· ἅπαντες Λίβυες λέγονται, ξανθοί, ἄπαυστοι[l], καὶ κάλλιστοι. Καὶ ἡ χώρα αὕτη ἀρίστη, καὶ

POST *Hesperidas* est sinus magnus, qui appellatur *Syrtis*. Accolunt eam *Nasamones*, gens *Libyca*. Quæ sunt extra *Syrtin*, incolit *Libyum Lotophagorum* natio, usque ad os alterius *Syrtidis*. Hi *Loto* utuntur, pro cibo & potu. Deinde insula *Brachion* est. Post *Lotophagos Catarichias*: est autem insula hæc stadiorum ccc. latitudine vero paulo minor. Abest à continenti stadiis circiter III. In hac insula nascitur *Lotus*, quem edunt: aliaque ejus est species, ex qua vinum conficiunt. *Loti* autem fructus magnitudine similis est fructui arbuti. Oleum multum ex oleastris faciunt. Producit autem hæc insula fructum multum, triticum, & hordeum. Estque hæc insula uberis terræ. Navigatio autem à *Tarichiis* in hanc insulam diei unius. Post insulam hanc est *Epichus* urbs. Ab insula ad *Epichum* navigatio diei dimidiati. Ab *Eschidibus* diei navigatio: & insula circa hanc est deserta. Post hanc est *Cercinnitis* insula cum urbe, circaque eam est *Thapsus*. Prætervectio ab hac in *Thapsum* diei unius & dimidiæ. A *Thapso* vero minore intra est *Tritonites* sinus magnus, in quo est parva *Syrtis*, *Cercinnitica* appellata, altera *Syrti* multo sævior, navigatuque difficilior; cujus ambitus est stadiorum CIↃCIↃ. In hac *Syrti* est insula *Tritonis* appellata, & fluvius *Triton*. Et illic est *Minervæ Tritoniæ* fanum. Os vero hic lacus exiguum habet, & in eo insula apparet, si quando mare refugiat; at ubi inundet, non amplius accessum navibus præbet. Lacus autem hic est magnus, ambitum habens stadiorum circiter mille. Cingit vero eum *Libyum* omnis natio; urbsque eorum est in ulteriori ripa, versus Solis occasum: omnes enim hi *Libyes* appellantur, flavi, absque fuco pulcherrimi. Regio hæc optima est, &

a Legendum κατὰ Ταριχίας vel κατὰ Ταριχείας. *Bochart.* Geogr. Sacra. p. 494. b Ταριχείων. *Voss.* c Puto hanc esse Κερκινῖτιν Strabonis. *Voss.* d Legit *Gronov.* Ἀπὸ ᾗ Θάψου Λέπτις μικρᾶς καὶ Ἀδρύμης ἐστὶ· Κόλπος ἔστω Κερκινίτης, ἐν ᾧ ἡ Σύρτις ἐστὶ ἡ μικρὰ καλουμένη, πολὺ &c. e Τριτωνίτης malit *Voss.* f Κερκινῖτις: nimirum à Cercinna Insula. *Voss.* g Stadia ρ' *Hæschelius.* h Melius, ut Salmasius, Τρίτωνις. i Sic locum emendavit *Salmasius*: Καὶ ἐν τῷ στόματι νῆσος ἔστιν ὅταν ἄμπωτις ᾖ· ὅταν δὲ πλημμυρὶς ᾖ, ἔτι τὸν εἴσπλουν ναυσὶν ὑποφαίνουσα. k Ἐπέκεινα *Voss.* l Ἁπλαῦσοι, i. e. vere pulchri, minime fucati. *Voss.*

 fœcun-

Excerpta ex *Scylace.*

fœcunda, gregesque penes ipsos sunt maximi & plurimi, ipsi ditissimi, pulcherrimique. Post hanc *Syrtin* sequitur *Neapolis*. Prætervectio vero ab *Hadrymeto* ad *Neapolin* est dierum III. Post *Neapolin* est *Hermæum* promontorium, & urbs. Prætervectio à *Neapoli* usque *Hermæum* est diei unius, ac dimidiati. A *Neapoli* ad Isthmum pedestri itinere stadia sunt CLXXX, usque ad alterum mare, quod *Carthaginem* alluit. Est vero peninsula, quæ habet angustias. Prætervectio à flumine ex hoc loco ad *Carthaginem*, est diei unius & dimidiæ. *Carthaginiensium* autem regio est in sinu. Post Isthmum est *Carthago*, urbs *Phialon* cum portu. Prætervectio vero ab *Hermæo* usque *Carthaginem* est dimidiati diei. *Hermæo* promontorio adsitæ sunt insulæ, *Pontia* & *Cosyrus*. Navigatio ab *Hermæo* usque *Cosyrum* est diei. Ultra *Hermæum* promontorium paulum, versus solem orientem, tres ei adjacent insulæ, exiguæ, à *Carthaginiensibus* habitatæ; *Melita* urbs cum portu, *Gaulus* urbs, *Lampas*; in hac turres binæ aut tres. A *Cosyro* vero ad *Lilybæum* promontorium *Siciliæ*, navigatio diei unius. Post *Carthaginem Utica* urbs cum portu. Præternavigatio à *Carthagine* ad *Uticam* diei unius. Ab *Utica* ad *Equi* promontorium * * * * *Equi* urbs, & palus ei adsita est, insulæque in ea, & urbes circa paludem in insulis hæ sunt * * * * * *Collops* Magnus urbs, ex adverso ejus multæ insulæ *Naxicæ*, *Pitheciusæ* cum portu. Ex adverso earum est insula, in qua *Eubœa* est civitas, *Thapsa* urbs & portus, *Caucacis* urbs cum portu, *Sida* urbs, *Iol* promontorium, urbs & portus, *Hebdomus* urbs cum portu, *Acium* insula, in qua urbs & portus, *Psamathus* insula, urbs cum portu, & sinus. In hoc sinu *Bartas* est insula cum portu, *Chalca* urbs in fluvio, *Arylon* urbs, *Mes* urbs cum portu, *Sigum* urbs in fluvio, cui objacet insula *Acra*, urbs *Me* - - - cum portu, *Acrus* urbs, in qua est sinus, deserta insula appellata *Drinaupa*, *Herculea* columna, *Libyæ* promontorium, *Apanilye* urbs in fluvio. Ex adverso hujus sunt *Gades* insulæ. A *Carthagine* hucusque ad columnas *Herculeas* quam prosperrime prætervehuntur diebus & noctibus septem. *Gadium* autem hæ Insulæ ad *Europam* pertinent. Harum una Urbem habet. In his quoque sunt columnæ *Herculeæ*; ea quidem, quæ in *Libya*, humilis; *Europæa* vero excelsa est. Contrarii sibi invicem sunt hi vertices, distantque inter se diei navigatione. Prætervectio *Libyæ* ab ostio *Canobi*, quod in *Ægypto* usque *Herculeas* columnas, circumnaviganti sinus est dierum LXXV$\frac{1}{4}$. Omnia vero oppida & emporia ante memorata in *Libya*, à *Syrti* quæ ad *Hesperidas*, usque columnas *Herculeas*, quæ in *Libya*, sunt *Carthaginiensium*.

A παμφορωτάτη, καὶ βοσκήμαλα παρ' αὐτοῖς ἐστὶ καὶ μέγιστα καὶ πλεῖστα, καὶ αὐτοὶ πλουσιώτατοι, καὶ κάλλιστοι. Μετὰ δὲ τὴν Σύρτιν ταύτην Νεάπολις ἐστί. Παράπλους δὲ ἀπὸ Ἀδρίμητ(ο)[a] ἐπὶ Νέαν πόλιν ἡμερῶν τ'[b]. Μετὰ δὲ Νέαν πόλιν Ἑρμαῖα ἄκρα καὶ πόλις. Παράπλους ἀπὸ Νέας πόλεως εἰς Ἑρμαῖαν ἡμέρας καὶ ἡμίσεως. Ἀπὸ δὲ Νέας[c] ἐστὶν εἰς ἰσθμὸν στάδια ρπ', πεζῇ, ποὸς τὴν ἑτέραν θάλασσαν τὴν πρὸς Καρχηδόνα. Ἐστὶ δὲ ἀκτὴ, δι' ἧς ἰσθμός ἐστι. Παράπλους ἀπὸ τοῦ ποταμοῦ ἐντεῦθεν εἰς Καρχηδόνα, ἥμισυ ἡμέρας.
B Ἡ δὲ Καρχηδονίων χώρα ἐστὶν ἐν κόλπῳ. Μετὰ δὲ τὸν ἰσθμὸν Καρχηδών ἐστι, πόλις Φιάλων, καὶ λιμήν. Παράπλους ἀπὸ Ἑρμαίας ἥμισυ ἡμέρας εἰς Καρχηδόνα. Ἐπεισὶ δὲ νησία ἐν τῇ Ἑρμαίᾳ ἄκρᾳ, Ποντία νῆσος, καὶ Κόσυρος. Πλοῦς δὲ ἀπὸ Ἑρμαίας ἐπὶ Κόσυρον ἡμέρας. Ἀπὸ Ἑρμαίας ἄκρας ποὸς ἥλιον ἀνίσχοντα μικρὸν, ἀπὸ Ἑρμαίας εἰσὶ νῆσοι τρεῖς μικραὶ κατὰ τοῦτο, ὑπὸ Καρχηδονίων οἰκούμεναι· Μελίτη πόλις καὶ λιμὴν, Γαῦλος πόλις, Λαμπάς· αὕτη πύργους ἔχει δύο ἢ τρεῖς. Ἀπὸ δὲ Κοσύρου ἐπὶ Λιλύβαιον ἀ-
C κρωτήριον Σικελίας, πλοῦς ἡμέρας μιᾶς. Μετὰ Καρχηδόνα Ἰτύκη πόλις καὶ λιμήν. Παράπλους δὲ ἀπὸ Καρχηδόνος εἰς Ἰτύκην μιᾶς ἡμέρας. Ἀπὸ Ἰτύκης εἰς Ἵππου ἄκραν[d], Ἵππου πόλις, καὶ λίμνη ἐπ' αὐτῇ ἐστι, καὶ νῆσοι ἐν τῇ λίμνῃ, καὶ περὶ τὴν λίμνην πόλεις ἐν ταῖς νήσοις αἵδε[e]. Ψέγας πόλις, καὶ ἀπαντίον αὐτῆς νῆσοι Ναξικαὶ πολλαὶ, Πιθηκοῦσαι καὶ λιμιώ. Κατ' ἐναντίον αὐτῶν καὶ νῆσος, καὶ πόλις ἐν τῇ νήσῳ Εὔβοια, Θάψα καὶ πόλις καὶ λιμὴν, Καύκακις[f] πόλις καὶ λιμὴν, Σίδα πόλις, Ἰωλίου[g] ἄκρα πόλις καὶ
D λιμὴν, Ἑβδομος πόλις καὶ λιμὴν, Ακίον νῆσος, πόλις καὶ λιμὴν ἔπεσι, Ψαμαθος νῆσος, πόλις, καὶ λιμὴν, καὶ κόλπος. Ἐν δὲ τῷ κόλπῳ Βαρτὰς νῆσος καὶ λιμιώ, Χάλκα πόλις ἐν τῷ ποταμῷ, Ἀρύλων πόλις, Μὴς πόλις καὶ λιμὴν, Σίγον πόλις ἐν τῷ ποταμῷ, καὶ ποὸς τοῦ ποταμοῦ νῆσος Ακρα, πόλις Με - -[h] λιμὴν, Ακρος ἡ πόλις, καὶ ὁ κόλπος ἐν αὐτῇ, ἔρημος νῆσ(ος) Δρέναυπα ὄνομα, Ἡράκλεια σήλη, ἐν Λιβύῃ ἄκρα, Απανιλύη πόλις ἐν ποταμῷ καὶ ἀντίον αὐτῆς τὰ Γάδειρα νῆσοι. Ἀπὸ Καρχηδόνος ταύτης ἐστὶν ἐφ' Ηρα-
E κλέους σήλας τοῦ καλλίστου πλοῦς παράπλους ἡμερῶν ἐπτὰ καὶ νυκτῶν ἑπτά. Γάδειρα εἰσὶν νῆσοι αὗται ποὸς τῇ Εὐρώπῃ. Τούτων ἡ ἑτέρα πόλιν ἔχει, καὶ Ἡράκλειαν σήλαν κατὰ ταύτας· ἡ μὲν ἐν τῇ Λιβύῃ ταπεινή· ἡ δὲ ἐν τῇ Εὐρώπῃ ὑψηλή. Αὗται δὲ εἰσὶν ἄκραι κατεντικρὺ ἀλλήλων· διέχουσι δὲ αὗται ἀπ' ἀλλήλων πλοῦν ἡμέρας. Παράπλους Λιβύης ἀπ' Αἰγύπτου τοῦ Κανώβου στόματος, μέχρι Ἡρακλείων σηλῶν, *κατὰ τὰς κόλπους κύκλῳ πλέοντι ἡμερῶν οε', δ'. Ὅσα γὰρ πολίσματα ἢ ἐμπόρια ἐν τῇ Λιβύῃ ἀπὸ τοῦ
F Σύρτιδος τοῦ παρ' Εσπερίδας μέχρι Ἡρακλείων σηλῶν ἐν Λιβύῃ πάντα ἐστὶ Καρχηδονίων. ** (p. 51, 52.)

a Ἀδρύμητος. Hadrymetum enim Græcis est Ἀδρύμης. Vide Stephanum in voce. *Voss.* b Ἡμερῶν τριῶν legit *Voss.* c Malim Νέας πόλεως ut semper *Voss.* d Omissa hic stadia, aut tempus παράπλους. *Voss.* e Sine dubio hoc loco quædam desunt; nullas enim hic civitates insulanas recenset. Nam pro ψέγας scribendum omnino Κόλπου μέγας. Nec dubito quin etiam Κόλπου μικροῦ hic desideretur. *Voss.* f Restituo Καυκακίς. *Voss.* g Latini *Juliam Cæsaream* vocant, Augusto Cæsare hoc nomen dante. Non potuit igitur sic scripsisse Scylax, ut qui jam multis antea Seculis floruerit. Scripsit ille Ἰοὺλ ἄκρα. *Voss.* h Forte πόλις Μεγάλη καὶ λιμήν. *Portum magnum* Latini vocant à Spatio. *Voss.*

☞ Diei vel Noctis Navigatio apud *Scylacem* valet (φ' σαδ.) 10 Stadia. p. 30.

EXCER-

EXCERPTA ex *Strabone.*

Μετὰ δὲ τὴν Ασίαν (p.192.C.) ἐστὶν ἡ Λιβύη, συνεχὴς ὅσον τῇ τε Αἰγύπτῳ, καὶ τῇ Αἰθιοπίᾳ τὸ μὲν καθ' ἡμᾶς ἠϊόνα ἐπ' εὐθείας ἔχουσα, σχεδόν τι μέχρι σηλῶν ἀπὸ Αλεξανδρείας ἀρξαμένην, πλὴν τῶν Σύρτεων, καὶ εἴ τις ἄλλη κόλπων ἐπιστροφὴ μικρία, καὶ τῶν ταύτῃ ποιήντων ἀκρωτηρίων ἐξοχή. Εστι δ' ἐοικυῖα παρδάλει[b]· κατάστικτος γὰρ ἐστὶ ταῖς οἰκήσεσι περιεχομέναις ἐρήμῳ καὶ ἀνύδρῳ γῇ· καλοῦσι δὲ τὰς τοιαύτας οἰκήσεις Ανάσεις οἱ Αἰγύπτιοι. ** Νέμεται δ' ἔθνη τὴν Λιβύην τὰ πλεῖστα ἄγνωστα· (p.193. B.) ἃ πολλοῖς γὰρ ἐφοδεύεσθαι συμβαίνει στρατοπέδοις ἀδ' ἀλλοφύλοις ἀνδράσιν· οἱ δ' ἐπιχώριοι, καὶ ὀλίγοι παρ' ἡμᾶς ἀφικνοῦνται (οἱ) πόρρωθεν, καὶ ἃ πισὰ, ἀδὲ πάντα λέγουσιν· ὅμως δ' ἄν τὰ λεγόμενα τοιαῦτά ἐστι. Τὰς μὲν μεσημβρινωτάτας, Αἰθιοπας προσαγορεύουσι· τὰς δ' ὑπὸ τούτοις τὰς πλείστας Γαραμάντας καὶ Μαυρουσίους[c], καὶ Νιγρίτας· τὰς δ' ἔτι ὑπὸ τούτοις Γαιτούλους· τὰς δὲ τὴν θαλάττης ἐσχατιὰς ἢ καὶ ἁπτομένους αὐτῆς, πρὸς Αἰγύπτῳ μὲν Μαρμαρύδας, μέχρι τῆς Κυρηναίας· ὑπὲρ δὲ ταύτης καὶ τῶν Σύρτεων, Ψύλλους καὶ Νασαμῶνας, καὶ τῶν Γαιτούλων τινάς· εἶτα Σίντας, καὶ Βυζακίους, μέχρι τῆς Καρχηδονίας· πολλὴ δ' ἐστὶν ἡ Καρχηδονία· συνάπτουσι δ' οἱ Νομάδες αὐτῇ· τούτων δὲ τοὺς γνωριμωτάτους, τοὺς μὲν Μασσαλιεῖς[d], τοὺς δὲ Μασσυλίους προσαγορεύουσιν· ὕστατοι δ' εἰσὶ Μαυρούσιοι. Πᾶσα δ' ἡ ἀπὸ Καρχηδόνος μέχρι σηλῶν, ἔστιν εὐδαίμων· θηριοτρόφος δὲ, ὥσπερ καὶ ἡ μεσόγαια πᾶσα. **

Οἰκοῦσι δ' ἐνταῦθα (p.1181.C.) Μαυρούσιοι[e] μὲν ὑπὸ τῶν Ελλήνων λεγόμενοι, Λιβυκὸν ἔθνος μέγα, καὶ εὔδαιμον, Μαῦροι δ' ὑπὸ τῶν Ρωμαίων καὶ τῶν ἐπιχωρίων, ἀντίπορθμον τῇ Ιβηρίᾳ. (Τοὺς δὲ Μαυρουσίους ἔνιοι (p.1185.A.) φασὶν Ινδοὺς εἶναι, τοὺς συγκατελθόντας Ηρακλεῖ δεῦρο.) Κατὰ τοῦτο γὰρ ὁ κατὰ τὰς σήλας τὰς Ηρακλείους πορθμός ἐστι· ἔξω δὴ προελθόντι καὶ κατὰ τὰς σήλας πορθμοῦ, τὴν Λιβύην ἐν ἀριστερᾷ ἔχοντι, ὄρος ἐστὶν, ὅπερ οἱ μὲν Ελληνες Ατλαντα καλοῦσιν, οἱ Βάρβαροι δὲ Δύριν. Εντεῦθεν γὰρ πρόπους ἔκκειταί τις ὕστατος πρὸς δύσιν τῆς Μαυρουσίας, αἱ Κώτεις λεγόμεναι.** Τὸ δ' ὄρος (p.1182. A.) διὰ μέσης ἐκτεινόμενον τῆς Μαυρουσίας τὸ ἀπὸ τῶν Κώτεων μέχρι Σύρτεων, οἰκεῖται, καὶ αὐτὸ καὶ ἄλλα παράλληλα αὐτῷ· καταρχὰς μὲν ὑπὸ τῶν Μαυρουσίων, ἐν βάθει δὲ τῆς χώρας ὑπὸ τῶν μεγίστων τῶν

A *Siam* ſubſequitur *Africa* contigua *Ægypto* & *Æthiopiæ*: ejus littus quod nobis eſt obverſum, ab *Alexandria* uſque ad *Columnas* propemodum in recta linea producitur, exceptis *Syrtibus*, & ſicubi alibi mediocres ſinus ſunt, & promontoria prominent. Eſt autem *Africa* Pardali ſimilis, interpuncta habitationibus, quæ circumdantur terra deſerta, & aquæ inopi: atque hujuſmodi habitationes ab *Ægyptiis* vocantur *Anaſes*. Incolunt *Libyam* gentes pleræque ignotæ: neque multi eò ducti ſunt exercitus, aut peregrini advenerunt: B incolæ autem cum pauci ad nos perveniunt, tum neque credibilia narrant, neque omnia quæ tamen ii narrant, talia ſunt. Maximè verſus meridiem diſſitos, appellant *Æthiopas*: ſub his pleroſque *Garamantas*, *Pharuſios*, *Nigritas*: his adhuc inferiores *Gætulos*: deinde vicinos aut etiam contiguos mari, ad *Ægyptum* quidem *Marmaridas*, uſque ad *Cyrenam*: ſupra hos & *Syrtes*, *Pſyllos*, *Naſamonas*, & quoſdam *Gætulos*, tum *Sintas* & *Byzacios* uſque ad regionem *Carthaginenſem*, quæ ampla C eſt, eamque *Numidæ* attingunt; quorum celeberrimos *Maſylenſes*, (vel *Maſylos*) alios *Maſæſylios* appellant: ultimi ſunt *Mauruſii*. Omnis autem à *Carthagine* ad *Columnas* uſque Regio eſt felix, feras tamen producit ut & Mediterranea omnis *Africa*.

LIB. II.

Ibi ergo (ſc. in *Africæ* partibus Occidentalibus) habitant, qui à Græcis *Mauruſii* appellantur, *Lybica* Gens & magna & opulenta; *Romani* & indiginæ *Mauros* vocant: ab *Hiſpania* oppoſita Mari anguſto diremptos. (Sunt, D qui dicunt, *Mauros Indos* eſſe, qui cum *Hercule* in hunc locum deſcenderunt.) Juxta eſt etiam fretum, ad *Herculis* Columnas. Extra Columnarum fretum procedenti, ita ut ad ſiniſtram ſit *Africa*, mons eſt, quem Græci *Atlantem* nominant, barbari *Dyrim*. Inde proceſſus quidam eminet, extrema *Mauritaniæ* Pars, occidentem verſus, & *Cotes* appellatur. Mons qui à *Cotibus* uſque in *Syrtes* per mediam *Mauritaniam* tendit, & ipſe, & Montes qui cum eo paribus porriguntur Spatiorum Diſtantiis, commode habitantur, in initio quidem à E *Mauruſiis*: in ipſo vero Regionis intimo, à

LIB. XVII.

maxi-

a Suſpicor legendum eſſe ἓ τῶν ταύτῃ ποιήντων [ποιούντων] ακρ· vel ſic καὶ τῶν τούτοις ποιήντων ἀκρωτηρίων. *Caſſaub.*

b Malim παρδαλέῃ. *Id.* ut apud *Dionyſium* v.181.

Παρδαλέῃ δὲ μὲν ἄνδρες ἐπικλείουσιν ὁμοίην,
Η γὰρ δὴ ῥηχίη τε, καὶ αὐχμήεσσα τέτυκται,
Τῇ καὶ τῇ κυανῇσι κατάστικτος φολίδεσσιν.

c Lege Φαρουσίους. *id.* d Legendum τοὺς μὲν Μασυλεῖς, *Maſylenſes* vel *Maſyli*, *Id.* ut *Dionyſ.* v.187.

Ενθα Μασσαύλιοί τε καὶ ἀγχόμοι Μασυλῆες.

e *Livius* L. XXIV. c. 49. *Mauruſios* dicere non dubitat aliquando, & contra *Dio* Græce ſcribens Μαυρικάνιαν interdum dicit, non Μαυρουσίαν. *Id.*

Excerpta ex *Strabone.*

maxima *Lybiæ* Natione, qui *Gætuli* appellantur. Supra *Mauritaniam Æthiopum* Regio eſt, qui *Heſperii* (*nimirum occidui*) vocantur, magnâ ex parte male habitata. Columnarum Fretum Longitudine dicitur ſtadiorum centum & viginti, minima vero Latitudine Sexaginta juxta *Elephantem*. Ulterius naviganti ſunt Urbes & Flumina complura uſque ad Amnem *Molocath*, qui *Maurorum*, *Maſſæſyliorum*que Regionem diſtinguit. Nominatur etiam *Promontorium Magnum* flumini proximum, & locus aridus, ac ſterilis *Metagonium*: ac fere Mons à *Cotibus* huc uſque pertendit. Longitudo à *Cotibus* uſque in *Maſſæſyliorum* fines eſt Stadiorum quinque millia. *Metagonium* novæ *Carthagini* reſpondet, in adverſa Ripa oppoſitæ. *Timoſthenes* male pronunciavit, verſus *Maſſæſyliam* eſſe. A *Nova Carthagine Metagonium* eſſe Stadiorum ter mille trajectum, præternavigationem ab ea *Maſſæſyliam* uſque amplius ſex Millibus Stadiorum. Cæterum *Mauri* etſi adeo uberem Regionem inhabitant, tamen ad hoc uſque Tempus magna ex parte incertis vagantur Sedibus. Ii & ſequentes *Maſſæſylii* & *Libes* magna ex parte cultu eodem utuntur & in cæteris perſimiles ſunt, parvis equis utentes, celeribus tamen & manſuetis, adeo ut ſola vergula gubernentur. Conveniunt nonnunquam *Mauros Phauruſii*, ſed raro, per Deſerta aquarum utres equarum ventribus ſubligatos vehentes, nonnunquam per loca quædam paluſtria & lacus *Cirtam* veniunt. Poſt *Mauritaniam* eſt *Maſſæſyliorum* Regio, à *Molochath* flumine initium ſumens: finiens vero in Promontorium quod *Maſſæſyliorum* & *Maſæſylybium* Confinium dicitur. A *Metagonio Tritum* uſque ſunt Stadiorum ſex Millia: ſunt qui pauciora numerent. Ora Maritima complures Urbes & fluvios habet, & Regionem valde commodam, ſed ſatis ſit mentionem eorum facere quæ ſunt clariora. Diſtat itaque *Siga* Civitas à dictis Finibus CIↃ Stadiorum intervallo, & *Syphacis* Regia quæ nunc diruta eſt. Poſt *Syphacem Maſſiniſſa* obtinuit Regionem, poſtea *Micipſa*, poſtea ejus Succeſſores, noſtra Tempeſtate *Juba*, *Jubæ* Pater, nuper mortui. Diruta eſt etiam à *Romanis Zama* hujus Regia. Poſt *Siga* in Sexcentis Stadiis eſt *Deorum Portus*, ac porro alia loca obſcura: quæ vero in interiore jacent Regione, montana ſunt atque deſerta: quibus interdum inferuntur, quæ *Gætuli* tenent uſque etiam ad *Syrtes*. Ibi vero ad Mare & Campi uberes ſunt, & urbes multæ, fluminaque & Lacus. In hac Ora fuit urbs quædam Nomine *Jol*, quam *Juba Ptolemæi* Pater à ſe inſtauratam, mutato Nomine *Cæſaream* vocavit, ea Portum habet, & inſulam ante Portum. Inter *Cæſaream* atque *Tritum* eſt magnus Portus, quem *Sardam* (*Saldam* melius) vocant. Atque hæc ſunt Confinia *Jubæ*, &

A Λιβυκῶν ἐθνῶν, οἱ Γαιτῦλοι [a] λέγονται, ** Ὑπὲρ ταύτης δ' ἐστὶν ἐπὶ τῇ ἔξω θαλάττῃ ἡ τῶν ἑσπερίων καλουμένων Αἰθιόπων χώρα, κακῶς οἰκουμένη τὸ πλέον. ** Τοῦ δὲ κατὰ τὰς σήλας (p.1183.c.) πορθμοῦ, τὸ μὲν μῆκος λέγεται σταδίων ἑκατὸν εἴκοσι, τὸ δ' ἐλάχιστον πλάτος κατὰ τὴν Ἐλέφαντα ἑξήκοντα. Εἰσπλεύσαντι δ' ἐξῆς πόλις τε καὶ ποταμοὶ πλείους μέχρι Μολοχάθ ποταμοῦ, ὃς ὁρίζει τὴν Μαυρουσίων καὶ τὴν
B Μασσαισυλίων γῆν. Καλεῖται δὲ καὶ ἄκρα μεγάλη πλησίον δὲ ποταμοῦ καὶ Μεταγώνιον τόπος ἄνυδρος καὶ λυπρὸς, σχεδὸν δέ τι τὸ ὄρος τὸ ἀπὸ τῶν Κωτίων μέχρι δεῦρο ὠφέλειναι· μῆκος δὲ τὸ ἀπὸ τῶν Κωτίων ἐπὶ τὰ ὄρη τῶν Μασσαισυλίων, σταδίων πεντακισχίλιοι· ἔστι δὲ τὸ Μεταγώνιον καλὰ νέαν πρὸς Καρχηδόνα ἐν τῇ περαίᾳ· Τιμοσθένης δ' ἀκεῦ, κατὰ Μασσαλίαν φησὶν· ἔστιν ἐκ Καρχηδόνος νέας διάρμα, εἰς Μεταγώνιον, σταδίων τρισχίλιοι· ὠφέλιμος δὲ εἰς Μασσαλίαν ὑπὲρ ἑξακισχιλίων. Οὕτω δ' εὐδαίμονα χώραν
C οἰκοῦντες τὴν πλείστην οἱ Μαυρούσιοι, διατελοῦσιν ὅμως, καὶ μέχρι δεῦρο τοῖς χρόνοις νομαδικῶς ζῶντες οἱ πολλοί. ** Οὗτοι καὶ οἱ ἐφεξῆς Μασσαίσυλοι (p.1184.B.) καὶ κοινῶς Λίβυες κατὰ τὸ πλέον ὁμοιόσκευοί εἰσι καὶ τἄλλα ἐμφερεῖς, μικροῖς ἵπποις χρώμενοι, ὀξέσι δὲ καὶ εὐπειθέσιν, ὥστ' ἀπὸ ῥαβδίου οἰακίζεσθαι. ** Μίσγονται δὲ καὶ τοῖς Μαυρουσίοις (ibid. c.) οἱ Φαυρούσιοι διὰ τὴν ἐρημίαν ἀσκανίως ὑπὸ τοῖς κοιλίαις τῶν ἵππων ὑπαρτῶντες τοὺς ἀσκοὺς τοῦ ὕδατος· ἔστι δ' ὅτε καὶ εἰς
D Κίρταν ἀφικνοῦνται διά τινων τόπων, ἑλωδῶν καὶ λιμνωδῶν. ** Μετὰ δὲ τὴν τῶν Μαυρουσίων γὴν ἡ τῶν (p. 1185.D.) Μασσαισυλίων ἐστὶν ἀπὸ τοῦ Μολοχάθ ποταμοῦ τὴν ἀρχὴν λαμβάνουσα, τελευτῶσα δὲ ἐπὶ τὴν ἄκραν ἣ καλεῖται [b] ὅριον τῆς τε Μασσαισύλων καὶ τῆς Μασυλίδων [c] γῆς· σταδίοι δ' εἰσὶν ἀπὸ τοῦ Μεταγωνίου μέχρι τοῦ Τριτοῦ ἑξακισχίλιοι· οἱ δ' ἐλάττους φασίν. Ἔχει δ' ἡ Μασσαλία πόλεις τε πλείους καὶ ποταμοὺς καὶ χώραν εὐφυῆ· τὴν δ' ἐν ὀνόματι ἀρκεῖ μνησθῆναι. Ἔστι δὲ πόλις Σίγα ἐν χιλίοις σταδίοις ἀπὸ τῶν λεχθέντων ὅρων, καὶ βασίλειον Σύφακος κατέσκαψαν δὲ νεωστί· τὴν δὲ χώραν μετὰ Σύφακα κατέσχε
E Μασσανίσσης, εἶτα Μικίψας. εἶτα καὶ οἱ ἐκείνου διάδεξάμενοι· καθ' ἡμᾶς δὲ Ἰόβας ὁ πατὴρ τοῦ νεωστὶ τελευτήσαντος Ἰόβα· κατέσκαψαν δὲ καὶ Ζάμα τὸ τότε βασίλειον ὑπὸ Ρωμαίων. Μετὰ δὲ τὴν Σίγα Θεῶν λιμὴν ἐν ἑξακοσίοις σταδίοις· εἶτ' ἄλλοι ἄσημοι τόποι. τὰ μὲν δὴ ἐν βάθει τῆς χώρας ὀρεινὰ, καὶ ἔρημα, ἕως ὅτε παρέσπαρται, ἃ κατέχουσιν οἱ Γαιτοῦλοι μέχρι
F καὶ Σύρτεων· τὰ δ' ἐκεῖ πρὸς θαλάττῃ καὶ πεδία εὐδαίμονά ἐστι καὶ πόλεις πολλαὶ καὶ ποταμοὶ, καὶ λίμναι. ** Ἦν δὲ (p.1188.A.) ἐν τῇ παραλίᾳ ταύτῃ πόλις Ἰὼλ ὄνομα, ἣν ἐπικτίσας Ἰόβας ὁ τοῦ Πτολεμαίου πατὴρ, μεταφόμασε Καισάρειαν, ἔχουσαν καὶ λιμένα καὶ πρὸ τοῦ λιμένος νησίον. Μεταξὺ δὲ τῆς Καισαρείας καὶ τοῦ Τριτοῦ μέγας ἐστὶ λιμὴν, ὃν Σάρδαν καλοῦσι· τοῦτο δ' ἐστὶν ὅριον τῆς ὑπὸ τῷ Ἰόβα, καὶ τῆς

a Ὑπόκεινται δὲ τοῖς Μαυριτανίοις ἡ Γαιτυλία· τῇ μὲν Ἀφρικῇ καὶ τῇ Πετραπόλει ἡ ἄνοδός τε καὶ διάμετρος γῆ. *Agathem.* Geogr. l.2. c.5. b Non eſt dubium de eo promontorio hæc intelligi, quod reliqui Geographi *Tritum* vocant; quare legendum cenſeo ἣ καλεῖται Τρίτων, ὅριον τῆς τε &c. *Caſaub.* c Pro Μασυλίδων, ſine dubio legendum eſt Μασυλίων (vel Μασυλιαίων ut ſæpe poſtea) ex *Polyb.* L. III. qui *Maßæſyliorum* & *Maßæliorum* meminit. vid. *Pinedo* in *Steph.* p. 446.

ὑπὸ

ὑπὸ τοῖς Ρωμαίοις· πολυτρόπως γὰρ οἱ μερισμοὶ γε- A
γήνασι τῆς χώρας, ἄλλοτε τῶν νεμομένων αὐτὴν πλειόνων γε-
νομένων, καὶ τῶν Ρωμαίων ἄλλοτ' ἄλλως τότων, τοῖς
μὲν φίλοις χρωμένων, τοῖς δὲ καὶ πολεμίοις· ὥστε καὶ
ἀφαιρεῖσθαι καὶ χαρίζεσθαι συνέβαινεν ἄλλοις ἄλλα καὶ
ἀπὸ τοῦ αὐτοῦ τρόπου. Ἦν δ' ἡ μὲν πρὸς τῇ Μαυρουσίᾳ,
πρωσοδικωτέρα τε καὶ δυναμικωτέρα· ἡ δὲ πρὸς τῇ
Καρχηδονίᾳ καὶ τῇ Μασυλιαίων ἀνθηροτέρα τε καὶ
κατεσκευασμένη βέλτιον, καίπερ κεκακωμένη διὰ
τὰ Καρχηδόνια τὰ πρῶτον, ἔπειτα διὰ τὸν πρὸς Ιυ-
γόρθαν πόλεμον. ** Μετὰ δ' ὃν Τριτὸν ἡ (ibid.D.) B
Μασυλιαίων ἐστὶ καὶ ἡ Καρχηδονίων παραπλησία
χώρα. Κίρτα τέ ἐστιν ἐν μεσογαίᾳ, τὸ Μασανίσσου καὶ
τοῦ ἐξῆς διαδόχων βασίλειον, πόλις εὐερκεστάτη, κα-
τεσκευασμένη καλῶς τοῖς πᾶσι, καὶ μάλιστα ὑπὸ Μι-
κίψα, ὅς τις καὶ Ελληνας συνῴκησεν ἐκεῖ· καὶ τοσαύτην
ἐποίησεν, ὥστ' ἐκπέμπειν μυριάδας ἱππέας, διπλασίους
δὲ πεζούς. Ητε δὴ Κίρτα πόλις ἐνταῦθα, καὶ οἱ δύο
Ιππῶνες, ὁ μὲν πλησίον Ιτύκης (p.1189.) ὁ δὲ
ἀποτέρω πρὸς τῇ Τριτῷ μᾶλλον, ἄμφω βασίλεια, ἡ
δὲ Ιτύκη δευτέρα μετὰ Καρχηδόνα τῷ μεγέθει, καὶ τῷ C
ἀξιώματι· καλαλυθείσης δὲ τὴν Καρχηδόνος, ἐκείνη ἦν
ὡς ἂν μητρόπολις τοῖς Ρωμαίοις, καὶ ὁρμητήριον πρὸς
τὰς ἐν Λιβύῃ πράξεις· ἵδρυται δ' ἐν τῷ αὐτῷ κόλπῳ
τῷ Καρχηδονιακῷ, πρὸς θατέρῳ τῶν ἀκρωτηρίων τῶν
πιέσλων τὸν κόλπον· ὧν τὸ μὲν πρὸς τῇ Ιτύκῃ καλεῖ-
σιν Απολλώνιον, θάτερον δ' Ερμαίαν, καὶ εἰσὶν ἐν ἐπο-
ψῇ ἀλλήλαις αἱ πόλεις. Ρεῖ δὲ τὴν Ιτύκης πλησίον ὁ
Βαγράδας ποταμός. Εἰσὶ δ' ἀπὸ Τριτοῦ Καρχηδό-
νος σταδίοι διχίλιοι πεντακόσιοι. Οὐδὲ τοῦθ' ὁμολο-
γεῖται τὸ διάστημα· ἔστι τὸ μέχρι Σύρτεων. Καὶ Καρ- D
χηδὼν δὲ ἐπὶ Χερρονήσου τινὸς ἵδρυται, ἐπιγραφόσης
κύκλον τριακοσίων ἐξήκοντα σταδίων ἔχοντα τεῖχος,
οὗ τὸ ἐξηκοντασταδίον μῆκος αὐτὸς ὁ αὐχὴν ἐπέχει,
καθήκων ἀπὸ θαλάττης ἐπὶ θάλατταν, ὅπου τοῖς
Καρχηδονίοις ἦσαν αἱ τῶν ἐλεφάντων στάσεις, καὶ τό-
πος εὐρυχωρής. Κατὰ μέσην δὲ τὴν πόλιν ἡ ἀκρόπολις,
ἣν ἐκάλουν Βύρσαν, ὀφρὺς ἱκανῶς ὀρθία, κύκλῳ πε-
ριοικημένη· κατὰ δὲ τὴν κορυφὴν ἔχουσα Ασκλήπιον,
ὅπερ κατὰ τὴν ἄλωσιν ἡ γυνὴ τοῦ Ασδρούβα συνέπρησεν
αὐτῇ. Υπόκειται δὲ τῇ ἀκροπόλει οἵτε τε λιμένες καὶ ὁ E
Κώθων, νησίον περιφερὲς Εὐρίπῳ περιεχόμενον, ἔχον-
τι νεωσοίκους ἑκατέρωθεν κύκλῳ. Κτίσμα δ' ἐστὶ Δι-
δοῦς, ἀγαγόσης ἐκ Τύρου λαόν. ** Κατὰ μέσον δὲ τὸ
στόμα (p.1190.D.) τοῦ Καρχηδονίου κόλπου, νῆσος ἐστὶ
Κόρσουρα· ἀντίπορθμος δ' ἐστὶν ἡ Σικελία τοῖς τόποις
τούτοις ἡ κατὰ Λιλύβαιον, ὅσον ἐν διαστήματι χιλίων,
καὶ πεντακοσίων σταδίων τοσοῦτον γάρ φησι τὸ ἐκ Λιλυ-
βαίου μέχρι Καρχηδόνος· ἀπολὺ δὲ τῆς Κορσούρας
διέχουσιν, ἀπὸ δὲ τῆς Σικελίας ἄλλαι τε νῆσοι καὶ Αἰγίμου-
ρος· Διάπλους δ' ἐστὶν ἐκ Καρχηδόνος ἑξήκοντα στα- F
δίων εἰς τὴν πρώτην περαίαν· ὅθεν εἰς Νέφερίν ἀνά-
βασις σταδίων ἑκατὸν εἴκοσι, πόλιν δ' ἐρυμνὴν ἐπὶ πέ-
τρας ᾠκισμένην. Εν αὐτῷ δὲ τῷ κόλπῳ ἐν ᾧ περ καὶ ἡ
Καρχηδὼν, Τύνις ἐστὶ πόλις, καὶ θερμὰ, καὶ λατομίαι
τινὲς, καὶ ἐπ' αὐτὴν πόλις ὁμώνυμος· εἶθ' ἡ Ερμαία
ἄκρα τραχεῖα· εἶτα Νεάπολις· εἶτ' ἄκρα Ταφῖ-
τις, καὶ ἐπ' αὐτῇ λόφος Ασπὶς καλούμενος ἀπὸ τῆς ὁμοιότητος· ὅνπερ σωῴκισεν ὁ τῆς Σικελίας τύραν-

Romanorum ditionis. Etenim variis planè modis regio ista fuit divisa, cum qui eam tenerent, complures essent, & *Romanis* alii amicis, alii hostibus diverso tempore uterentur, ideoque & darent & auferrent aliis alia. Regio sane *Mauritaniæ* proxima, vires ac proventus majores habebat: quæ vero *Carthaginem* & *Massylæorum* (vel *Massylorum*) terram contigit, florentior est, & melius apparata, quanquam primo *Carthaginiensi* bello adflicta, ac deinde bello contra *Jugurtham* gesto. Post *Tritum* est *Massylæorum* & *Carthaginensium* regio. *Cirta Masiniſſæ*, & Successorum regia est in mediterraneis, urbs munitissima, & optime omnibus rebus instructa, maxime à *Micipsa*, qui & *Græcos* in eam habitatum deduxit: & tantam effecit, ut decem equitum millia, peditum xx emitteret. *Cirta* itaque hîc est, & duo *Hippones*, alter *Uticæ* proximus, alter remotior, & *Trito* propinquior, ambæ regiæ. *Utica* & magnitudine, & dignitate secunda est post *Carthaginem*: atque hac excisa caput regionis fuit, & receptaculum *Romanorum* ad res in *Africa* gerendas. In eodem sinu sita est, in quo *Carthago*, ad alterum ex promontoriis quæ sinum faciunt: horum id quod juxta *Uticam* est, *Apollonium* vocatur, alterum vero *Hermæa*. Urbes ipsæ ita sunt sitæ, ut unam possis ex altera cernere. Prope *Uticam Bagrada* amnis labitur. A *Trito Carthaginem* sunt stadia bis mille & quingenta: quanquam neque de hoc intervallo, neque de eo quod ad *Syrtes* est, consentitur. *Carthago* in peninsula quadam jacet, quæ ambitum habet stadiorum CCCLX, muro cinctum, cujus sexaginta stadiorum longitudinem collum occupat, quod à mari in mare pertinet, ubi *Carthaginensium* elephantes stabula habebant, & locus ampliſſimus est. In media urbe Arx fuit, quam *Byrsam* vocarunt (*hoc est tergus*) supercilium satis erectum, circumcirca habitatum, in cujus vertice *Æsculapii* templum erat, quod *Asdrubalis* uxor captâ urbe secum concremavit. Arci portus subjacent, & *Cothon*, parva insula, ac rotunda, *Euripo* circumdata, ad cujus utramque partem sunt in orbem navalia. Eam urbem *Dido* condidit, *Tyro* colonis eo adductis profecta. In medio ostio *Carthaginensis* sinus insula est *Cossura*. His locis è regione opponitur *Lilybæum Siciliæ* CIDIO fere stadiorum intervallo; tanta est enim inter *Lilybæum* & *Carthaginem* intercapedo. Non procul à *Cossura* & *Sicilia* distant, cum aliæ complures insulæ, tum etiam *Aegimurus*. Navigatio autem LX stadiorum est *Carthagine* in proximam oppositam continentem, inde ad *Nepherim* adscensus est stadiorum CXX: urbem naturâ munitam, & super petra quadam ædificatam. In sinu *Carthaginiensi* est *Tunis* civitas, & *Aquæ calidæ*, & *Lapicidinæ* quædam, deinde *Hermæa* promontorium asperum: ac pone Urbs cognominis: mox *Neapolis*: inde *Taphitis* promontorium, & in eo collis quidam *Aspis* nomine, à similitudine scuti appellatus, quem *Agathocles Siciliæ* tyran-

Excerpta ex *Strabone*.

Excerpta ex *Strabone.*

nus condidit, quo tempore adverſus *Carthaginienſes* claſſem duxit. Hæ urbes à *Romanis* una cum *Carthagine* ſunt everſæ. Stadiis quadringentis à *Taphitide* eſt *Coſſura* inſula, contra *Selinuntem Siciliæ* fluvium poſita, ambitum habens CL ſtadiorum, & Urbem eodem nomine: diſtat à *Sicilia* ad ſexcenta circiter ſtadia. *Melite* etiam inſula abeſt à *Coſſura* ſtadiis quingentis: deinde eſt *Adrume* civitas, in qua etiam erant navalia. Sequuntur inſulæ multæ, & inter ſe vicinæ omnes nomine *Tarichiæ*; hinc urbs *Thapſus*, (*& proximus ei lacus*) poſtquam inſula eſt in pelago *Lopaduſa*. Sequitur *Ammonis* promontorium ad ſpeculandum thynnos; poſtea *Thæna* urbs circa parvæ *Syrtis* initium. Alia quoque oppidula permulta interjacent non digna memoratu. In principio *Syrtis* inſula quædam eſt oblonga, nomine *Cercinna*, juſtæ magnitudinis, quæ Urbem habet eodem nomine. Item altera minor, *Cercinnitis*. His continua eſt minor *Syrtis* quam *Lotophagitim Syrtim* etiam dicunt. Hujus ſinus ambitus eſt fere CIↃIↃC. Oris latitudo IↃC. Juxta utrumque promontorium, quæ os efficiunt, inſulæ adjacent continenti, *Circinna* ſcilicet, de qua diximus, & *Meninx*, magnitudine æquales. *Meningem Lotophagorum* terram putant, cujus *Homerus* meminit: & ſigna quædam extant, & *Ulyſſis* Ara, & Fructus ipſe. Nam *Lotus* arbor crebra in eâ eſt, fructu ſuaviſſimo; plura etiam in ea oppida ſunt, ſed unum eodem nomine quo inſula. Quin & in ipſa *Syrti* oppidula plurima ſunt. In receſſu ipſo eſt ingens *Emporium*, quod flumen allabitur, in ſinum exiens. Maris autem æſtus hucuſque pertendunt: quorum tempore finitimi maximo ſtudio ad captandos piſces excurrunt. Poſtea eſt promontorium altum & ſylvoſum, magnæ *Syrtis* initium, quod *Cephalas* (*id eſt capita*) vocant. A *Carthagine* ad hoc promontorium ſunt paulo plura CIↃ CIↃ CIↃ CIↃ CIↃ ſtadia. Imminet autem oræ à *Carthagine* uſque *Cephalas* & *Maſſæſylios Libophœnicum* terra, uſque ad *Getuliæ* montana, quæ jam *Africa* eſt. Supra *Gætuliam* eſt *Garamantum* regio, quæ cum illa æqualibus ſpatiis porrigitur, unde *Carchedonii* lapilli afferuntur. Dicunt *Garamantas* ab *Æthiopibus*, & Oceani vicinis abeſſe IX, aut X dierum itinere, ab *Ammone* XV. Inter *Gætuliam* & noſtram oram multi campi interjacent, & multi montes, & magni lacus, & flumina, quorum quædam in terra demerſa evaneſcunt. Hi & in victu, & ornatu frugales ſunt, uxores multas, & multos filios habent, cætera *Arabum Nomadibus* perſimiles. Eorum equi & boves ungulas aliis longiores habent. Reges plurimum equis ſtudent, itaque ad centena pullorum millia quotannis accurata inquiſitione facta recenſentur.

A νῶ Ἀγαθοκλῆς· καθ' ὃν καιρὸν ἐπέπλευσε τοῖς Καρχηδονίοις· συγκατεπατάθησαν δὲ τῇ Καρχηδονίᾳ ὑπὸ Ρωμαίων αἱ πόλεις αὗται. Ἀπὸ δὲ τ Ταφίδος ἐν τετρακοσίοις σταδίοις νῆσοι εἰσὶ Κόσσυρα κατὰ Σελινοῦντα τ Σικελίας ποταμὸν, ἣ πόλιν ἔχουσαν ὁμώνυμον, ἑκαλὸν ἣ πεντήκοντα σταδίων ὅσα τὴ περίμετρον, διέχουσα τ Σικελίας ὡσεὶ ἑξακοσίους σταδίους. Εστι δὲ καὶ Μελίτη νῆσος ἐν πενταkοσίοις σταδίοις ἀπὸ τ Κοσσύρας· εἶτα Αδρύμη πόλις, ἐν ᾗ καὶ νεώρια ἦν. Εἶθ' αἱ Ταριχῆαι λεγόμεναι, νησία πολλὰ καὶ πυκ-
B νά· εἶτα Θάψος πόλις (καὶ ἡ πλησίον λίμνη, p.1188. C.) καὶ μετ' ταύτην νῆσος πελαγία Λοπάδουσα. εἶτα ἄκρα Αμμωνος (βαλίθωνος τοῦς θυννοσκοπίαν) εἶτα Θαίνα πόλις ὡσὲ τὴν ἀρχὴν κειμένη τ μικρᾶς Σύρτεως· πολλαὶ δ' εἰσὶ καὶ ἄλλαι μεταξὺ πολίχναι ἀκ ἄξιαι μνήμης· παράκειται δὲ τῇ ἀρχῇ τ Σύρτεως νῆσος παραμήκης, ἡ Κέρκινα, εὐμεγέθης, ἔχουσα ὁμώνυμον πόλιν, καὶ ἄλλη ἐλάττων Κερκιννῖτις. Συνεχὴς δ' ἐστὶν ἡ μικρὰ Σύρτις, ἣν καὶ Λωτοφαγῖτιν Σύρτιν
C λέγουσιν. Ἔστι δ' ὁ μὲν κύκλος αὐτ κόλπου τούτου, σταδίων χιλίων ἑξακοσίων· τὸ δὲ πλάτος αὐτ στόματος ἑξακοσίων· καθ' ἑκατέραν τὴ ἄκραν πιοῦσαν τὸ στόμα, ὡσοσεχεῖς εἰσὶ νῆσοι τῇ ἠπείρῳ, ἥτε λεχθεῖσα Κέρκινα, καὶ ἡ Μῆνιγξ, πάρισοι τοῖς μεγέθεσι. Τὴν δὲ Μῆνιγα νομίζουσιν εἶναι τὴ τ Λωτοφάγων γῆν, τὴ ὑφ' Ομήρου λεγομένην, καὶ δείκνυταί τινα σύμβολα, καὶ βωμὸς Οδυσσέως, καὶ αὐτὸς ὁ καρπός. Πολὺ γάρ
D ἐστι τὸ δένδρον ἐν αὐτῇ τὸ καλούμενον λωτὸν, ἔχον ἥδιστον καρπόν· πλείους δ' εἰσὶν ἐν αὐτῇ πολίχναι, μία δ' ὁμώνυμος τῇ νήσῳ· καὶ ἐν αὐτῇ δὲ τῇ Σύρτει πολίχναι τινές εἰσι. Κατὰ δὲ τὴ μυχὸν ἔστι παμμέγεθες ἐμπορεῖον, ποταμὸν ἔχον ἐμβάλλοντα εἰς τὴ κόλπον. διατείνει δὲ μέχρι δεῦρο τὰ τ ἀμπώτεων πάθη καὶ τ πλημμυρίδων, καθ' ὃν καιρὸν ὅπὶ τὴ ἠῶ ραν τ ἰχθύων ὅπιπηδῶσιν οἱ ταῦχωροι κατὰ σπουδὴν θέοντες. *** εἶτ' (p.1192.A.) ἄκρα ὑψηλὴ
E καὶ ὑλώδης, ἀρχὴ τ μεγάλης Σύρτεως, καλοῦσι δὲ Κεφαλάς· εἰς ταύτην δὲ τὴ ἄκραν ἐκ Καρχηδόνος, σταδίοι εἰσὶ μικρῷ πλείους τ πεντακισχιλίων. Ὑπέρκειται δὲ τ ἀπὸ Καρχηδόνος παραλίας μέχρι Κεφαλῶν, καὶ μέχρι τ Μασσαισυλίων καὶ τ Λιβοφοινικῶν γῆς, μέχρι τ τ Γαιτύλων ὀρεινῆς, ἤδη Λιβυκῆς ὄσης. Ἡ δ' ὑπὲρ τ Γαιτύλων ἐστὶν ἡ τ Γαραμαντῶν γῆ τῶ Φιλλήνος ἐκείνοις, ὅθεν οἱ Καρχηδόνιοι κομίζονται λίθοι· τὸς δὲ Γαράμαντας ἀπὸ τ
F Αἰθιόπων, καὶ τ παρωκεανιτῶν ἀφεστάναι φασὶν ἡμερῶν ἐννέα, ἢ καὶ δέκα ὁδόν· τ δὲ Αμμωνος καὶ πεντεκαίδεκα. Μεταξὺ δὲ τ Γαιτύλων καὶ τ ἡμετέρας παραλίας, πολλὰ μὲν πεδία, πολλὰ δ' ὄρη καὶ λίμναι μεγάλαι καὶ ποταμοὶ, ὧν τινὲς καταδύοντες ὑπὸ γῆς ἀφανεῖς γίνονται· λιτοὶ δὲ σφόδρα τοῖς βίοις εἰσὶ καὶ τῷ κόσμῳ· πολυγύναικες δὲ καὶ πολύπαιδες, τἄλλα δ' ἐμφερεῖς τοῖς Νομάσι τ Αράβων, καὶ ἵπποι δὲ καὶ βόες μακροχειλότεροι τ παρ' ἄλλοις· ἱπποφόρβια δ' ἐστὶν ἐπισταδασμένα διαφερόντως τοῖς βασιλεῦσιν, ὥστε καὶ ἀριθμὸν ἐξετάζεσθαι πώλων καθ' ἕτος εἰς μυριάδας δέκα.

EXCER-

EXCERPTA ex *Ptolemæo.*

Ἔκθεσις τ᾽ ὅλης Λιβύης κατὰ τὰς ὑποκειμένας Ἐπαρχίας ἢ Σατραπείας.	A	EXpoſitio totius *Aphricæ* juxta ſubjectas *Provincias* ſeu *Satrapias.*	LIB. IV.
Μαυρετανίαν Τιγγιτανήν.		*Mauritaniam Tingitanam.*	
* Μαυρετανίαν Καισαριωσίαν.		*Mauritaniam Cæſarienſem.*	
* Νεμηδίαν.		*Numidiam.*	
* Ἀφρικήν.		*Aphricam.*	
Κυρηναϊκήν.		*Cyrenaicam.*	
Μαρμαρικήν.		*Marmaricam.*	
* Τὴν ἰδίως Λιβύην.		Eam quæ proprie nuncupatur *Libya.*	
Αἴγυπτον.		*Ægyptum.*	
* Τὴν ὑπὸ τὰς ἐρημώδας ἐπαρχίας ἐντὸς Λιβύην.	B	*Libyam Interiorem* ſub præfatis *Provinciis.*	
Τὴν ὑπὸ τὴν Αἴγυπτον Αἰθιοπίαν.		*Æthiopiam* quæ ſub *Ægypto eſt.*	
Τὴν ὑπὸ ταύτας ἐντὸς Αἰθιοπίαν.		*Æthiopiam Interiorem* ſub iſtis.	

* * * * * * * * * * *

MAURITANIÆ CÆSARIENSIS SITUS.

Ἡ Μαυρετανία ἡ Καισαριωσία περιορίζεται ἀπὸ μὲν δύσεως, [τῇ εἰρημένῃ[1]] πλησίον Τιγγιτανῆς Μαυρετανίας.

Ἀπὸ δὲ ἄρκτων, τῷ Σαρδῴῳ πελάγει, κατὰ τὰ ἀπὸ Μαλόεα ποτ. ἐκβολὴν μέχρι Ἀμψάγα ποταμοῦ ἐκβολῶν παραλίου.[2]

Ἧς ἡ περιγραφὴ ἔχει ὅτως.

Mauritania quæ *Cæſarienſis* dicitur, definitur ab Occaſu [præfato] *Tingitanicæ Mauritaniæ* latere.

A Septentrionibus vero *Sardoo* pelago juxta *Malvæ* fluv. oſtia uſque ad *Ampſagæ* fluvii oſtia.

Ejus circumſcriptio ſic ſe habet.

Μετὰ τὰς τ Μαλόεα ποταμοῦ ἐκβολάς[3]	ια	ς.	λδ	ς	C	*Poſt* Malvæ *fluv. oſtia*	11	10.	34 10
Μέγα ἀκρωτήριον	ια	L.	λε.			Magnum *Promontorium*	11	30.	35 0
Γυψάρα[4] λιμήν	ια	Lγ.	λδ	Lδ		Gypſaria *Portus*	11	50.	34 45
Σίγα πόλις, Κολώνια	ιϐ		λδ	γο		Siga *Civitas Colonia*	12	00.	34 40
Σίγα ποτ. ἐκβολαί	ιϐ	δ.	λδ	[5]γ		Sigæ *fluvii oſtia*	12	15.	34 40
Ἀσσάρα ποτ. ἐκβολαί	ιϐ	L.	λδ	L		Aſſaræ *fl. oſtia*	12	30.	34 30
Πόρτος μάγνος	ιϐ	Lδ.	λδ	L		Portus Magnus	12	45.	34 30
Χυλημαθ ποτ. ἐκβολαί	ιγ		λδ			Chilemath *fluv. oſtia*	13	00.	34 00
Βυΐζα[6] Κολώνια	ιγ	γ.	λδ			Quiza *Colonia*	13	20.	34 00
Θεῶν λιμήν	ιγ	L.	λγ	[7]L		Deorum Portus	13	30.	33 45
Ἀρσεναρία Κολώνια	ιγ	Lγ.	λγ	Lγ	D	Arſenaria *Colonia*	13	50.	33 50
Καρτέννα ποτ. ἐκβολαί	[8]ιγ	δ.	λγ	γο		Cartenni *flu. oſtia*	14	15.	33 40
Καρτέννα	ιδ	[9]Lγ.	λγ	γο		Cartennæ	14	50.	33 40
Καρήπυλα	[10]ιδ	δ.	λγ	γ		Carepula	14	30.	33 40
Καρκώμη	[11]ιδ	ς.	λγ	[12]γ		Carcome	15	10.	33 30
Λάγνετον	[13]ιδ	[14]ς.	λγ	[15]γ		Lagnutum	15	30.	33 20
Ἀπόλλωνος ἄκρον	ιε	[16]ς.	λγ	[17]ς		Apollinis *Promont.*	15	30.	33 40
Κάστρα Γερμανῶν	ιε	[18]ς.	λγ	[19]ς		Caſtra Germanorum	15	50.	33 10
Κανυκκίς	ις	ς.	λγ	[19a]ς		Canuccis	16	10.	33 10
Χινάφαλ[20] ποτ. ἐκβολαί	ις	[21]γ.	λγ	[22]ς		Chinalaph *flu. oſtia*	16	40.	33 20
Ἰὼλ Καισάρεια	ιζ		λγ	γ	E	Iol Cæſarea	17	00.	33 20
Τίπασα	ιζ	[23]ς.	λγ	[24]γ		Tipaſa	17	30.	33 30
Οὐΐα	ιζ	[25]γ.	λγ	[26]ς		Via	17	40.	33 00

1 Viz. juxta Meridianum qui à *Malvæ* fl. oſtiis eſt, cujus poſitio habet 11 30. 34 10, uſque ad finem, cujus poſitio habet 11 40. 26 15. Cap. 1. 2 In MSS. παραλίαν. 3 Vid. Cap. 1. ut ſupra. 4 In cod. *Pal.* & omnibus fere editis Γυψαρία, *Gypſaria.* 5 In MSS. & ed. nonnullis γο, in ed. *Servet.* 30. 6 In cod. *Pal.* Κεΐζα in ed. *Lat. Quiza.* 7 In MSS. & ed. Lδ. 8 In MSS. & ed. ιδ, ubi pro Καρτέννης legitur Καρέννα. 9 In MSS. L. 10 In MSS. et in ed. ιδ L. λγ γο. 11 *Ibid.* ιε. 12 *Ibid.* L. 13 *Ibid.* ιε. 14 *Ibid.* L. 15 In MSS. γο. in ed. *Munſt.* & *Servet.* 30. 16 In MSS. et ed. L. 17 *Ibid.* γο. 18 *Ibid.* Lγ. in ed. autem *Scoti* 30; ubi etiam in *Cannucci* pro ς occurrit 30. 19 In MSS. Lιϛ. in ed. *Rom.* 25. in ed. *Munſt.* et *Servet.* 35. 19a. In ed. *Servet.* 30. 20 In cod. *Pal.* Χιναλάφ. 21 In MSS. et ed. γο. 22 *Ibid.* γ. 23 *Ibid.* L. 24 *Ibid.* L. deeſt vero in ed. *Mercat.* 25 In MSS. & ed. γο. 26 ς *ibid.* deeſt.

Excerpta ex *Ptolemæo.*

	Icoſium	18	00.	33	00	A	Ικόσιον	ιη		λγ	
	Savi *flu. oſtia*	18	10.	33	20		Σαΐυ ποτ. ἐκβολαί	ιη	ς.	λγ	1
	Ruſtonium	18	30.	32	45		Ρυσόνιον	[2] ιη	ς.	λγ	
	Ruſicibar	18	45.	32	50		Ρυσικιβαρ	ιη	[3] δ.	λϛ	δ
	Modunga	19	10.	32	25		Μοδόγγα	ιϑ	[4] ς.	λϛ	[1 2] γιϛ
	Serbetis *flu. oſtia*	19	30.	32	50		Σέρβητος ποτ. ἐκβολαί	ιϑ	[5] ς.	λϛ	ς
	Ciſſe	19	45.	32	50		Κισσή	ιϑ	Ⅼδ.	λϛ	[6] ς
	Addume	20	00.	32	50		Αδδύμη	κ		λϛ	[7] ς
	Ruſuccoræ	20	15.	32	45		Ρυσυκκόραι	κ	δ.	λϛ	[8] δ
	Iomnium	20	30.	32	45		Ιόμνιον	[9] κς		λϛ	δ
	Ruſubeſer	20	15.	32	40	B	Ρυσυβησίρ	[10] κδ		λϛ	[11] γ
	Ruzaſus	21	00.	32	40		Ρυσαζῦς	κα		λϛ	[12] γ
	Vabar	21	10.	32	30		Οὔαβαρ	κα	[13] ς.	λϛ	[14] γ
	Saldæ *Colonia*	22	00.	32	30		Σάλδαι Κολώνια	κϛ		λϛ	[15] ς
	Naſavæ *fl. oſtia*	22	10.	32	30		Νασσύα ποτ. ἐκβολαί	κϛ	[16] ς.	λϛ	[17] ς
	Chobat	22	40.	32	20		Χωβάτ	κϛ	[18] γ.	λϛ	γ
	Siſaris *flu. oſtia*	23	00.	32	15		Σίσαρος ποτ. ἐκβολαί	κγ		λϛ	δ
	Iarſath	23	20.	32	5		Ιαρσάϑ	κγ	γ.	λϛ	ιϛ
	Audi *Promont.*	23	20.	32	20		Αὖδον ἄκρον	κγ	[19] γ.	λϛ	[20] γ
	Et in NUMIDICO SINU.						Καὶ ἐν ΝΟΥΜΗΔΙΚΩ ΚΟΛΠΩ.				
	Audi *fl. oſtia*	23	50.	32	00	C	Αὖδα ποτ. ἐκβολαί	κγ	[21] ς.	λϛ	
	Igilgili	24	00.	32	00		Ιγιλγίλει	κδ		[22] λϛ	
	Guli *flu. oſtia*	24	20.	31	50		Γύλα ποτ. ἐκβολαί	κδ	[23] γ.	λα	[23a] ς
	Aſiſarath	25	10.	31	45		Ασισάραϑ [23b]	[24] κε		λα	δ
	Ampſagæ *flu. oſtia*	26	15.	31	45		Αμψάγα ποτ. ἐκβολαί	[25] κς		λα	δ
	Ejuſdem *fontes*	26	00.	26	00		Αἱ πηγαὶ τ̃ ποτ.	[26] κς		κς	

Ab oriente verò clauditur *Aphrica* juxta *Ampſagam* fl. uſque ad finem, cujus gradus ſunt 27 50. 26 00

Απὸ ᾗ ἀνατολῶν τῇ τ̃ Αφρικῆς[26a] κατὰ τ̃ Αμψάγα ποταμὸν μέχρι πέρατος, ὃ ϑέσις ἐπέχει μοίρας κζ [27]Ⅼγ. κς

A Meridie autem *Libycis* terminatur gentibus juxta lineam quæ ſupra *Getuliam* auſtrales terminos jungit.

Απὸ ᾗ μεσημβρίας τοῖς ὑπ̃ Αχειμύοις Λιβυκοῖς ἔθνεσι κατὰ τ̃ ὑπερζυγύσαν ὑπὲρ τ̃ Γαιτυλίαν τὰ νότια πέρατα γραμμήν.

In *Provincia* vero montes inſigniores hi ſunt,

Ορη δ' ἐστιν ἐν τῇ ἐπαρχίᾳ καλ̃ωνομασμένα τό τε, Δ̃ρδον ὄρος, ὃ τὸ μὲν ἀνατολικὸν ἐπέχει μοίρας κϑ ιϛ. λϛ Ⅼδ. | κϑ ιϛ. λϛ Ⅼδ.

	Durdus mons, cujus orientalis pars continet partes	15	00.	29	30		ρας	ιε		κϑ	Ⅼ
	Occidentalis autem pars	10	00.	29	30		Τὸ δὲ δυτικὸν	ι		κϑ	Ⅼ
	Zalacus mons	16	00.	31	40		Καὶ τὸ Ζάλακον ὄρος	ις		λα	[28] γ
	Garaphi mons	16	00.	28	40		Καὶ τὰ Γάραφα ὄρη	ις		κη	γ
	Malethubalus mons, cujus fines habent	13	00.	26	40		Καὶ τὸ Μαλεϑυβάλον[29] ὄρος, ὃ τὰ πέρατα ἐπέχει μοίρας	[30] ιγ		[31] κς	γ
	&	17	30.	26	20	E	κϑ ἔπ μοίρας	ιζ	Ⅼ.	[32] κς	γ
	Cinnaba mons	16	10.	26	30		Καὶ τὸ Κεννάβα ὄρος	[33] ις	ς.	κς	Ⅼ
	Herun mons	20	30.	31	00		Καὶ τὸ Ηρων [34] ὄρος	[35] κς		λα	
	Phruræſus mons, cujus fines gradus habent	18	30.	28	40		Καὶ τὸ Φρύραιτον ὄρος, ὃ τὰ ἄκρα ἐπέχει μοίρας	ιη	[36] ς.	κη	[37] γ
	&	21	00.	26	30		Καὶ ἔπ	κα		κς	[38] ς
	Garas mons	23	00.	28	00		Καὶ ὁ Γάρας ὄρος	[39] κϛ		κς	
	Valva mons	22	00.	26	00		Καὶ τὸ Οὐάλκα ὄρος	[40] κγ		κη	
	Buzaræ montis occidua, quorum ſitus	25	00.	25	30		Καὶ ὃ Βύζαρα τὰ δυτικὰ, ὧν ϑέσις	κε		κε	[41] ς
	&	28	00.	27	00	F	[42] κϑ ἔπ	κη		κζ	

Tenent autem *Provinciam* ab occaſu HERPIDITANI ſub montibus *Chalcorychiis* appella-

Κατέχουσι ᾗ τ̃ ἐπαρχίας τὰ μέρη τὰ μὲν πρὸς δυσμὰς ΕΡΠΙΔΙΤΑΝΟΙ ὑπὸ τὰ καλούμενα Χαλ-

1 In MSS. & ed. γ in *Scoti* ed. 32 45. 2 In MSS. & ed. ιη Ⅼ. λϛ Ⅼδ. 3 *Ibid.* Ⅼδ. λϛ Ⅼγ. 4 In MSS. Ⅼ. 4a In ed. *Servet.* 55. 5 In MSS. Ⅼ. λϛ Ⅼγ. 6 *Ibid.* Ⅼγ. 7 *Ibid.* Ⅼγ. 8 *Ibid.* Ⅼδ. 9 Male in ed. *Bert* κς. in MSS. & ed. κ Ⅼ. λϛ Ⅼδ. in ed. *Par.* κ ς. 10 In ed. *Par.* κ δ. in ed. *Munſt.* 20 45. malè in ed. *Bert.* κδ. 11 In MSS. & ed. γο. 12 *Ibid.* γο. 13 In MSS. & ed. *Scoti*, & *Servet.* 30. in ed. *Munſt.* 20. 14 In MSS. & ed. Ⅼ. 15 *Ibid.* Ⅼ. 16 In MSS. γ in ed. *Servet.* 30. 17 In MSS. & ed. Ⅼ. 18 *Ibid.* γο. 19 In ed. *Servet.* 40. 20 In MSS. deeſt γ. in ed. *Servet.* 15. 21 In MSS. & ed. Ⅼγ. 22 *Ibid.* λα Ⅼδ. in ed. *Scoti* 32 00. 23 In ed. *Servet.* 40. 23a In MSS. & ed. Ⅼγ. 23b In Cod. *Pal.* Ασσάραϑ. 24 In MSS. & ed. κε ς. λα Ⅼδ. 25 *Ibid.* κς δ. λα Ⅼδ. 26 In MSS. κς Ⅼγ. in ed. nonnullis 26 30. in ed. *Servet.* 26 50. 31 35. 26 ι. In Cod. *Pal.* τῇ Αφρικῇ. 27 In MSS. deeſt Ⅼγ. in ed. *Scoti* & *Rom.* 26 30. 28 In MSS. & ed. γο. 29 In editis *Baſ.* Μαλεϑύβαλον, in *Munſt. Madethubadus*, in ed. *Mercat. Mardethubadus.* 30 In MSS. κγ. 31 In ed. *Rom.* 29. 32 *Ibid* 29. 33 In MSS. ις. κς. in ed. *Servet.* 19 30. 26 00. 34 In ed. *Servet*, & *Munſt. Byren.* 35 Malè in ed. *Bert.* κς. in MSS. & ed. κ Ⅼ. 36 In MSS. & ed. Ⅼ. 37 *Ibid.* γο. 38 *Ibid.* Ⅼ. 39 *Ibid.* κγ κη. 40 *Ibid.* κϛ κς. 41 *Ibid.* Ⅼ. 42 κϑ ἔπ, κη κζ. in ed. *Bert.* deſunt.

χωρύ-

κωρύχια· ὑφ' ἃς ΤΕΛΑΔΟΥΣΙΟΙ, εἶτα ΣΩΡΑΙΟΙ; ὧν μεσημβρινώτεροι ΜΑΣΑΙΣΙΛΙΟΙ, (*Pal.* ΜΑΣΑΙΣΥΛΟΙ) ὑφ' ἃς ΔΡΥΙΤΑΙ· εἶτα μετὰ τὸ Δύρδονον ὄρος ΗΛΟΥΛΙΟΙ καὶ ΤΩΛΩΤΑΙ καὶ ΝΑΚΜΟΥΣΙΟΙ μέχρι τῶν Γαραφῶν ὀρέων.

Τῶν δὲ ΤΕΛΑΔΟΥΣΙΩΝ εἰσιν ἀνατολικώτεροι μέχρι τῶν ἐκβολῶν τοῦ Χινάλαφ ποταμοῦ ΜΑΧΟΥΣΙΟΙ, ὑφ' ἃς τὸ Ζάλακον ὄρος· καὶ μετὰ τοῦτο ΜΑΖΙΚΕΣ. εἶτα ΒΑΝΤΟΥΡΑΡΟΙ καὶ ὑπὸ τὰ Γάραφα ὄρη ΝΑΚΟΥΗΝΣΙΟΙ καὶ ΜΥΚΙΝΟΙ καὶ ΜΑΚΚΟΥΡΑΙ, καὶ ὑπὸ μὲν τὸ Κίνναβα ὄρος ΝΑΒΑΣΟΙ.

Ἀνατολικώτεροι δὲ τοῦ Ζαλάκου ὄρους ἐπὶ θαλάσσῃ ΜΑΧΟΥΡΗΒΟΙ, ὑφ' ἃς ΤΟΥΛΙΝΣΙΟΙ, εἶτα ΒΑΝΙΟΥΡΟΙ, ὑφ' ἃς ΜΑΧΟΥΡΕΣ, εἶτα ΣΑΛΑΜΨΙΟΙ καὶ ΜΑΛΧΟΥΒΙΟΙ.

Πάλιν δὲ ἀνατολικώτεροι μὲν τῶν ΤΟΥΛΙΝΣΙΩΝ, ΜΟΥΚΩΝΟΙ καὶ ΧΙΤΟΥΑΙ, μέχρι τοῦ Ἀμψάγα ποταμοῦ· ὑπὸ δὲ τούτους ΚΟΙΔΑΜΟΥΣΙΟΙ, εἶτα ΔΟΥΚΑΙ, ἐπὶ ταῖς πηγαῖς τοῦ Ἀμψάγα ποταμοῦ.

Πόλεις δὲ εἰσιν ἐν τῇ ἐπαρχίᾳ μεσόγειοι αἵδε,

Οὐασβαεία	ιϛ	[1]ς.	λδ		Vasbaria	12	30.	34 00
Κελαμά	[2]ιϛ		λγ	ς	Celama	12	10.	33 30
Οὐρβάρα	[3]ιϛ	.ς.	λγ	ς	Urbara	12	50.	33 30
Λανιγάρα	ιϛ		λγ		Lanigara	12	00.	33 00
Οὐίλλα κώμη	ιϛ	[4]γ.	λϛ	[5]δ	Villa *vicus*	12	40.	32 00
Αλταω[6]	ιϛ	[7]ς.	λα	ς	Atoa	12	30.	31 10
Μνιάρα	[8]ιϛ	ς.	λ	[8a]ς	Mniara	12	50.	33 10
Τιμίκη	ιγ	Ⅼγ.	λγ	[9]ς	Timice	13	50.	33 10
Ασακιλικίς[10]	ιγ	γ.	λγ	ς	Aſtacilis	13	20.	33 10
Αείνα	ιγ	[10a]ς.	λ	[11]ς	Arina	13	10.	30 50
Ριτία[12]	ιδ		λ	[13]ς	Ritia	14	00.	30 50
Οὐικτωεία	[14]ιδ	ς.	[14a]λγ		Victoria	14	30.	32 20
Γιτλέι[15]	ιδ	[16]ς.	λϛ	[16]ς	Gitlui	14	30.	32 30
Βυνοβώρα	ιδ	[16]ς.	λα	[16]ς	Bunobora	14	30.	31 30
Οὐάγαι	ιε	δ.	[17]λα	ς	Vagæ	15	15.	30 45
Μανιάναν[18]	ιε	[19]ς.	κη	[19]ς	Maniana	15	50.	28 50
Απφαρ	ιδ	[19a]γ.	λγ	[20]γ	Apfar	14	20.	33 20
Οππιδόνεον κολώνια[21]	ις		λϛ	[22]γ	Oppidoneum *Colonia*	16	00.	32 40
Βῦρκα	[23]ις	ς.	λδ		Burca	16	10.	33 00
Τάῤῥον	ις	δ.	λ		Tarrum	16	15.	30 00
Γάῤῥα	[23a]ις	ς.	λϛ	[24]ς	Garra	16	10.	32 50
Βεχάμβαροι[25]	[26]ις		λϛ	γ	Zucchabbari	16	50.	32 40
Ιράθ	ιζ		λϛ		Irath	17	00.	32 00
Τένιστα	ιζ	[27]ς.	λα	ς	Teniſſa	17	50.	31 10
Λάμιδα	[28]ιη	ς.	λϛ	γ	Lamida	18	10.	32 20
Οὐάσανα	ιη	γ.	λα	[29]γ	Vaſana	18	20.	31 40
Κασμάρη	ιη	ς.	λ	[30]ς	Caſmara	18	10.	30 50
Βινσίτα	ιη	[31]ς.	λ	[32]γ	Binſitta	18	30.	30 40
Τιγαῦα[33]	ιη	[34]ς.	λ	ς	Tigava	18	50.	30 10
Νιγίλγια	ιη	δ.	λ	δ	Nigilgia	18	15.	30 15
Θισίζιμα	ιη	[35]ς.	κϑ	[35]ς	Thiſtizima	18	10.	29 10
Χόζαλα[36]	[37]ιζ	γ.	λϛ	ς	Chozala	18	40.	32 30

Excerpta ex *Ptolemæo.*

A tis, ſub quibus TELADUSII, & SORÆ; inde qui SOREIS magis meridionales ſunt MASÆSILII; ſub quibus DRYITÆ; poſtea poſt *Durdum* montem ELULII & TOLOTÆ ac NACMUSII uſque ad montes *Garaphos*.

TELADUSIIS autem magis orientales ſunt, uſque ad oſtia *Chinalaph* flu. MACHUSII; ſub quibus *Zalacus* mons. Et poſt hunc, MAZICES, poſtea BANTURARI; et ſub *Garaphis* montibus NACUENSII & MYCENI & MACCURÆ & ſuper monte *Cinnaba* NABASI.

B

Magis vero orientales quam *Zalacus* mons ſupra mare ſunt MACHUREBI, ſub quibus TULINSII, poſt BANIURI, ſub quibus MACHURES, poſt SALAMPSII & MALCHUBII.

Iterumque magis orientales TULINSIIS ſunt MUCONI & CHITUÆ uſque ad *Ampſagam* fluvium. Sub his autem COEDAMUSII, poſt DUCÆ juxta fontes *Ampſagæ* fluvii.

Civitates autem in Regione mediterraneâ hæ

C ſunt,

1 In MSS. et editis Ⅼ. 2 *Ibid.* ιϛ ς. λγ Ⅼ. 3 *Ibid.* ιϛ Ⅼγ. λγ Ⅼ. 4 *Ibid.* γο. 5 δ. *ibid.* deeſt. 6 In MSS. & ed. (*Ατοα*) Ατώα. 7 *Ibid.* Ⅼ. 8 In MSS. ιϛ Ⅼγ. λγ ς. in ed. 12 50. 33 00. 8a 10 in ed. *Servet.* deeſt. 9 In editis nonnullis 30, in aliis 50. 10 In ed. nonnullis *Aſtacilis.* 10a In ed. *Servet.* 30. 11 In MSS. et ed. Ⅼγ. 12 In cod. *Pal.* & aliis (*Aripa*) Αειπα. 13 In MSS. et ed. Ⅼγ. 14 In MSS. ιδ Ⅼ. λ γ, in ed. 14 30. 32 20. 14a In ed. *Servet.* 32 20. 15 In ed. nonnullis *Gigluæ.* 16 In MSS. et ed. Ⅼ. 17 *Ibid.* λ Ⅼδ. 18 In ed. *Manλιάνα.* 19 In MSS. et ed. pro ς adeſt Ⅼγ. 19a In ed. *Servet.* 40. 20 In MSS. γδ. 21 In editis nonnullis *Oppidum novum* Colonia. 22 In MSS. et editis γο. 23 In MSS. ις Ⅼγ. λ Ⅼδ. in edit. nonnullis 16 50. 30 50 in ed. *Scoti* pro Ⅼδ adeſt 15 & in ed. *Rom.* 45. 23a In edit. *Servet.* 15. 24 In MSS. et edit. Ⅼγ. 25 In cod. *Pal.* et aliis Ζεχαββάαρι. 26 In MSS. et edit. ις Ⅼγ. λο γο. 27 in iiſdem Ⅼγ. 28 In MSS. ιη Ⅼ. λα Ⅼ. in edit. *Servet.* 18 30. 31 20. 29 In MSS. & editis γο. 30 In iiſdem Ⅼγ. 31 In iiſdem Ⅼ. 32 In iiſdem γο. 33 In editis, *Pigava.* 34 In MSS. & edit. Ⅼγ. 35 In ed. *Scoti* pro ς adeſt 30. 36 In cod. *Pal.* Χοιζαλα, in edit. nonnullis *Chizala.* 37 In edit. *Scoti* 17, & in MSS. et edit. aliis ιη γο. λο Ⅼ.

Excerpta ex *Ptolemæo.*

Aquæ calidæ *Colonia*	18 00.	32 10	A	Ὑδατα θερμά[1]	ιη		[2]λϛ	ς
Phloryia	19 20.	31 40		Φλωρύϊα	ιϑ	γ.	λα	[3]ς
Oppidium	19 10.	31 10		Οππίδιον	[4]ιϑ		λα	γ
Laudia	19 50.	29 50		Λαύδια[5]	ιϑ	[6]σ.	κϑ	[7]ς
Tucca	20 00.	31 30		Τύκκα	κ		λα	[8]ς
Badel	20 00.	31 45		Βάδελ[9]	κ		[10]λα	
Gaſmara	18 00.	32 40		Γάσμαρα	ιη		λϛ	[11]γ
Bida *Colonia*	18 30.	32 10		Βίδα κολώνια	ιη	[12]ς.	λϛ	ς
Symitha	20 20.	32 15		Σύμιθα	κ	γ.	λϛ	δ
Thibinis	21 00.	31 10		Θιβινίς	κα		λα	[13]ς
Izatha	21 00.	30 20	B	Ἰζαθα	[14]κϛ		[15]λγ	
Auximis	21 00.	29 30		Αὐξιμίς	κα		κϑ	[16]ς
Et juxta Phoemii fluvii fontes, qui amni Savo admiſcetur,				Καὶ ϖᾶσα τὰς τοιμφοιμβίδ[17] ποταμὸς πηγὰς ὃς συμβάλλει τῷ Σαύῳ ποταμῷ,				
Suburgia	21 00.	28 20		Σιβύργια	κα		κη	γ
Poſtea autem ab alio principio civitates hæ,				Καὶ πάλιν ἀπ' ἄλλης ἀρχῆς ϖόλεις αἵδε,				
Thudaca	20 50.	31 20		Θιδάκα	[18]ιϑ	ς.	λϛ	ς
Tigis	19 30.	32 30		Τιγίς	ιϑ	Ⅼ.	λϛ	Ⅼ
Turaphilum	21 20.	31 15		Τιραφιλον	κα	γ.	λα	[19]δ
Sudaua	22 20.	32 00		Σιδ'αύα	κϛ	γ.	λϛ	
Tuſiagath	22 20.	31 30	C	Τιπάγαϑ	κϛ	γ.	λα	[20]ς
Uſſara	22 00.	30 40		Οὐατάρα	κϛ		λ	[21]γ
Vazagada	22 30.	30 10		Οὐζαγάδα[22]	κϛ	[23]ς.	λ	ς
Auzia	22 10.	29 40		Αὔζινα[24]	κϛ	ς.	κϑ	[25]γ
Tubuſuptus	23 45.	31 20		Τιβύσιπτ@	[26]κϛ	δ.	λα	γ
Rhobonda	23 20.	31 20		Ροβόνδα	κγ	γ.	λα	γ
Auſum	23 00.	30 40		Αὔσον	κγ		[27]λγ	
Zarattha	23 30.	30 30		Ζάρα[ϑ]θα	[28]κγ	ς.	λ	ς
Nababurum	23 00.	30 00		Ναβάβιεργν	κγ		λ	
Vitaca	23 45.	29 30		Οὐΐτακα	κγ	[29]δ.	κϑ	[30]ς
Thubuna	23 50.	28 30	D	Θύβινα	κγ	[31]ς.	κη	[32]ς
Thamarita	23 10.	27 15		Θαμαείτα	κγ	ς.	κζ	δ
Augala	24 50.	31 20		Αὔγαλα	κδ	[33]γ.	λα	γ
Suptu	24 20.	30 45		Σύπτι	κδ	[34]ς.	λ	[35]δ
Ippa	24 10.	30 10		Ιππα	κδ	[36]ς.	λ	[37]ς
Vamiceda	25 10.	30 00		Οὐαμίκελα[38]	[39]κϛ		λ	
Sitipha *Colonia*	26 10.	29 20		Σίπφα κολώνια	[40]κ	ς.	κϑ	[41]ς
Tumarra	26 30.	29 00		Τιμάῤῥα	κς	[42].	κϑ	
Germiana	26 45.	28 30		Γερμιάνα	κς	[43].	κη	[44]ς
Pæpia	24 50.	28 15		Παίπα	κδ	[45]ς.	κη	δ
Veſcether	24 10.	27 30	E	Οὐσκιϑήρ	κδ	[46]ς.	κζ	[47]ς
Ægæa	26 00.	28 10		Αἰγαῖα	[48]κς		[49]κη	ς
Taruda	25 45.	26 30		Τάρυδα	κε	[50]δ.	κς	[51]ς
Inſula autem adjacet *Juliæ Cæſareæ* in qua civitas eodem nomine, cujus gradus ſunt				Νῆσος δὲ ϖροκειται τῇ Ιβλίᾳ[51a] Καισαρείᾳ ὁμώνυμον αὐτῇ πόλιν ἔχουσα[52], ἧς θέσις				
	17 30.	33 40			ιζ	[53]Ⅼ.	λγ	γ

APHRICÆ SITUS.

CAP. III.

Aphricæ latus occidentale terminatur *Mauritania Cæſarienſi* juxta expoſitam lineam per *Ampſagam* fluvium, *cujus, ut ſupra, gradus ſunt.*	26 15, 31 45	Τῆς ΑΦρικῆς ἡ μὲν δυσμικὴ ϖλευρὰ ϖεριζεῖ τῇ Μαυρισανίᾳ τῇ Καισαρηνσίᾳ κατὰ τ' ἐκτεθειμένην γραμμὴν ἀϕ' ἧς Αμψάγα ποταμός. κς δ. λα Ⅼδ

1 In cod. *Pal.* & aliis additur Κολώνια. 2 In edit *Servet.* 31. 3 In MSS. & editis γο. 4 In MSS. & edit. ιϑ ς. λα ς. 5 In edit. *Munſt.* &c. *Labdia.* 6 σ male forſan pro ς ut in edit. *Bert.* in MSS. & editis aliis Ⅼγ. 7 In MS. et edit. Ⅼγ. 8 In MSS. & editis Ⅼ. 9 In cod. *Pal.* Βάδια. 10 In MSS. & edit. nonnullis λα Ⅼδ. in edit. *Servet.* 30 45. 11 *Ibid.* γο. 12 *Ibid.* Ⅼ. 13 ς deeſt in MSS. & in edit. *Servet.* 14 In MSS. & editis κα. 15 Male in edit. *Bert.* λγ. junct. in MSS. & ed. aliis λ γ. 16 *Ibid.* Ⅼ. 17 In ed. nonnullis *Phoemii.* Τοιφοιμεῖς debet forſan eſſe Φοιμεῖς. 18 In MSS. κ Ⅼγ. λα γ. in edit. *Munſt. Mercat.* &c. 22 50. 32 20. in ed. vero *Serv.* 20 50. 31 20. 19 In MSS. Ⅼδ. 20 In MSS. & editis Ⅼ. 21 *Ibid.* γο. 22 In ed. *Baſ.* Οὐατάγαδα, in ed. *Pal.* Οὐαζάγατα. 23 In MSS. & edit. Ⅼ. 24 In cod. *Pal.* Αὔζια in aliis Αὔχια vel *Auxina.* 25 In MSS. & edit. γο. 26 *Ibid.* κγ Ⅼδ. in edit. *Scori* pro γ adeſt 40. 27 In MSS. & edit. nonnullis λ γο. 28 In MSS. & edit. κγ Ⅼ. λ Ⅼ. 29 *Ibid.* Ⅼδ. 30 *Ibid.* Ⅼ. 31 *Ibid.* Ⅼγ. 32 *Ibid* Ⅼ. 33 *Ibid.* Ⅼγ. 34 *Ibid.* γ. 35 *Ibid.* Ⅼδ. 36 In MSS. Ⅼδ. in ed. 50. 37 In MS. & ed. *Servet.* 30, in aliis 20. 38 In cod. *Pal.* Οὐαμίκαιδα, & in ed. *Vamiceda.* 39 In MSS. & ed. κε, ς. 40 *Ibid.* κς. male in ed. *Bert.* κ ς. disjunct. 41 In MSS. & ed. γ. 42 *Ibid.* Ⅼ. 43 In MSS. Ⅼδ. 44 In MSS. & ed. Ⅼ. 45 *Ibid.* Ⅼγ. 46 In ed. *Servet.* 30. 47 In MSS. & ed. Ⅼ. 48 In MSS. & ed. nonnullis κζ ς. κζ ς: in editis aliis 26. 00. &c. 49 In edit. *Servet.* 27. 50 In MSS. & ed Ⅼδ. 51 *Ibid.* Ⅼ. 51 a Potius Ιῶλ Καισαρείᾳ. 52 In cod. *Pal.* Καισαρεία τῇ ἐπισήμῳ πόλει, ἥτις καὶ αὐτὴ καλεῖται Ιωλία Καισάρεια νῆσος, ἧ ἡ πόλις ὁμώνυμος. 53 In MSS. ς.

Η δὲ ἀπ' ἄρκτων τῷ Αφρικῷ πελάγει τῷ ἀπὸ Αμψάγα ποταμοῦ μέχρι τοῦ μυχοῦ τοῦ μεγάλης Σύρτεως.

Septentrionale vero, pelago *Aphricano*, quod ab *Ampſaga* fluvio uſque ad ſinum interiorem *Magnæ Syrtis* pertinet. Excerpta ex *Ptolemæo.*

Ης ἡ περιγραφὴ ἔχει ὅτως,
Μετὰ τὰς τοῦ Αμψάγα ποτ. ἐκβολάς

Cujus circumſcriptio ſic ſe habet,
Poſt Ampſagæ *flu. oſtia*

Νεμιδικοῦ κόλπου ὁ μυχός	κζ		λα	ℓδ	Numidici Sinus *intima*	27	00.	31	45
Κόλοψ μέγας ἢ Κέλλε	κζ	γ.	[1]λα	ς	Collops Magnus *vel* Cullu	27	20.	31	10
Τρητὸν ἄκρον	κζ	[2] γ.	λϛ	ℓδ	Tritum *Promont.*	27	45.	32	45
Ρυσίκαδα	κζ	3δ.	λϛ	[4]ς	Ruſicada	27	40.	32	10
Θυζικάθ	κη	ς.	λϛ	[5]γ	Thuzicath	28	10.	32	30
Ολκαχίτης κόλπος	κη	γο.	λϛ		B Olcachites *ſinus*	28	40.	32	00
Ταχατύη	κθ		λϛ	[6]ς	Tacatue	29	00.	32	30
Κόλοψ μικρὸς	κθ	γ.	λϛ	[7]γιϛ	Collops Parvus	29	20.	32	25
Σιὺρ λιμήν	κθ	γο.	λϛ	γο	Siur *portus*	29	40.	32	40
Ιππε ἄκρα	λ		λϛ	[8]δ	Hippi *Promont.*	30	00.	32	45
Στόβορρον ἄκρον	λ	ς.	λϛ	[8a]γ	Stoborrum *Promont.*	30	10.	32	20
Αφροδίσιον κολώνια	λ	[9] .	λϛ	[10]ς	Aphrodiſium *Colonia*	30	20.	32	30
Ιππὼν βασιλικός	[11]λγ	[12] .	λϛ	δ	Hippon-regius	30	00.	32	15
Ρυβεικάτε ποτ. ἐκβολαί	[13]λδ	[14] .	λϛ	δ	Rubricati *fl. oſtia*	30	45.	32	15
Θάβρακα κολώνια [15a]	[15]λδ	δ.	λϛ	γ	Thabraca *Colonia*	31	15.	32	20
Απόλλωνος ἱερόν	λα	[16]γ.	λϛ	[17]δ C	Apollinis Templum	31	40.	32	50
Ποσειδῶνος βωμοί	λϛ		λϛ	[18]δ	Neptuni Aræ	32	00.	32	50
Ιππων Διάῤῥυτος	λϛ	[19]ς.	λϛ	[20]ς	Hippon-irriguus	32	30.	32	45
Θίνισσα	λγ		[21]λγ	ς	Thiniſſa	33	00.	32	30
Απόλλωνος ἄκρον	λγ	[22]ς.	[23]λϛ	δ	Apollinis *Promont.*	33	10.	33	15
Ιτύκη	[24]λς		λϛ	ς	Ityce	33	40.	32	45
Κορνηλίε παρεμβολή	λγ	γο.	λϛ	ℓ	Cornelii *caſtrametatio*	33	40.	32	30
Βαγράδα ποτ. ἐκβολαί	λδ		λϛ	[25]γο	Bagradæ *flu. oſtia*	34	00.	32	40
Καρχηδὼν μέγα ἄστυ	λδ	ℓγ.	λϛ	[26]γο	Carthago *Urbs magna*	34	50.	32	40
Κατάδα ποτ. ἐκβολαί	λδ	ℓγ.	λϛ	[27]ς	Catadæ *flu. oſtia*	34	50.	32	10
Μαζοῦλα	λε		λϛ	γο D	Mazula	35	00.	32	40
Καρπὶς	[28]λε		λγ		Carpis	35	00.	33	00
Νίσυα	λε		λγ	[29]δ	Niſua	35	00.	33	10
Κλυπέα	[30]λϛ		λγ	γ	Clypea	35	00.	33	20
Ερμαῖα ἄκρα	λε		λγ	ℓιϛ	Mercurii *Promont.*	35	00.	33	35
Ασπὶς	λε	[31]δ.	λγ	γ	Aſpis	35	20.	33	20
Κυροβὶς [32]	λε	[33]ς.	λγ	ς	Curobis	35	30.	33	10
Νεάπολις κολώνια	λε	[34]δ.	λγ	[35]γ	Neapolis *Colonia*	35	45.	33	00
Σιαγὺλ	λς		λϛ	ℓγ	Siagul	36	00.	32	50
Αφροδίσιον	λς	δ.	λϛ	γο	Aphrodiſium	36	15.	32	40
Αδρύμητος κολώνια	λς	γο.	λϛ	γο E	Adrumettus *Colonia*	36	40.	32	40
Ρυσπίνα	λς	[36]ς.	λϛ	[37]γ	Ruſpina	36	50.	32	50
Λέπτις μικρά	λζ	ς.	λϛ	[38]ς	Leptis parva	37	10.	32	10
Θάψος	λζ	[39]ς.	λϛ	[40]γ	Thapſus	37	30.	32	30
Αχόλα	λζ	[41]δ.	λϛ	[42]γ	Achola	37	45.	32	20
Ρῦσπαι	λη		λϛ	γ	Ruſpæ	38	00.	32	20
Βραχώδης ἄκρα	λη	[43]ς.	λϛ	γ	Brachodes *Promont.*	38	10.	32	20
Οὐσίλλα	λη	ς.	λϛ	ς	Uſilla	38	10.	32	10
Ταφρῦρα	λη	[44]ς.	λϛ		Taphrura	38	30.	32	00

SYRTIS PARVÆ SITUS. CAP. III.

Θέαιναι [45]	λη	[46]ς.	λα	[47]γ	Thenæ	38	30.	31	20
Μακόδαμα	λη	[48]ς.	λα	δ F	Macodama	38	30.	31	15
Τείτωνος ποτ. ἐκβολαί	λη	γο.	[49]λϛ	[50] .	Tritonis *fl. oſtia*	38	40.	32	00
Κάπη [51]	λη	[52]ς.	λ	[53]ς	Tacape	38	50.	30	30

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1 In ed. *Servet.* 32. 2 In MSS. & ed. ℓδ. 3 *Ibid.* γο. In edit. *Munſt.* &c. *Ruſicada* ſita eſt ante *Tritum* Promont. 4 In ed. *Servet.* 30. 5 In MSS. & ed. ℓ. 6 *Ibid.* ℓ. 7 In ed. *Servet.* 35. 8 In ed. & MSS. ℓδ. 8a In ed. *Servet.* 40. 9 In ed. & MSS. γ. 10 *Ib.* ℓ. 11 Male in ed. *Bert.* λγ, in aliis 30. 12 In MSS. ℓ. in ed. 20. 13 Male in ed. *Bert.* λδ. in ed. 30. 14 in MSS. & ed. ℓδ. 15 Infra Θάβρακος leg. 15a In MSS. & ed. λα. 16 *Ib.* γο. 17 *Ib.* ℓγ. 18 *Ibid.* ℓγ. 19 *Ibid.* ℓ. 20 *Ibid.* ℓδ. 21 *Ibid.* λϛ ℓ. 22 In MSS. ℓ. in edit. 20. 23 In MSS. et edit. λγ. 24 *Ibid.* λγ γο. λϛ ℓδ. 25 In edit. *Servet.* 20. 26 *Ibid.* 20. 27 *Ibid.* 30. 28 *Ibid.* 33 00. 33 00. 29 In MSS. & ed. ς. 30 Male in ed. *Bert.* λϛ. In MSS. & edit. λε. 31 *Ibid.* γ. 32 In cod. *Pal.* Κέραϐις. 33 In MSS. & edit. ℓ. 34 *Ibid.* ℓδ. 35 γ *ibid.* deeſt. 36 In MSS. & edit. ℓγ. 37 *Ibid.* ℓγ. 38 In ed. *Servet.* 35. 39 In edit. *Rom.* 20; in MSS. & editis aliis ℓ. 40 In MSS. & editis ℓ. 41 In ed. *Rom.* 30. in MSS. & ed. aliis ℓδ. 42 In ed. *Rom.* & *Scoti* 30, in MSS. & ed. aliis ℓδ. 43 In edit. *Servet.* 30. 44 In MSS. & ed. ℓ. 45 Sæpius ſcribitur *Thenæ*. 46 In MSS. & edit. ℓ. 47 In edit. *Rom.* & *Scot.* 40, in ed. *Servet.* deeſt. 48 In MSS. & ed. ℓ. 49 In edit. *Servet.* 30. 50 In MSS. & edit. nonnullis ℓδ. in edit. *Rom.* & *Scot.* 30. 51 In cod. *Pal.* &c. Ταχάπη. in ed. nonnullis *Tacapa* vel *Tacape*. 52 In MSS. & edit. ℓγ. 53 *Ibid.* ℓ.

Excerpta ex *Ptolemæo.*

Orientale vero latus [*Aphricæ*] terminatur A poſt interiorem ſinum *Syrtis*, inde linea verſus meridiem ducta juxta *Cyrenaicam* uſque ad finem,

cujus ſitus	47	00.	25	00	

Meridionale vero latus terminatur linea quæ expoſitos duos fines jungit juxta *Getuliam* et deſerta *Libyæ*.

Montes inſignes in Provincia ſunt,

Buzara, cujus pars orientalis

gradus habet	28	00.	27	00	
Et mons Audus	28	30.	29	30	B

Et Thambes mons, ex quo fluit Rubricatus fluvius, cujus fines habent gradus

	28	30.	27	30	
&	32	00.	27	30	

Et mons qui dicitur Cirna

	33	00.	30	00	

A quo paludes invicem contiguæ connectuntur,

Et Hipponites palus	32	40.	32	30	
Et Siſara palus	33	00.	31	00	C

Et Mampſarus mons, à quo fluit Bagradas flu. cujus fines continent gradus

	33	00.	27	30	
&	36	30.	26	15	

Et qui vocatur mons *Jovis*

	37	30.	31	15	

Et Vaſaletus mons, cujus fines continent gradus

	37	00.	28	00	
&	39	30.	26	30	

A quo fluit Triton amnis, & in ipſo paludes, D

Tritonis ſc.	38	40.	29	40	
Et Pallas palus	38	30	29	15	
Et quæ vocatur Libya palus					
	38	30.	28	15	

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Tenent autem Occidentalia *Aphricæ* uſque ad mare, CYRTESII & NABATHRÆ. Poſt hos, verſus ſolis ortum IONTII juxta *Numidiam*, *Novam*que *Provinciam*, uſque *Thabracem*. Poſt METHENI, & qui juxta *Carthaginem* ſunt. Sub quibus LIBYI-PHOENICES. Poſt, uſque *Parvam Syrtim*, MACHY E NI, & ſub ipſis CINETHII; & qui magis ad ortum vergunt uſque ad Cyniphum fl. NIGINTIMI; & circa fluvium ipſum, LOTOPHAGI.

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Iterum autem CIRTESIIS, & *Numidia* auſtraliores, ſub Audo monte, ſunt MISULAMI; ſub quibus NASABUTES; poſt NISIBES. MISULAMIS autem *auſtraliores* ſunt MIÆDII; ſub quibus MUSUNI; poſtea, ſub *Thambe* monte, SABUBURES; ſub quibus HALIARDII & SITAPHIUS campus.

A meridionali autem parte LIBOPHOENICUM eſt *Bazacitis* regio, ſub qua OZUTI;

Η ἢ ἀνατολικὴ πλευρὰ ὁρίζει μὲν τὸ μυχὸν τοῦ Σύρτεως τῇ ἐντεῦθεν πρὸς μεσημβρίαν γραμμῇ πρὸς τὴν Κυρηναϊκὴν μέχρι πέρατος,

ὃ θέσις	μζ		κε		

Η δὲ μεσημβρινὴ τῇ ὑπιζευγνυούσῃ τὰ ἐκτεθειμένα δύο πέρατα γραμμῇ πρὸς τὴν Γαιτυλίαν καὶ τὴν ἔρημον Λίβυην.

Ορη δέ ἐσιν ἐν τῇ ἐπαρχίᾳ κατωνομασμένα,

Τῆς τε Βυζάρα ὄρους τὸ ἀνατολικὸν μέρος,

ὃ θέσις	κη		κζ		
Καὶ τὸ Αὔδον ὄρος	κη	λ.	κϑ	λ	

Καὶ ὁ Θάμβης τὸ ὄρος, ἀφ' οὗ ῥεῖ ὁ Ρυβελκάτος ποταμὸς, ὃ τὰ πέρατα ἐπέχει μοίρας

	κϑ	λ.	κζ	λ	
καὶ	λβ		[1]κζ	λ	

Καὶ τὸ καλούμενον Κίρνα ὄρος

	λγ		λ		

Αφ' ὧν αἱ λίμναι συνίστανται συνάπτουσαι ἀλλήλαις,

Η τε Ιππωνίτις	λϐ	γο.	[2]λα	γ	
Καὶ ἡ Σισάρα	λγ		λα		

Καὶ τὸ Μάμψαρον ὄρος, ἀφ' οὗ ὁ Βαγραδας ποταμὸς ῥεῖ, ὃ τὰ πέρατα ἐπέχει μοίρας

	λγ		[3]κζ		[4]ς
καὶ	λς	[5]ς.	κς		[6]δ

Καὶ τὸ καλούμενον Διὸς ὄρος

	λζ	λ.	λα		δ

Καὶ τὸ Ουασσάλητον[6a] ὄρος, ὃ τὰ πέρατα ἐπέχει μοίρας

	λζ		κη		
καὶ	λϑ	[7]ς.	κς		[8]ς

Αφ' οὗ ῥεῖ ὁ Τρίτων ποταμὸς καὶ ἐν αὐτῷ λίμναι,

Η τε Τριτωνίτις	λη	γο.	κϑ		γο
Καὶ ἡ Παλλὰς λίμνη	λη	[9]ς.	κϑ		δ
Καὶ ἡ καλουμένη Λιβύη λίμνη					
	λη	[10]ς,	κη		δ

Κατέχουσι δὲ τὰ μὲν δυσμικὰ τῆς Αφρικῆς, μέχρι θαλάσσης, ΚΥΡΤΗΣΙΟΙ[11] καὶ ΝΑΒΑΘΡΑΙ. Μεθ' οὓς πρὸς ἀνατολὰς ΙΟΝΤΙΟΙ, κατὰ τὴν Νουμηδίαν, τήν τε νέαν ἐπαρχίαν, μέχρι Θάβρακος. Εἶτα ΜΕΘΗΝΟΙ, καὶ οἱ κατὰ τὴν ΚΑΡΧΗΔΟΝΙΑΝ. Υφ' οὓς οἱ ΛΙΒΥΚΟΙ ΦΟΙΝΙΚΕΣ· εἶτα μέχρι τῆς μικρᾶς Σύρτεως ΜΑΧΥΝΟΙ, καὶ ὑπ' αὐτοὺς ΚΙΝΗΘΙΟΙ· οἱ ἀνατολικώτεροι, μέχρι οὗ Κίνυφος ποταμοῦ ΝΙΓΙΝΤΙΜΟΙ· καὶ περὶ αὐτὸν τὸν ποταμὸν, οἱ ΛΩΤΟΦΑΓΟΙ.

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Πάλιν δὲ τὰ μὲν ΚΙΡΤΗΣΙΩΝ καὶ τῆς Νουμηδίας μεσημβρινώτεροι, ὑπὸ τὸ Αὖδον ὄρος ΜΙΣΟΥΛΑΜΟΙ· ὑφ' οὓς ΝΑΣΑΒΟΥΤΕΣ· εἶτα ΝΙΣΙΒΕΣ· τὰ δὲ ΜΙΣΟΥΛΑΜΩΝ, ΜΙΑΙΔΙΟΙ· ὑφ' οὓς ΜΟΥΣΟΥΝΟΙ· εἶτα, ὑπὸ τὸ Θάμβην τὸ ὄρος, ΣΑΒΟΥΒΟΥΡΕΣ· ὑφ' οὓς ΑΛΙΑΡΔΙΟΙ, καὶ ΣΙΤΤΑΦΙΟΝ πεδίον.

Τῶν δὲ ΛΥΒΟΦΟΙΝΙΚΩΝ ἀπὸ μεσημβρίας ἐστὶν ἡ ΒΑΖΑΚΙΤΙΣ χώρα· ὑφ' ἣν οἱ ΟΖΟΥΤΟΙ·

1 In MSS. & edit. nonnullis κη. 2 In MSS. et edit. λᾱ Ł. 3 In edit. *Rom.* & *Scot.* 29. 4 In MSS. & edit. Ł. 5 *Ibid.* Ł. 6 In edit. *Rom.* & *Scot.* 24. 6a P. 15. l. 4. Ουασσάλητον ſcribitur. 7 In MSS. & ed. Ł. 8 *Ibid.* Ł. 9 *Ibid.* Ł. 10 *Ibid.* Ł. 11 Male forſan pro ΚΙΡΤΗΣΙΟΙ.

εἶτα

εἶτα ΚΕΡΟΦΑΙΟΙ, καὶ ΜΑΜΨΑΡΟΙ· ὑπὸ δὲ τὸ ὁμώνυμον ὄρος οἱ ΜΟΤΟΥΤΟΥΡΙΟΙ· ὑπὸ ἢ ὄρος ΜΑΧΥΝΟΥΣ εἰσὶν οἱ ΜΑΧΡΥΕΣ· εἶτα οἱ ΓΗΦΕΙΣ μεθ' οὓς ΜΙΜΑΚΕΣ· καὶ ὑπὸ τὸ Οὐασάλαιτον ὄρος, ΟΥΖΑΡΑΙ καὶ ἡ ἀρχὴ τῆς ΕΡΗΜΟΥ ΛΥΒΙΗΣ.

A postea CEROPHÆI & MAMPSARI: Sub ejusdem vero nominis monte sunt MOTUTURII; sub MACHYNIS autem sunt MACHRYES; post GEPHES, post quos MIMACES & sub Vasalætum montem UZARÆ & principium *Libyæ Desertæ*. Excerpta ex *Ptolemæo*.

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Πόλεις δέ εἰσιν ἐν τῇ ἐπαρχίᾳ μεσόγαοι μεταξὺ μὲν Αμψάγα ποταμοῦ καὶ Θάβρακος πόλεως,

Civitates vero in Provincia Mediterranea inter *Ampsagam* flu. & *Thabracam* civitatem sunt,

CIRTESIORUM quidem

Κίρτα Ιυλία	[1]κγ	ς.	λα	[2]γ		Cirta Julia	26	50.	31 20
Μύραιον	κς	γο.	λγ	[3].		Muræum	26	40.	33 00
Οὐάγα	κη		[4]λγ	γο		Vaga	28	00.	31 40
Λάρης	κζ	[5]ς.	[6]λγ	[7].	B	Lares	27	30.	33 40
Αἰτάρη	κζ	γο.	κϑ	γο		Ætare	27	40.	29 40
Αζάμα	[8]κζ		[9]κξ	γ		Azama	27	00.	27 20

NUMIDIÆ NOVÆ,

Κέλκια κολώνια	κη	[10]ς.	λα	δ		Culcua *Colonia*	28	30.	31 15
Θυνύδρομον κολώνια	κη	γ.	[11]λς	[12].		Thunudronum *Colonia*	28	20.	36 30
Ασπύκα	κϑ	[13]ς.	λϛ	[14]γ		Aspuca	29	30.	32 20
Σιμίσθυ	κϑ	[15]ς.	λα	γ		Simisthu	29	10.	31 20
Θυβύρνικα κολώνια	λ		[16]λα	γο		Thuburnica *Colonia*	30	00.	31 40
Τύκκα	κϑ	[17].	λα	γ		Tucca	29	30.	31 20
Θιγίβα κολώνια	[18]κϑ		λα	γ		Thigiba *Colonia*	29	30.	30 45
Θυβυρσίκκα	[19]κϑ		λ	δ	C	Thubursicca	29	20.	30 30
Οὐκίβι	[20]κη	ς.	λ	ς		Ucibi	30	00.	29 45
Γαυσαφνα	κϑ	δ.	λα			Gausaphna	29	15.	31 00
Λαμπάσα[21]	κϑ		λ			Lambesa	29	00.	30 00

LEGIO AUGUSTA TERTIA.

Θύβυπις	κϑ	[22]ς..	κη	γ		Thubutis	29	30.	28 20
Βυλλαεία	λ	γο.	[23]κη	γ		Bullaria	30	40.	31 30
Σίκκα Οὐενιεία	[24]λ	ς.	λ	ς		Sicca Veneria	30	30.	30 50
Ασσυρις	[25]λς	γ.	λ	ς		Assurus	30	50.	30 30
Ναράγγαρα	[26]λς		[27]λς			Naraggara	30	00.	30 10
Θεύεστη	[28]λς		κϑ	δ		Theveste	30	30.	29 45
Θάνυσδα	λα	γο.	λϛ		D	Thunusda	31	40.	32 00
Μάδυρις	λϛ		λα	[29]ς		Madurus	32	00.	31 30
Αμμαίδαρα	λϛ	ς.	[30]λς	[31].		Ammædara	32	10.	36 30
Θανονταδα[32]	λϛ		κϑ	[33]δ		Thanontada	32	00.	29 45
Ζαγακύποδα[34]	λα	ς.	[35]λζ	δ		Zagacupoda	31	10.	29 15
Γέδνη	[36]λα	γο.	κη	δ		Gedne	31	40.	28 15

Μεταξὺ δὲ Θάβρακος πόλεως καὶ Βαγραδα ποταμοῦ,

Inter *Thabracam* autem civitatem & *Bagradam* fluvium,

Καννώπασαι	λϛ	δ.	λϛ	[37]ς		Cannopissæ	32	15.	32 30
Μελδεῖτα	[38]λϛ	γ.	λϛ	ς		Meldeita	32	40.	31 30
Οὔζαν	λγ	δ.	λϛ	[39]ς	E	Uzan	33	15.	32 10
Θίσικα	λγ	[40]γ.	λϛ	[41].		Thisica	33	15.	32 00
Κίπτα	λδ		λα	[42]δ		Cipipa	34	00.	31 45
Θευδάλη	λγ	γ.	λα	[43]γ		Theudale	33	20.	31 40
Αὐίττα	[44]λγ	ς.	λα	γ		Avitta	33	30.	30 15

1 In MSS. et ed. κς Lγ. 2 In ed. *Rom.* 40. 3 In ed. *Servet.* 30 20. 4 In MSS. & ed. λα. 5 *Ib.* L. 6 In ed. *Serv.* 30. 7 In MSS. & ed. γο. 8 In MSS. κζ L. 9 In MSS. κζ Lγ. male in ed. *Bert.* κξ (ξ enim nullis partibus assis respondet) in edit. *Rom.* 37 50. male forsan pro 27 50. ut in MSS. 10 In MSS. et ed. L. 11 In ed. *Servet* 30. 12 In MSS. & edit. L. 13 *Ibid.* L. 14 in MSS. & edit. nonnullis γ deest. 15 In MSS. & edit. nonnullis ς deest. 16 In edit. *Servet.* 32. 17 In MSS. & edit. L. 18 *Ibid.* κϑ L. λ Lδ. 19 *Ibid.* κϑ L. λ L. 20 *Ibid.* λ κϑ Lδ. 21 In cod. *Pal.* Λαμβαίσιν, in ed. nonnullis *Lambesa* vel *Lambese*. 22 In MSS. & ed. L. 23 *Ibid.* λα L. 24 *Ib.* λ L. λ Lγ. 25 *Ib.* λ Lγ. λ L. male λς attribuitur *Assuro, Naraggaræ & Thevestæ*. 26 In MSS. & ed. λ. λ ς. 27 Male λ ς conjunctim ponuntur. 28 In MSS. & ed. λ L. κϑ Lδ. 29 *Ibid.* L. 30 In ed. *Servet.* 30 30. 31 In MSS. & ed. L. 32 In ed. nonnullis *Thanutada*. 33 In MSS. & ed. Lδ. 34 In cod. *Pal.* & aliis Γαζακύπαδα. 35 Rectius ut in MSS. & ed. κϑ. 36 In ed. nonnullis 31 20. 22 45. In ed. vero *Servet.* 31 40. 28 45. 37 In MSS. & ed. L. 38 *Ibid.* λϛ γο. λα L. 39 In ed. *Rom.* 32 20. in MSS. & aliis edit λα γ. 40 In MSS. & edit. δ. 41 In ed. *Scot.* 45. 42 In MSS. & edit. Lδ. 43 *Ibid.* γο. in edit. *Rom.* 32 40. 44 In MSS. & edit. λγ L. λ δ.

Excerpta ex *Ptolemæo.*

Tobros	34 00.	30 30	A	Τόβερος	λδ		[1]λα	δ
Ilica	34 10.	30 20		Εἰλίκα	λδ	[2]ς.	[3]λϛ	γ
Tucca	34 00.	29 50		Τέκκα	λδ		[4]λ	γ
Dabia	33 00.	29 45		Δαβία	λγ		κϑ	[5]ς
Bendena	34 30.	29 20		Βένδινα	λδ	[6]ς.	κϑ	[7]δ
Vazua	33 20.	29 10		Οὐάζυα	λγ	γ.	κϑ	[8]γ
Nenſa	34 10.	29 45		Νίνσα	λδ	[9]γ.	[10]κϑ	[11]ς
Aquæ calidæ	33 40.	28 15		Τζαπα θερμά	λγ	γ0.	κη	δ
Zigira	33 10.	28 50		Ζίγειρα	λγ	ς.	κη	[12]δ
Thaſia	33 00.	27 10		Θασία	λγ		κζ	[13]ς
Thrunuba	33 20.	27 30	B	Θρόνυβα[14]	λγ	[15]γ.	κζ	[16]δ
Muſſe	33 40.	27 30		Μέσση[17]	λγ	γ0.	[18]κη	ς
Themiſſua	34 40.	28 40		Θεμισσύα	λδ	γ0.	κη	γ0
Zamamizon	34 20.	28 00		Ζαμαμιζών	λδ	γ.	κη	
Timica	34 50.	27 40		Τιμίκα	[19]κδ	ς.	κζ	γ
Tucubis	35 30.	28 10		Τυκῦβις[20]	λε	[21]ς.	[22]κη	ς
Inter *Bagradam* autem fluvium & *Tritonem* fl. ſub *Carthagine* quidem,				Μεταξὺ δὲ Βαγραδα ποταμοῦ καὶ Τρίτωνος ποταμοῦ ὑπὸ μὲν Καρχηδόνα,				
Maxula vetus	34 10.	32 10		Μαξούλα παλαιά	λδ	[23]δ.	λϛ	[24]ς
Vol	34 45.	32 10		Οὐώλ	λδ	[25]δ.	λϛ	[25a]ς
Themiſa	35 00.	32 00	C	Θέμισα	λε		[26]λϛ	
Quina *Colonia*	35 30.	31 30		Κεῖνα κολώνια	[27]λδ	δ.	λδ	ς
Uthina	34 15.	31 20		Οὐθινα	λδ	δ.	[28]λδ	γ
Abdeira	34 10.	30 50		Αβδειρα[29]	λδ	[29a]ς.	λ	[30]ς
Mediccara	35 10.	31 10		Μεδικκάρα	λε	[31]ς.	[32]λγ	[33]ς
Thuburbo	35 00.	30 10		Θυβυρβώ	λε		λ	ς
Tucma	35 30.	30 10		Τύκμα	λε	μ.	λ	ς
Bullaminſa	34 20.	30 00		Βελλαμίνσα	λδ	γ.	λ	
Cerbica	36 00.	30 00		Κέρβικα	λς		λ	
Nurum	34 20.	29 30		Νύρυγ[34]	λδ	γ.	κϑ	[35]ς
Ticena	34 40.	29 00	D	Τίκενα	λδ	[36]γ.	κϑ	
Saſura	36 00.	29 40		Σασῦρα	λς		κϑ	[37]γ
Cilma	35 30.	29 10		Κίλμα	λε	[38].	κϑ	ς
Vepillium	36 15.	29 00		Οὐεπίλλιον	λς	δ.	κϑ	
Thabba	35 20.	28 20		Θάββα	λε	γ.	κη	[39]γ
Tichaſa	36 00.	28 40		Τιχάσα	λς		κη	[40]γ
Nigeta	36 00.	27 50		Νιγέτα[41]	λς		κζ	[42]γ
Bunthum	36 15.	29 20		Βένθων	[43]λε		κζ	γ
Sub *Adrumitto* autem civitate,				Υπὸ δὲ Αδρύμητον[44] πόλιν.				
Almæna	35 15.	30 40		Αλμαινα	λε	δ.	λ	γ0
Uticna	35 40.	32 15	E	Οὐτίκνα	λε	γ0.	λϛ	[45]δ
Chrabaſa	36 00.	32 20		Χράβασα[46]	[47]λς		λϛ	[48]γ
Turzo	35 40.	31 50		Τύρζω	λε	γ0.	λα	[49]ς
Ulizibirra	36 00.	31 20		Οὐλιζίββιῤῥα	λς		λα	γ
Orbita	36 20.	32 20		Ορβιτα	λς	γ.	[50]λϛ	[51]γ
Uzita	36 10.	32 20		Οὔζιτα	λς	[52]ς.	λϛ	[53]γ
Giſira	36 20,	31 45		Γίσιρα	λς	[54]γ.	λα	[55]δ
Zurmentum	37 00.	31 10		Ζύρμυτον	λζ		λα	[56]ς
Zalapa	36 45.	31 45		Ζαλάπα	λς	[57]δ.	λα	[58]δ
Auguſtum	36 20.	30 40		Αὔγυστον	[59]λγ	γ.	λ	[60]γ
Leæ	36 20.	30 10	F	Λεαί	[61]λγ		λ	[61a]ς
Avidus	36 40.	30 00		Αὔιδος	[62]λγ	γ.	λ	

1 In MSS. & ed. λ μ. 2 In ed. *Serv.* 30. 3 In MSS. & ed. λ. 4 *Ib.* κϑ μγ. 5 *Ib.* μδ. 6 *Ib.* μ. 7 *Ib.* γ. 8 *Ibid.* ς. 9 *Ibid.* ς. 10 In ed. *Servet.* 28. 11 In MSS. & ed. μδ. 12 *Ibid.* μγ. 13 In MSS. & ed. nonnullis μδ, in aliis 40. 14 In cod. *Pal.* & in ed. nonnullis Θόνυβα, *Thunuba.* 15 In ed. *Rom.* & *Scot.* 40. 16 In MSS. & ed. μ. 17 In ed. *Munſt.* &c. *Muſſe.* 18 In MSS. et ed. κζ μ. 19 *Ibid.* λδ μγ. κζ γ0, male in ed. *Bert.* κδ. &c. 20 In cod. *Pal.* & ed. nonnullis *Tuſcubis.* 21 In MSS. & ed. μ. 22 In ed. *Scot.* 27. 23 In MSS. & ed. ς. 24 In ed. *Servet.* 30. 25 In MSS. & ed. μδ. 25a In ed. *Servet.* 30. 26 In MSS. λα ς. 27 In MSS. & ed. λι μ. λα μ. in ed. vero *Rom.* 35 30. 31 20. 28 In MSS. & ed. λα. 29 In ed. *Baſ.* & aliis *Abdeira*, vel *Abdera.* 29a In ed. *Servet.* 30. 30 In MSS. & ed. μγ. 31 in ed. *Servet.* 30. 32 In MSS. & ed. λα. in ed. *Scot.* 35 30. 30 45. 33 In ed. *Servet.* ς deeſt. 34 In ed. nonnullis *Nuroli.* 35 In MSS. & ed. μ. 36 *Ibid.* γ0. 37 *Ibid.* γ0. 38 *Ib.* μ. 39 In ed. *Scot.* & *Rom.* 40. 40 In MSS. & ed. γ0. 41 In cod. *Pal.* Νιζίντα. 42 In MSS. & ed. μγ. 43 *Ib.* λς δ. κϑ γ. in ed. autem *Serv.* pro κϑ adeſt 23. 44 Supra Αδρέμητος ſcribitur. 45 In MSS. & ed. nonnullis μ, in ed. *Rom.* 45. 46 Legitur & *Cheubaſa.* 47 In ed. *Rom.* 35. 48 *Ibid.* & in ed. *Scot.* 40. 49 In MSS. & ed. μγ. 50 In ed. nonnullis 31. in aliis 32. 51 in MSS. & edit. nonnullis γ deeſt. in ed. *Rom.* 30. 52 In MSS. & ed. nonnullis μγ, in ed. *Rom.* 45. 53 In ed. *Rom.* γ deeſt. 54 In ed. *Scot.* 40. 55 In MSS. & ed. μδ. 56 In MSS. & ed. nonnullis μ, in ed. *Scot.* & *Rom.* 50. 57 In MSS. & ed. μδ. 58 *Ibid.* μδ. 59 In MSS. & ed. λς, in ed. vero *Scot.* 37. 60 In MSS. & ed. γ0. 61 In MSS. & ed. λς γ. 61a In ed. 30. 62 In ed. *Rom.* & *Scot.* 35. in MSS. & ed. aliis λς γ0. λ.

Οὔι-

Οὔβατα	λς	[1]δ.	κϑ	[2]γ	A	Ubata	36	45.	29	20
Τίσυρος	[3]λς	ς.	κη	γ		Tiſurus	36	50.	28	40
Θύσδρος	λζ	[4]δ.	λϛ	[5]ς		Thyſdrus	37	50.	32	10
Οὐζηκία	λζ	[6]δ.	[7]λϛ	ς		Uzecia	37	15.	32	10
Σετίνσις	[8]λζ	δ.	λα	ς		Setienſis	37	45.	31	30
Λασική	λζ	ς.	λα	[9]γ		Laſice	37	10.	31	20
Βυζακίνα	λζ	[10]ς.	λα	δ		Buzacina	37	50.	30	45
Τάργαρον	λζ	[11]ς.	λ	ς		Targarum	37	10.	30	10
Κάραρος	λζ		λ	γ		Cararus	37	00.	30	20
Κάψα[12]	λζ	[13].	κϑ	δ		Capſa	37	30.	29	45
Πύτεα	λζ	[14]δ.	κϑ	ς	B	Putea	37	15.	29	10
Καράγα	κη	[15]ς.	λα	γ		Caraga	38	10.	29	40
Μυρεὶς	λη	ς.	[16]λα	ς		Muruis	38	10.	31	10
Ζύγαρ	λη	[17].	λ	[18]ς		Zugar	38	00.	30	10

* * * * * * * * * * * *

Νῆσοι δὲ τῇ Αφρικῇ ωδ᾽ κειν᾽ πλησίον τῆς γῆς, αἵδε,

Insulæ verò adjacent *Aphricæ* juxta continentem, hæ,

Ὕδρας	κη		λγ			Hydras	28	00.	33	00
Καλάθη	λα		λγ	γο		Calathe	31	00.	33	40
Δρακόντος	λγ	δ.	λδ	δ		Dracontia	33	15.	34	15
Αἰγίμορος	[19]λδ		λγ	ς		Ægimurus	34	00.	33	10
Λαρυνησία 19[a]	λζ		λγ	[20]ς	C	Laruneſia	37	00.	33	10
Ἀνέμουσα	λϑ		λγ	γ		Anemuſa	39	00.	33	20
Λοπαδοῦσα	[21]κη	δ.	λγ	ς		Lopaduſa	28	15.	33	10
Αἴθουσα	[22]κϑ	ς.	λγ	γ		Æthuſa	29	10.	33	20
Κέρκινα νῆσος καὶ πόλις	λϑ		λϛ	δ		Circina *Inſula & civ.*	39	00.	32	15

Λωτοφαγίτις, ἐν ᾗ πόλεις δύο,

Lotophagitis, in quâ duæ civitates,

Γέρρα }	λϑ	δ.	λα	δ		Gerra }	39	15.	31	15
Μῆνιγξ }	λϑ	[23]ς.	λα	γ		Menimx }	39	10.	31	20

* * * * * * * * * * * *

Ὁ δὲ διὰ μέσου [αὐτῆς] ωδ᾽ παράλληλος λόγον ἔχει ωρὸς τὴν μεσημβρινὸν, ὃν τὰ ιγ ωρὸς τὰ ιε. * * *

Parallelus [*Maurit.* utriuſq; & *Aphricæ*] medius rationem habet ad meridianum, quam 13 ad 15. LIB. VIII. p. 232.

Mauritaniæ Cæſarienſis urbium inſignium,

* * * * * * * * * * * *

Ἡ μὲ Κίρτινα 23[a] τὴν μεγίσην ἡμέραν ἔχει, ὡρῶν ιδ.γ 23[b] καὶ διέσηκεν Αλεξανδρείας ωρὸς δύσεις ὥραις γ L ιε.[24]

Cortina maximam diem habet hor. $14\frac{1}{5}$. & diſtat ab *Alexandria* verſus occaſum horis 3.

Ἡ δὲ Ἰολ Καισάρεια—ὡρ. ιδ.δ. καὶ διές. Αλεξ.—ὡρ.γ L ιε.[25]

Iol. Cæſaria—hor. $14\frac{1}{4}$ & diſt. ab *Alex.*—hor. $2\frac{11}{23}\frac{1}{15}$.

Αἱ δὲ Σάλδαι — ὡρ. ιδ.ς. καὶ διές. Αλεξ.—ὡρ. β L ιε.

Saldæ— hor. $14\frac{1}{6}$ & diſt. ab *Alex.*—hor. $2\frac{11}{21}\frac{1}{15}$.

Ἡ δὲ Οππιδὼν 25[a] — ὡρ. ιδ. καὶ ιϛ. καὶ διές. Αλεξ. — ὡρ. δυσὶ [26]γ καὶ ιε.

Oppidum [*novum*] — hor. $14\frac{1}{12}$ fere. & diſt. ab *Alex.* — hor. 3 fere.

Ἡ δὲ Ξυχάββαρι—ὡρ. ιδ.ε. καὶ διές. Αλεξ. — ὡρ. β.ϛγ καὶ ιε.[27]

Zuchabbari—hor. $14\frac{1}{5}$. & diſt. ab *Alex.*—hor. $2\frac{11}{23}\frac{1}{15}$.

* * * * * * * * * * * *

Aphricæ urbium inſignium,

* * * * * * * * * * * *

Ἡ μὲ Τύκη 27[a] — ὡρ. ιδ.ε. καὶ διές. Αλεξ.—ὡρ.—α L δ.[28]

Utica—hor. $14\frac{1}{5}$. & diſt. ab *Alex.*—hor. $1\frac{11}{24}$.

Ἡ δὲ Χαρχηδὼν —ὡρ. ιδ.ε. καὶ διές. Αλεξ.—ὡρ. α L δ.[29].

Carthago—hor. $14\frac{1}{5}$. & diſt. ab *Alex.*—hor. $1\frac{2}{3}$.

Ἡ δὲ Αδρύμητος[30]—ὡρ. ιδ.ε. καὶ διές. Αλεξ.—ὡρ. α L ιϛ.

Adrumetum—hor. $14\frac{1}{5}$. & diſt. ab *Alex.*—hor. $1\frac{1}{12}$.

Ἡ δὲ Κίρτα Ιουλία—ὡρ. ιδ. ιϛ. καὶ διές. Αλεξ.—ὡρ. δυσὶ καὶ δ.

Cirta Julia—hor. $14\frac{1}{12}$ & diſt. ab *Alex.*—$2\frac{1}{4}$.

Ἡ δὲ Σικαουενεία 30[a] — ὡρ. ιδ. ιϛ. [31]κοὶ διές. Αλεξ. — ὡρ. ϛ.

Sicaveneria — hor. 14. & q[d]. parum. & diſt. ab *Alex.*—hor. 2.

Θύσδρος—ὡρ. ιδ. ς. [32]α καὶ διές. Αλεξ.— ὡρ. α L ιε.

Thyſdrus—hor. $14\frac{1}{6}$. & diſt. ab *Alex.*—hor. $1\frac{1}{2}$.

* * * * * * * * * * * *

☞ *Scrapulos* ſive *Minutias Graduum* ſignificaturi Græci, partes Aſſis notant, quinariis ſemper à ſe invicem diſtantes: nulliſque aliis quam iſtis utuntur notarum compendiis. Ex quo apparet omnes iſtorum medios numeros (utpote 2.3.16.46.&c.) qui in Latinis codicibus conſpiciuntur, eſſe ſuppoſititios.

ιϛ	Uncia	ς	L ιϛ	Septunx	35
ς	Sextans	10	γο	Bes	40
δ	Quadrans	15	L δ	Dodrans	45
γ	Triens	20	L γ	Dextans	50
γ ιϛ	Quincunx	25	L γ ιϛ	Deunx	55
L	Semiſſis	30	α	As	60

1 In ed. *Rom.* 55. in MSS. & ed. aliis L δ. 2 In ed. *Rom.* 15. 3 In MSS. & ed. λς L γ. κη γο. 4 *Ibid.* L γ. in ed. vero *Rom.* 15. 5 In MSS. & ed. nonnullis ς deeſt. 6 In MSS. L δ, in ed. *Rom.* 45, in aliis 55 vel 56. 7 In MSS. & ed. nonnullis λα, in aliis 32. 8 In MSS. & ed. λζ L δ. λα L. 9 In MSS. ς. 10 In MSS. & edit. L γ. λ L δ. 11 In MSS. δ. λ L δ. in ed. 37 15. 30 30. 12 In Cod. *Pal.* Κάμψα. 13 In MSS. & edit. λζ L. κϑ L δ. in edit. *Rom.* malè pro κϑ legitur 39. 14 In MSS. & edit. *Scoti* L δ, in aliis 50. 15 Male in edit. *Bert.* κη; in MSS. & ed. λη ς. κϑ γο. 16 In MSS. & edit. λ L δ, in ed. vero *Rom.* 31 20. 17 In edit. *Rom.* 38 15. 18 In edit. *Servet.* 30. 19 In edit. *Servet.* 31 15. 33 15. 19[a] Cod. *Pal.* addit νῆσοι δύο. 20 In edit. *Servet.* 30. 21 *Ib.* 39 00. 33 20. 22 *Ibid.* 39 30. 23 *Ibid.* 30. 23[a] Supra Καρτίνας ſcribitur. 23[b] In MSS. ιδ.δ. 24 In MS. ὡρ. τρισί. 25 In MS. ὡρ. δυσιν, ημίσῃ, τελτῳ καὶ πεντεκαιδεκάτῳ. 25[a] Supra Οππιδήιον [vel potius Οππιδὼν νέον] ſcrib. 26 In MS. ὡρ. δυσὶ διμοίρῳ πεντεκαιδεκάτῳ. 27 In MS. ὡρ. δυσὶ ἡμίσει πέντεκαιδεκάτῳ. 27[a] Supra Ιτύκη ſcrib. 28 In MS. ὡρ. μιᾷ ἡμίσῃ καὶ τεταρτῳ. 29 In MS. ὡρ. μιᾷ καὶ διμοίρῳ. 30 MS. Αδρύμηπτος, ſupra Αδρύμητος & Αδρύμητος ſcribitur. 30[a] Supra Σίκκα Οὐενερία ſcribitur. 31 In MS. loco ιϛ legitur κϛ π. 31[a] In MS. η. 32 In MS. ὡρ. μιᾷ καὶ ἡμίσῃ.

Excerpta ex *Ptolemæo.*

EXCERPTA ex *P. Mela.*

BREVIS AFRICÆ DESCRIPTIO. CAP. IV.

AFrica ab orientis parte *Nilo* terminata, Pelago à cæteris, brevior est quidem quam *Europa*; quia nec usquam *Asiæ*, & non totis hujus litoribus obtenditur: longior tamen ipsa quam latior, & quà ad fluvium attingit, latissima. Utque inde procedit, ita media præcipuè in juga exurgens, pergit incurva ad occasum,* fastigatque se molliter: & ideo ex spatio paulatim adductior, ubi finitur, ibi maximè angusta est. Quantùm incolitur, eximiè fertilis: verùm (quòd pleraque ejus inculta, & aut arenis sterilibus obducta, aut ob sitim cœli terrarumque deserta sunt, aut infestantur multo, ac malefico genere animalium) vasta est magis quam frequens. Mare quo cingitur à septentrione, *Libycum*; à meridie, *Æthiopicum*; ab occidente, *Atlanticum* dicimus. In ea parte quæ *Libyco* adjacet, proxima *Nilo* provincia est, quam *Cyrenas* vocant: deinde, cui totius Regionis vocabulo cognomen inditum est, *Africa*. Cætera *Numidæ* & *Mauri* tenent: sed *Mauri* & in *Atlanticum* pelagus expositi. Ultra *Nigritæ* sunt, & *Pharusii*, usque ad *Æthiopas*. Hi & reliqua hujus, & totum latus quod meridiem spectat, usque in *Asiæ* confinia possident. At super ea quæ *Libyco* mari abluuntur, *Libyes Ægypti* sunt, & *Leucoæthiopes*: & natio frequens multiplexque *Gætuli*. Deinde latè vacat Regio, perpetuo tractu inhabitabilis. Tum primos ab oriente *Garamantas*, pòst *Augilas* & *Trogodytas*, & ultimos ad occasum *Atlantas* audimus. Intra (si credere libet) vix jam homines, magisque semiferi *Ægypanes*, & *Blemyes*, & *Gamphasantes*, & *Satyri*, sine tectis ac sedibus passim vagi, habent potiùs terras, quam habitant. Hæc summa nostri Orbis, hæ maximæ Partes: hæ formæ gentesque Partium.

Nunc exactius Oras situsque dicturo, inde est commodissimum incipere, unde Terras nostrum pelagus ingreditur; & ab iis potissimum, quæ influenti dextra sunt: deinde stringere litora ordine quo jacent, peragratisque omnibus quæ mare attingunt, legere etiam illa quæ cingit Oceanus; donec cursus incepti operis intra extraque circumvectus Orbem, illuc unde cœperit redeat.

PARTICULARIS AFRICÆ DESCRIPTIO.

MAURITANIA. CAP. V.

Dictum est *Atlanticum* esse Oceanum, qui terras ab occidente contingeret. Hinc in Nostrum Mare pergentibus, læva *Hispania*, *Mauritania* dextra est; primæ partes, illa *Europæ*, hæc *Africæ*. Ejus oræ finis, *Mulucha*: caput atque exordium est promontorium, quod *Græci Ampelusian*, *Afri* aliter, sed idem significante vocabulo, appellant. In eo est Specus *Herculi* sacer: & ultra Specum *Tinge* oppidum pervetus, ab *Antæo* (ut ferunt) conditum. Extat rei Signum, Parma elephantino tergori exsecta, ingens, & ob magnitudinem nulli nunc usuro habilis: quam locorum accolæ ab illo gestatam pro vero habent, traduntque, & inde eximiè colunt. Deinde est mons prærultus, ei quem ex adverso *Hispania* attollit objectus: hunc *Abylam*, illum *Calpen* vocant, columnas *Herculis* utrumque. Addit fama nominis fabulam, *Herculem* ipsum junctos olim perpetuo jugo diremisse colles, atque ita excluſum antea mole montium Oceanum, ad quæ nunc inundat admissum. Hinc jam mare latius funditur, summotaque vastiùs terras magno impetu inflectit. Cæterùm Regio ignobilis, & vix quicquam illustre sortita, parvis oppidis habitatur, parva flumina emittit, solo quàm viris melior, & segnitie gentis obscura. Ex his tamen quæ commemorare non piget, montes sunt alti, qui continenter & quasi de industria in ordinem expositi, ob numerum, *Septem*, ob similitudinem *Fratres* nuncupantur: *Tamuda* fluvius, & *Rusadir*, & *Siga*, parvæ urbes; & *Portus*, cui *Magno* est cognomen ob spatium. *Mulucha* ille quem diximus amnis est, nunc gentium, olim regnorum quoque terminus, *Bocchi Jugurthæque*.

NUMIDIA. CAP. VI.

Ab eo *Numidia* ad ripas exposita fluminis *Ampsagæ*, spatio quidem quàm *Mauritania* angustior est, verùm & culta magis & ditior. Urbium quas habet, maximæ sunt, *Cirta* procul à mari, nunc *Sittianorum* colonia; quondam regum domus, & cùm *Syphacis* foret, opulentissima: *Iol* ad mare, aliquando ignobilis; nunc, quia *Jubæ* regia fuit, & quòd *Cæsarea* vocatur, illustris. Citra hanc (nam in medio ferme litore sita est) *Cartenna* & *Arsinnaria* sunt oppida, & *Quiza* castellum, & *Laturus* sinus, & *Sardabale* fluvius: ultra, *Monumentum* commune

* In nonnullis exemplaribus *fastigiat* legitur.

re-

regiæ gentis, deinde *Icosium* & *Ruthisia* urbes, & fluentes inter eas *Aveus* & *Nabar*, aliaque quæ taceri nullum rerum famæve dispendium est. Interiùs, & longè satis à litore (si fidem res capit) mirum ad modum, spinæ piscium, muri- A cum ostreorumque fragmenta, saxa attrita (uti solent) fluctibus, & non differentia marinis, infixæ cautibus ancoræ, & alia ejusmodi signa atque vestigia effusi olim usque ad ea loca pelagi, in campis nihil alentibus esse invenirique narrantur. Excerpta ex *P. Mela.*

AFRICA *proprie dicta.* Cap. VII.

Regio quæ sequitur à promontorio *Metagonio* ad aras *Philænorum*, propriè nomen *Africæ* usurpat. In ea sunt oppida, *Hippo Regius*, & *Rusicade*, & *Tabraca*. Dein tria promontoria, *Candidum*, *Apollinis*, *Mercurii*, vastè projecta B in altum, duos grandes Sinus efficiunt. *Hipponensem* vocant proximum ab *Hippone Diarrhyto*, quod litori ejus appositum est. In altero sunt castra *Lælia*, castra *Cornelia*, flumen *Bagrada*, *Utica* & *Carthago*, ambæ inclytæ, ambæ à *Phœnicibus* conditæ: illa fato *Catonis* insignis, hæc suo; nunc populi *Romani* colonia, olim imperii ejus pertinax æmula; jam quidem iterum opulenta, etiam nunc tamen priorum excidio rerum, quàm ope præsentium clarior. *Hadrumetum*, *Leptis*, *Clupea*, *Acholla*, *Taphrura*, *Neapolis*, hinc ad *Syrtim* adjacent, ut inter ignobilia celeberrimæ. *Syrti* sinus est centum ferè millia passuum, quâ mare accipit, patens; trecenta, qua cingit: verùm importuosus atque atrox, & ob vadorum frequentium brevia, magisque etiam ob alternos motus pelagi affluentis & refluentis infestus. Super hunc ingens palus amnem *Tritona* recipit, ipsa *Tritonis*: unde & *Minervæ* cognomen inditum est, ut incolæ arbitrantur, ibi genitæ: faciuntque ei fabulæ aliquam fidem, quòd quem natalem ejus putant, ludicris virginum inter se decertantium celebrant. Ultra est *Oea* oppidum, & *Cynips* fluvius per uberrima arva decidens: tum *Leptis* altera, & *Syrtis*, nomine atque ingenio par priori; cæterum altero ferè spatio, quâ dehiscit, quaque flexum agit, amplior. Ejus promontorium est *Borion*: ab eoque incipiens ora, quam *Lotophagi* tenuisse dicuntur, usque ad *Phycunta* (& id promontorium est) importuoso litore pertinet. Aræ ipsæ nomen ex *Philænis* fratribus traxêre, qui contra *Cyrenaicos* missi *Carthagine* ad derimendum conditione bellum, diu jam de finibus, & cum magnis amborum cladibus gestum; postquam in eo quod convenerat non manebatur, ut ubi legati concurrerent, certo tempore utrinque dimissi, ibi termini statuerentur; pacti de integro, ut quicquid citrà esset, popularibus cederet (mirum & memoria dignissimum facinus!) hic se vivos obrui pertulerunt. C

CYRENAICA. Cap. VIII.

Inde ad *Catabathmon Cyrenaica* provincia est; in eaque sunt, *Ammonis* oraculum, fidei inclytæ: & *Fons*, quem *Solis* appellant: & rupes quædam Austro sacra. Hæc cùm hominum manu attingitur, ille immodicus exsurgit, arenasque quasi maria agens sic sævit, ut fluctibus. Fons media nocte fervet; mox & paulatim tepescens, fit luce frigidus; tunc ut Sol surgit, ita subinde frigidior per meridiem maximè riget: sumit deinde tepores iterum; & prima nocte D calidus, atque ut illa procedit, ita calidior, rursus cùm est media, perfervet. In litore promontoria sunt *Zephyrion* & *Naustathmos*, portus *Parætonius*, urbes *Hesperia*, *Apollonia*, *Ptolemais*, *Arsinoë*, atque (unde terris, nomen est) ipsa *Cyrene*. *Catabathmos* vallis devexa in *Ægyptum*, finit *Africam*. Oræ sic habitantur, ad nostrum maximè ritum moratis cultoribus, nisi quòd quidam linguis differunt, & cultu Deûm, quos patrios servant, ac patrio more venerantur.

AFRICA INTERIOR. Cap. IX.

Proximis nullæ quidem urbes stant, tamen domicilia sunt quæ *Mapalia* appellantur. Victus asper, & munditiis carens. Primores sagis velantur; vulgus bestiarum pecudumque pellibus. Humi quies epulæque capiuntur. Vasa ligno fiunt, aut cortice. Potus est lac, succusque baccarum. Cibus est caro, plurimùm ferina: nam gregibus (quia id solum opimum est) quoad potest parcitur. Interiores etiam incultiùs, sequuntur vagi pecora: utque à pabulo ducta F sunt, ita se ac tuguria sua promovent: atque ubi dies deficit, ibi noctem agunt. Quanquam in familias passim & sine lege dispersi, nihil in commune consultant: tamen quia singulis aliquot simul conjuges, & plures ob id liberi agnatique sunt, nusquam pauci. Ex his qui ultra deserta esse memorantur, *Atlantes* Solem execrantur, & dum oritur, & dum occidit, ut ipsis agrisque pestiferum. Nomina singuli non habent: non vescuntur animalibus: neque illis in quiete qualia cæteris mortalibus visere datur. *Trogodytæ**, nullarum opum domini, strident magis quàm loquuntur, specus subeunt, alunturque serpentibus. Apud *Garamantes* etiam armenta sunt, eaque obliqua cervice pascuntur; nam pronis directa in humum cornua officiunt. Nulli certa uxor est. Ex his qui tam confuso parentum coitu passim incertique nascuntur, quos pro suis colant, formæ similitudine agnoscunt. *Augilæ* Manes tantùm Deos putant; per eos dejerant; eos ut oracula consulunt: precatique quæ volunt, ubi tumulis incubuere, pro responsis ferunt somnia. Fœminis eorum solenne est, nocte qua nubunt, omnium stupro patêre, qui cum munere advenerint: & tum cum plurimis concubuisse, maximum decus; in reliquum pudici-

* In aliis exemplaribus *Troglodytas* legitur.

Excerpta ex *P. Mela.*

tia insignis est. Nudi sunt *Gamphasantes*, armorumque omnium ignari: nec vitare sciunt tela, nec jacere: ideoque obvios fugiunt, neque aliorum, quàm quibus idem ingenii est, aut congressus, aut colloquia patiuntur. *Blemyis* capita absunt; vultus in pectore est: *Satyris*, præter effigiem, nihil humani. *Ægipanum* quæ celebratur, ea forma est. Hæc de *Africa*.

EXCERPTA ex *Plinio*.

AFRICÆ DESCRIPTIO. LIB. V.

AFricam Græci Libyam appellavêre, quà mare ante eam *Libycum* incipiens *Ægyptio* finitur. Nec alia pars terrarum pauciores recipit sinus, longe ab Occidente litorum oblitora Oceani, cui cognomen imposuit: eundem opacum, nemorosumque, & scatebris fontium riguum, qua spectat *Africam*, fructibus omnium generum sponte ita subnascentibus, ut nunquam satietas voluptatibus desit. Incolarum neminem interdiu cerni: silere omnia, haud alio quam solitudinum horrore: subire tacitam religionem animos propius accedentium, præterque horrorem elati super nubila, atque in viciniam lunaris circuli. Eundem noctibus micare crebris ignibus, *Ægipanum Satyrorumque* lascivia impleri, tibiarum ac fistulæ cantu, tympanorumque & cymbalorum sonitu strepere. Hæc celebrati autores prodidêre, præter *Herculi* & *Perseo* laborata ibi. Spatium ad eum immensum incertumque.

quo spatio. Populorum ejus, oppidorum nomina, vel maxime sunt ineffabilia præterquam ipsorum linguis, & aliàs castella fermè inhabitant.

MAURITANIA. CAP. I.

Principio terrarum *Mauritaniæ* appellantur, usque ad *C. Cæsarem Germanici* filium regna, sævitia ejus in duas divisæ provincias. Promontorium Oceani extimum *Ampelusia* nominatur à *Græcis*: Oppida fuêre, *Lissa*, & *Cotta* ultra columnas *Herculis*: nunc est *Tingi*, quondam ab *Antæo* conditum: postea à *Claudio Cæsare*, cùm coloniam faceret, appellatum *Traducta Julia*. Abest à *Belone* oppido *Bæticæ*, proximo trajectu xxx. M. pass. Ab eo xxv. M. pass. in ora Oceani, colonia *Augusti Julia Constantia Zilis*, regum ditioni exempta, & jura *Bæticam* petere jussa: & ab ea XXXII. M. passuum colonia à *Claudio Cæsare* facta *Lixos*, vel fabulosissimè antiquis narrata. Ibi regia *Antæi*, certamenque cum *Hercule*: & *Hesperidum* horti. Affunditur æstuarium è mari flexuoso meatu, in quo draconis custodiæ instar fuisse nunc interpretantur. Amplectitur intra se insulam, quam solam è vicino tractu aliquanto excelsiore, non tamen æstus maris inundat. Extat in ea & ara *Herculis*, nec præter oleastros aliud, ex narrato illo aurifero nemore. Minus profectò mirentur portentosa *Græciæ* mendacia, de iis & amne *Lixo* prodita, qui cogitent nostros nuper paulo minus monstrifica quædam de iisdem tradidisse. Prævalidam hanc urbem majoremque *Carthagine* magna: præterea ex adverso ejus sitam, & prope immenso tractu ab *Tingi*: quæque alia *Cornelius Nepos* avidissimè credidit. Ab *Lixo* XL. M. in mediterraneo altera *Augusti* colonia est *Babba*, *Julia Campestris* appellata: & tertia *Banasa*, LXXV. M. *Valentia* cognominata. Ab ea XXXV. M. pass. *Volubile* oppidum, tantundem à mari utroque distans. At in ora à *Lixo* L. M. amnis *Subur*, præter *Banasam* coloniam defluens, magnificus & navigabilis. Ab eo totidem M. pass. oppidum *Sala*, ejusdem nominis fluvio impositum, jam solitudinibus vicinum, elephantorumque gregibus infestum, multò tamen magis *Autololum* gente, per quam iter est ad montem *Africæ* vel fabulosissimum *Atlantem*.

E mediis hunc arenis in cælum attolli prodiderunt, asperum, squallentem, quà vergat ad litora Oceani, cui cognomen imposuit: eundem opacum, nemorosumque, & scatebris fontium riguum, qua spectat *Africam*, fructibus omnium generum sponte ita subnascentibus, ut nunquam satietas voluptatibus desit. Incolarum neminem interdiu cerni: silere omnia, haud alio quam solitudinum horrore: subire tacitam religionem animos propius accedentium, præterque horrorem elati super nubila, atque in viciniam lunaris circuli. Eundem noctibus micare crebris ignibus, *Ægipanum Satyrorumque* lascivia impleri, tibiarum ac fistulæ cantu, tympanorumque & cymbalorum sonitu strepere. Hæc celebrati autores prodidêre, præter *Herculi* & *Perseo* laborata ibi. Spatium ad eum immensum incertumque.

Fuêre & *Hannonis Carthaginiensium* ducis commentarii, *Punicis* rebus florentissimis explorare ambitum *Africæ* jussi: quem secuti plerique è *Græcis* nostrisque, & alia quidem fabulosa, & urbes multas ab eo conditas ibi prodidêre, quarum nec memoria ulla, nec vestigium extat.

Scipione Æmiliano res in *Africa* gerente, *Polybius* Annalium conditor, ab eo accepta classe, scrutandi illius orbis gratia circumvectus, prodidit à monte eo ad occasum versus, saltus plenos feris, quas generat *Africa*, ad flumen *Anatin* CCCCLXXXV. M. pass. Ab eo *Lixum* CCV. M. passuum: à *Gaditano* freto CXII. M. pass. abesse. Inde sinum qui vocetur *Saguti*. Oppidum in promontorio *Mulelacha*. Flumina, *Subur*, & *Salam*. Portum *Rutubis* à *Lixo* CCXIII. M. pass. Inde promontorium *Solis*: portum *Risardir*: *Gætulos Autololes*: flumen *Cosenum*: gentes, *Scelatitos* & *Masatos*. Flumen *Masatat*: flumen *Darat*, in quo crocodilos gigni. Deinde sinum DCXVI. M. pass. includi montis *Barce* promontorio excurrente in occasum, quod appellat *Surrentium*. Postea flumen *Palsum*, ultra quod *Æthiopas Perorsos*, quorum à tergo *Pharusios*. Iis jungi mediterraneos *Gætulos Daras*. At in ora *Æthiopas Daratitas*, flumen *Bambotum*, crocodilis & hippopotamis refertum. Ab

eo

eo montes perpetuos usque ad eum, quem *Theôn ochema* dicemus. Inde ad promontorium *Hesperium* navigatione dierum ac noctium x, in medio eo spatio *Atlantem* locavit, à cæteris omnibus in extremis *Mauritaniæ* proditum.

Romana arma primùm, *Claudio* principe in *Mauritania* bellavêre, *Ptolemæum* regem à *C. Cæsare* interemptum ulciscente liberto *Ædemone*, refugientibusque barbaris, ventum constat ad montem *Atlantem*. * * *

Indigenæ tamen tradunt in ora ab *Sala* centum quinquaginta mill. passuum: flumen *Asanam* marino hausto, sed portu spectabile: mox amnem quem vocant *Fut*: ab eo ad *Dyrin* (hoc enim *Atlanti* nomen esse eorum lingua convenit) ducenta mill. passuum interveniente flumine, cui nomen est *Vior*. Ibi fama, exstare circa vestigia habitati quondam soli, vinearum palmetorumque reliquias.

Suetonius Paulinus, (quem Consulem vidimus) primus *Romanorum* ducum transgressus quoque *Atlantem* aliquot millium spatio, prodidit de excelsitate quidem ejus, quæ cæteri: imas radices densis altisq; repletas sylvis incognito genere arborum, proceritatem spectabilem esse enodi nitore, frondes cupressis similes, præterq; gravitatem odoris, tenui eas obduci lanugine: quibus addita arte, posse, quales è bombyce, vestes confici. Verticem altis etiam æstate operiri nivibus. Decumis se eò perveniisse castris, & ultra ad fluvium, qui *Ger* vocaretur, per solitudines nigri pulveris eminentibus interdum velut exustis cautibus, loca inhabitabilia fervore, quanquam hyberno tempore, expertum. Qui proximos inhabitent saltus, refertos elephantorum, ferarumque, & serpentium omni genere, *Canarios* appellari. Quippe victum ejus animalis promiscuum his esse, & dividua ferarum viscera. Junctam *Æthiopum* gentem, quos *Perorsos* vocant, satis constat. *Juba Ptolemæi* pater qui prius utrique *Mauritaniæ* imperavit, studiorum claritate memorabilior etiam, quàm regno, similia prodidit de *Atlante*: præterque gigni ibi herbam euphorbiam nomine ab inventore medico suo appellatam. Cujus lacteum succum miris laudibus celebrat in claritate visus, contraque serpentes, & venena omnia, privatim dicato volumine. * * *

Excerpta ex *Plinio*.

TINGITANIA PROVINCIA. Cap. II.

Tingitaniæ provinciæ longitudo CLXX. M. passuum est. Gentes in ea, quondam præcipua *Maurorum*, unde nomen, quos plerique *Maurusios* dixerunt. Attenuata bellis ad paucas recidit familias. Proxima illi *Massæsylorum* fuerat, sed simili modo extincta est. *Getulæ* nunc tenent gentes, *Baniuræ*, multoque validissimi *Autololes*: & horum pars quondam *Vesuni*, qui avulsi his propriam fecêre gentem, versi ad *Æthiopas*. Ipsa provincia ab Oriente montuosa, fert elephantos. In *Abila* quoque monte, & quos *Septem fratres* à simili altitudine appellant: ii freto imminent juncti *Abilæ*. Ab his ora interni maris. Flumen *Tamuda* navigabile, quondam & oppidum. Flumen *Laud*, & ipsum navigiorum capax. *Rusadir* oppidum & portus, *Malvana* fluvius navigabilis.

Siga oppidum ex adverso *Malachæ* in *Hispania* sitæ, *Syphacis* regia, alterius jam *Mauritaniæ*. Namque diu regum nomina obtinuëre, ut *Bogudiana* appellaretur extima: itemque *Bocchi*, quæ nunc *Cæsarienses*. Ab ea *Portus Magnus* à spatio appellatus, civium *Romanorum* oppidum. Amnis *Mulucha*, *Bocchi Massæsylorumque* finis. *Quiza Xenitana* peregrinorum oppidum, *Arsennaria Latinorum*, tribus millibus passuum à mari. *Cartenna* colonia *Augusti*, legio secunda. Item colonia ejusdem deducta, cohorte prætoria, *Gunugi*. Promontorium *Apollinis*: oppidumque ibi celeberrimum *Cæsarea*, antea vocitatum *Iol*, *Jubæ* regia, à Divo *Claudio* coloniæ jure donata: ejusdem jussu deductis veteranis, *Oppidum novum*: & *Latio* dato, *Tipasa*. Itemque à *Vespasiano* Imperatore eodem munere donatum *Icosium*. Colonia *Augusti Rusconiæ*. *Rusucurium* civitate honoratum à *Claudio*. *Rusazus* colonia *Augusti*. *Salde* colonia ejusdem. Item *Igilgili*. Oppidum *Tucca* impositum mari, & flumini *Ampsagæ*. Intus colonia *Augusta*, quæ item *Succabar*: item *Tubusuptus*. Civitates: *Timici*, *Tigavæ*. Flumina: *Sardabal*, *Aveus*, *Nabar*: gens *Macurebi*: flumen *Usar*: gens *Nabades*. Flumen *Ampsaga*, abest à *Cæsarea* trecentis viginti & duobus millibus passuum. Utriusque *Mauritaniæ* longitudo decies triginta novem mill. Latitudo quadringentorum sexaginta septem mill. passuum.

NUMIDIA. Cap. III.

Ab *Ampsaga Numidia* est, *Masiniissæ* clara nomine, *Metagonitis* terra à *Græcis* appellata: *Numidæ* vero *Nomades* à permutandis pabulis, mapalia sua, hoc est, domus, plaustris circumferentes. Oppida: *Cullu*, *Rusicade*, & ab ea quadraginta octo M. passuum in mediterraneo colonia *Cirta*, *Sittianorum* cognomine: & alia intus *Sicca*: liberumque oppidum *Bulla regia*. At in ora *Tacatua*, *Hippo regius*, flumen *Armua*. Oppidum *Tabraca* civium *Romanorum*. *Tusca* fluvius, *Numidiæ* finis: nec præter marmoris *Numidici*, ferarumque proventum aliud insigne.

AFRICA. Cap. IV.

A *Tusca*, *Zeugitana* regio, & quæ propriè vocetur *Africa*, est. Tria promontoria: *Candidum*: mox *Apollinis*, adversum *Sardiniæ*: *Mercurii*, adversum *Siciliæ*, in altum procurrentia, duos efficiunt sinus: *Hipponensem*, proximum ab oppido, quod *Hipponem dirutum* vocant, *Diarrhytum* à *Græcis* dictum, propter aquarum irrigua. Cui finitimum *Theudalis* im-

Excerpta ex *Plinio.*

mune oppidum, longiùs à litore. Dein promontorium *Apollinis*, & in altero ſinu *Utica* civium *Romanorum*, *Catonis* morte nobilis: flumen *Bagrada*. Locus, *Caſtra Cornelia*: colonia *Carthago* magnæ in veſtigiis *Carthaginis*: colonia *Maxulla*. Oppida: *Carpi*, *Miſua*, & liberum *Clupea* in promontorio *Mercurii*. Item libera *Curubis*, *Neapolis*. Mox *Africæ* ipſius alia diſtinctio. *Libyphœnices* vocantur, qui *Byzacium* incolunt. Ita appellatur regio CCL. M. paſſ. per circuitum, fertilitatis eximiæ, cum centeſima fruge agricolis fœnus reddente terrâ. Hic oppida libera, *Leptis*, *Adrumetum*, *Ruſpina*, *Thapſus*. Inde *Thenæ*, *Macomades*, *Tacape*. *Sabrata* contingens *Syrtim* minorem, ad quam *Numidiæ* & *Africæ* ab *Ampſaga* longitudo CCCCCLXXX. M. paſſuum: Latitudo, quà cognitum eſt, CC. M. Ea pars, quam *Africam* appellavimus, dividitur in duas provincias, veterem & novam, diſcretas foſſa, inter *Africanum* ſequentem & reges, *Thenas* uſque perducta, quod oppidum à *Carthagine* abeſt CCXVI. Mill. paſſuum.

Tertius ſinus dividitur in geminos, duarum *Syrtium* vadoſo ac reciproco mari diros. Ad proximam, quæ minor eſt, à *Carthagine* CCC. M. paſſ. *Polybius* tradit: Ipſam centum M. paſſuum aditu, CCC. M. ambitu. Et terra autem, ſyderum obſervatione, ad eam per deſerta arenis, perque ſerpentes iter eſt. Excipiunt ſaltus repleti ferarum multitudine: & introrſus elephantorum ſolitudine, mox deſerta vaſta, ultraque *Garamantes*, ab *Augylis* dierum XII. itinere diſtantes. Super illos fuêre gens *Pſylli*, ſuper quos lacus *Lycomedis*, deſertis circumdatus. *Augylæ* ipſi medio ferè ſpacio locantur ab *Æthiopia*, quæ ad Occidentem vergit, & à regione quæ duas *Syrtes* interjacet, pari utrinque intervallo. Sed litore inter duas *Syrtes*, CCL. M. paſſuum. Ibi civitas *Oeenſis*, *Cynips* fluvius ac regio. Oppida: *Neapolis*, *Gaphara*, *Abrotonum*, *Leptis altera*, quæ cognominatur *Magna*. Inde *Syrtis major*, circuitu DCXXV. aditu autem CCCXII. M. paſſuum. Inde accolit gens *Ciſipadum*. In intimo ſinu fuit ora *Lotophagôn*, quos quidam *Alachroas* dixêre, ad *Philænorum* aras: ex arena ſunt eæ. Ab his non procul à continente palus vaſta amnem *Tritonem* nomenque ab eo accipit, *Pallantias* appellata *Callimacho*, & citra minorem *Syrtim* eſſe dicta: à multis verò inter duas *Syrtes*. Promontorium, quod majorem includit, *Borion* appellatur. Ultra *Cyrenaica* provincia.

Ad hunc finem *Africa* à fluvio *Ampſaga* populos XXVI. habet, qui *Romano* parent imperio. In his colonias VI. præter jam ſuprà dictas, *Uthinam*, *Tuburbin*. Oppida civium *Roman.* XV. ex quibus in mediterraneo dicenda *Azuritanum*, *Abutucenſe*, *Aborienſe*, *Canopicum*, *Chilmanenſe*, *Simittuenſe*, *Thunuſidenſe*, *Tuburnicenſe*, *Tynidrumenſe*, *Tibigenſe*, *Ucitana* duo, majus, & minus: *Vagenſe*. Oppidum *Latinum* unum *Uſalitanum*. Oppidum ſtipendiarium unum, Caſtris *Corneliis*. Oppida libera triginta, ex quibus dicenda intus *Acolitanum*, *Acharitanum*, *Avinenſe*, *Abziritanum*, *Canopitanum*, *Melzitanum*, *Materenſe*, *Salaphitanum*, *Tuſdritanum*, *Tiphicenſe*, *Tunicenſe*, *Theudenſe*, *Tageſtenſe*, *Tigenſe*, *Uluſubritanum*, *Vagenſe* aliud, *Vicenſe*, *Zamenſe*. Ex reliquo numero non civitates tantùm, ſed pleræque etiam nationes jure dici poſſunt, ut *Natabudes*, *Capſitani*, *Miſulani*, *Sabarbares*, *Maſſyli*, *Niſives*, *Vamacures*, *Ethini*, *Muſſini*, *Marchubii*, & tota *Gætulia* ad flumen *Nigrin*, qui *Africam* ab *Æthiopia* dirimit.

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INSULÆ *circa* AFRICAM, *& ex adverſo* AFRICÆ, CAP. VII.

Inſulas non ita multas complectuntur hæc maria. Clariſſima eſt *Meninx*, longitudine XXV. M. paſſuum, latitudine XXII. ab *Eratoſthene Lotophagitis* appellata. Oppida habet duo, *Meningem* ab *Africæ* latere: & altero, *Thoar*: ipſa à dextro *Syrtis* minoris promontorio paſſibus CC. ſita. Ab ea centum M. paſſ. contra lævum, *Cercina*, cum urbe ejuſdem nominis libera, longa XXV. M. paſſ. lata dimidium ejus, ubi plurimum: at in extremo non plus quinque M. paſſuum. Huic perparva, *Carthaginem* verſus, *Cercinitis* ponte jungitur. Ab his quinquaginta M ferè paſſuum *Lopaduſa*, longa VI. M. paſſ. Mox *Gaulos* & *Galata*, cujus terra ſcorpionem, dirum animal *Africæ*, necat. Dicuntur & in *Clupea* emori, cujus ex adverſo *Coſyra* cum oppido. At contra *Carthaginis* ſinum duæ *Ægimori* aræ, ſcopuli verius, quàm inſulæ, inter *Siciliam* maximè & *Sardiniam*. Autores ſunt, & has quondam habitatas ſubſediſſe.

EXCERPTA ex *Solino.*

LIBYA. HORTI HESPERIDUM. MONS ATLAS. CAP. XXIV.

DE *Hiſpania* eſt excurſus in *Libyam*; nam *Belone* progreſſos, quod *Bæticæ* oppidum eſt, ultra interjacens fretum trium & triginta millium paſſuum *Tingi* excipit, *Mauritaniæ* nunc colonia, ſed cujus primus author *Antæus* fuit. Porrò quod in illo ambitu *Ægyptium* finitur pelagus, & *Libycum* incipit, placuit ut *Africam Libyam* diceremus. Quidam tamen *Libyam* à *Libya*

bya Epaphi filia, *Africam* autem ab *Afro Libyis Herculis* filio potius dictam receperunt. *Lix* quoque colonia in eodem tractu constituta est, ubi *Antæi* regia, qui implicandis explicandisque nexibus humi melius sciens, velut genitus matre terra, ibidem ab *Hercule* victus est. Nam de hortis *Hesperidum*, & pervigili draco-
ne, ne famæ licentia vulneretur fides, ratio hæc est. Flexuoso meatu æstuarium è mari fertur adeò sinuosis lateribus tortuosum, ut visentibus procul lapsus angueos fracta vertigine mentia-
tur: idque quod hortos appellavêre, circundat: unde pomorum custodem interpretantes, struxerunt iter ad mendacium fabulandi. Sed hæc insula insinuata finibus alvei recurrentis, & in quibusdam æquoris spiris sita, præter arbores oleastri similes, & aram sacram *Herculi*, aliud nihil præfert quo propaget vetustatis memoriam. Verum ultra frutices aureos & metalla frondentia, illud magis mirum, quod solum inferiore licet libra depressius, nunquam tamen accessu freti superlabitur, sed obstaculo naturalis repaguli in ipsis marginibus hæret unda & intimis orarum superciliis sponte fluctus ingrui resistuntur: spectandum nimirum ingenium loci, planicies manet sicca, quamvis prona superveniant æquora. *Sala* oppidum imminet *Salæ* flumini. Ab hoc per *Autololum* gentem iter est in *Atlanticas* solitudines. *Atlas* mons è media arenarum consurgit vastitate, & eductus in viciniam Lunaris circuli, ultra nubila caput condit: quà ad Oceanum extenditur, cui à se nomen dedit, manat fontibus, nemoribus inhorrescit, rupibus asperatur, squalet jejunio, humo nuda nec herbida: qua *Africæ* contraversus est, felix nascentibus sponte frugibus, arboribus proceris opacissimus, quarum odor gravis, comæ cupressi similes vestiuntur lanugine, sericis velleribus nihil viliore. In eo latere & herba Euphorbia copiosa, cujus succus ad ocularium proficit claritatem, nec mediocriter percellit vim venenorum. Vertex semper nivalis. Saltus ejus quadrupedes, ac serpentes feræ, & cum his Elephanti occupaverunt. Silet per diem universus, nec sine horrore secretus est; lucet nocturnis ignibus: choris Ægipanum undique personatur: audiuntur & cantus tibiarum, & tinnitus Cymbalorum per oram maritimam. A *Lixo* abest quinque & ducentis millibus passuum: *Lix* à *Gaditano* freto centum duodecim millibus. Habitatus antè ut indicat loci facies quondam cultu exercita, in qua usque adhuc vitis & palmæ extat vestigium: apex *Perseo* & *Herculi* pervius, cæteris inaccessus: ita fidem ararum inscriptio palam facit. Quà spectat occasum, inter ipsum & flumen *Anatim* per quadringenta nonaginta sex millia passuum infames bestiis sylvæ obsident. Amnes circa eum non tacendi: qui licet separentur intervallis amplioribus, transierunt tamen in quoddam *Atlantici* nominis* ministerium. *Asana* marino hausti, *Bambothum* Crocodilis & Hippopotamis refertum. Ultra adhuc amnis, qui atro colore exit per intimas & exustas solitudines, quæ torrente perpetuo, & Sole nimio plus quàm ignito, nunquam ab æstu vindicantur. Excerpta ex *Solino*.

Hæc de *Atlante*, quem *Mauri Adderim* nominant, & *Hannonis Punici* libri, & nostri annales prodiderunt: *Juba* etiam *Ptolemæi* filius, qui utriusque *Mauritaniæ* regno potitus est: *Suetonius* quoque *Paulinus* summam huic cognitioni imposuit manum, qui ultra *Atlantem* primus, & penè solus *Romana* signa circumtulit.

MAURITANIA. ** Cap. XXV.

E Provinciis *Mauritanis Tingitana*, quà Solstitiali plagæ obvia est, quaque porrigitur ad internum mare, exurgit montibus septem: qui à similitudine *Fratres* appellati, freto imminent. Hi montes Elephantis frequentissimi. * * * * *Cæsarienſi* colonia *Cæsaria* inest à Divo *Claudio* deducta, *Bocchi* prius regia, postmodum *Jubæ* indulgentia populi *Romani* dono data. Inest & oppidum *Siga*, quod habitatum *Siphaci* fuit. Nec ab *Icosio* taciti recedamus. *Hercule* enim illa transeunte, viginti qui à comitatu ejus desciverant, locum deligunt, jaciunt mœnia: ac ne quis imposito à se nomine privatim gloriaretur, de condentium numero urbi nomen datum.

NUMIDIA. ** Cap. XXVI.

Quod est à flumine *Amsaga*, *Numidiæ* datur. Hujus incolæ quandiu errarunt pabulationibus vagabundis, *Nomades* dicti sunt. Urbes in ea quamplurimæ nobilesque, sed *Cirta* eminet, dein *Chulli* purpurario fuco *Tyriis* velleribus comparatæ. Omnis hæc regio finibus in *Zeugitanum* limitem desinit. Qua parte sylvestris est, feras educat: qua jugis ardua est, equos alit. Eximio etiam marmore prædicatur. *Numidici* ursi forma cæteris præstant, rabie duntaxat & villis profundioribus: nam genitura par est quoquo loco genitis. * * *

AFRICA *cum* CYRENAICA *Regione*. Cap. XXVII.

Omnis *Africa* à *Zeugitano* pede incipit, promontorio *Apollinis Sardiniæ* contraversa: promontorio *Mercurii* procedens in frontem *Sicanam*. Proinde extenta in duas prominentias, quarum altera promontorium *Candidum* dicitur: alteram, quæ est in *Cyrenaica* regione, *Phucuntem* vocant. Ea per sinum *Creticum* opposita *Cretæ* insulæ, contra *Tenaron Laconicæ* excurrit. Arenis *Catabathmi Ægypto* insinuata, cui proximi *Cyrenenses*, extenditur inter duas *Syrtes*, quas inaccessas vadosum ac reciprocum mare efficit: cujus sali defectus, vel incrementa haud promptum est deprehendere, ita incertis motibus nunc in brevia crescit dorsuosa, nunc

* In aliis exemplar. *montis*.

Excerpta ex *Solino.*

inundatur æstibus inquietis : & auctor est *Varro*, perflabilem ibi terram ventis penetrantibus subitam vim spiritus citissime aut revomere maria, aut resorbere. Omnis hæc plaga ab *Æthiopia* & terminis *Asiæ Nigri* flumine, qui *Nilum* parit, ab *Hispaniæ* freto scinditur : latere, quo ad meridiem vergit, fontium inops & infamis siti : altrinsecus quà septentrionem patitur, aquarum larga : in agro *Byzaceno*, qui patet passuum ducenta vel amplius millia, glebis ita præpinguibus ut jacta ibi semina cum incremento centesimæ frugis renascantur. Externos ibi plurimos conventasse, argumentum de urbibus & locis dabimus. *Borion* promontorium, quod Aquilone cæditur, *Græci* advenæ sic vocaverunt. *Hipponem*, *Regium* postea dictum, item *Hipponem* alterum de interfluente freto *Diarrhyton* nuncupatum, nobilissima oppida, equites *Græci* condiderunt. *Clypeam* civitatem *Siculi* extruunt, & *Aspida* primùm nominant. *Veneriam* etiam, in quam *Veneris Erycinæ* religiones transtulerunt. *Achæi Tripolin* lingua sua signant de trium urbium numero, *Oeæ*, *Sabratæ*, *Leptis Magnæ*. *Philænis* fratribus à laudis cupidine *Graium* vocamen datum. *Adrymeto* atque *Carthagini* auctor est à *Tyro* populus : sed quæ super *Carthagine* veraces libri prodiderunt, hoc loco reddam. Vrbem istam, ut *Cato* in oratione Senatoria autumat, cùm rex *Japon* rerum in *Libya* potiretur, *Elissa* mulier exstruxit domo *Phœnix*, & *Carthadam* dixit, quod *Phœnicum* ore exprimit *Civitatem novam*. Mox sermone verso in verbum *Punicum*, & hæc *Elissa*, & illa *Carthago* dicta est : quæ post annos septingentos triginta septem exciditur, quàm fuerat constituta. Deinde à *C. Graccho* colonis *Italicis* data, & *Junonia* dicta, aliquantisper ignobilis, humili & languido statu : demum in claritatem secundæ *Carthaginis*, interjectis centum & duobus annis, *M. Antonio*, *P. Dolabella* Consulibus enituit, alterum post urbem *Romam* terrarum decus. * * *

Inter *Syrtes*, p. 38. A. quamvis terra pergentibus, iter sideribus destinatur : nec aliter cursus patescit : nam putris soli faciem aura mutat, & minimo licet vento, tantam diversitatem flatus efficit, subinde perversis sitibus locorum nulla indicia agnitioni relinquantur : cùm modò quæ fuerant tumulis ardua, in valles residunt : modò quæ vallibus pressa, cœtu pulveris aggerantur. Ita etiam continens naturam maris sui patitur : nec interest ubi potius sint procellæ, cùm ad exitium viantium elementis congruentibus in terris flabra sæviant, in mari terræ. Utræque *Syrtes* ducentis quinquaginta millibus passuum separantur. Aliquanto clementior, quæ minor est. *Cn.* denique *Servilio*, *C. Sempronio* Coss. inter hæc vadosa classem *Romanam* impunè accepimus perfretasse. In hoc sinu *Meninx* insula post *Mynturnenses* paludes *C. Mario* fuit latebra. Supra *Garamantas Psylli* fuerunt, contra noxium virus muniti incredibili corporis firmitate. Soli morsibus anguium non interibant, & quamvis dente letali appetiti, incorrupta durabant sanitate. Recens etiam editos serpentibus offerebant : si essent partus adulteri, matrum crimina plectebantur interitu parvulorum : si pudici, probos ortus à morte paterni sanguinis privilegium tuebatur. Sic originis fidem probabant venenis judicantibus. Sed hæc gens interivit à *Nasamonibus* capta : neque quicquam aliud præter opinionem de vestigio nominis sui *Psylli* reliquerunt. *Nasamonitem* lapidem *Nasamones* dant, sanguineum universum, nigris venulis adumbratum. In intimo recessu *Syrtis* majoris circa *Philænorum* aras *Lotophagos* fuisse discimus, nec incertum est. A *Philænorum* aris non procul palus est, quam *Triton* amnis influit, ubi speculatam se *Artium Deam* crediderunt. *Major Syrtis* ostentat oppidum, *Cyrenas* vocant, quod *Battus Lacedæmonius* Olympiade quinta & quadragesima, rege *Martio* res *Romanas* tenente, anno post *Troiam* captam quingentesimo octogesimo sexto condidit : quæ domus *Callimacho* poëtæ fuit patria. Inter hoc oppidum, & templum *Hammonis* millia passuum quadringenta sunt. Templo *Fons* proximat *Soli sacer*, qui humoris nexibus humum favillaticam stringit, & in cæspitem solidat. In qua gleba non sine miraculo lucus viret, undique secus agris arentibus. Illic & lapis legitur, *Hammonis* vocant cornu : nam ita tortuosus est & inflexus, ut effigiem reddat cornus arietini. Fulgore aureo est. Prædivina somnia repræsentare dicitur subjectus capiti incubantium. Et arbor est *Melopos* nomine, ex qua profluit lentus humor, quem à loco *Hammoniacum* nominamus. Apud *Cyrenenses* præterea *Sirpe* gignitur, odoratis radicibus, virgulto herbido magis quàm arbusto : cujus è culmo exudat stato tempore pingue roscidum, idque pascentium hircorum inhæret barbulis : ubi cùm arefactum inolevit guttis stiriacis, legitur ad usum mensarum, vel medelis. Dictum est primum *Lac Sirpicum*, quoniam manat in modum lacteum : deinde usu derivante *Laser* nominatum. Quæ germina initio barbaricæ impressionis vastatis agris, postea ob intoleranda vectigalis nimietatem, fermè penitus ipsi accolæ eruerunt. *Cyrenis* ab læva *Africa* est, ab dextra *Ægyptus*, à fronte sævum & importuosum mare, à tergo *Barbarorum* variæ nationes, & solitudo inculta &c. * * *

GENS AMANTUM *&c.* Cap. XXVIII.

Inter *Nasamonas*, & *Troglodytas* gens *Amantum* est, quæ salibus domos exstruunt : quos in modum cautium è montibus excitatos, ad usum ædium cæmentitiis nectunt struicibus. Tanta ibi hujusce venæ copia est, ut tecta faciant è salinis. Hi sunt *Amantes*, qui commercium cum *Troglodytis* habent Carbunculi gemmæ. Citra *Amantes* propiores *Nasamonibus Asbystæ Lasere* vivunt, hoc aguntur, hoc illis edule est. * * * Ex parte [Cap. xxix.] qua *Cercina* est, accepimus *Gauloën* Insulam in qua serpens neque nascitur, neque vivit invecta : propterea jactus ex ea quocunque gentium pulvis, arcet angues : scorpiones superjactus ilicò perimit. * * *

† In ex. aliis, *Hoc aluntur, hoc illis dulce est.*

Ex-

EXCERPTA ex *Itinerario.*

Columnæ Herculis.

A Tingi Mauretaniæ, id eſt, *ubi Bacuetes, & Macenites Barbari morantur, per maritima loca Carthaginem uſque.* M. P. XVIII. XLVIIII.

Ab Exploratione, quæ ad Mercurios dicitur, Tingi uſque.	M.P. CLXXIIII.
Ruſadder.	M.P. CCCXVIII.
Cæſarea Mauretaniæ.	M.P. CCCCXCIII.
Saldis.	M.P. CCXVIII.
Ruſſiccade.	M.P. [1]CCCXVIII.
Hippone Regio.	M.P. [2]CCXV.
Carthagine.	M.P. [3]CXIII.

Litora manſionibus his.

Ad Mercurios.	M.P. CLXXIIII.
Salaconia.	M.P. XVI.
Thamuſida.	M.P. XXXII.
Banaſa.	M.P. XXXII.
Frigidis.	M.P. [4]XXIIII.
Lix Col.	M.P. XVI.
Tabernis.	M.P. XVI.
Zili.	M.P. XIIII.
Ad Mercuri.	M.P. VI.
Tingi Colonia. ☞	M.P. XVIII.

A Tingi litoribus navigatur uſque ad Portus Divinos.

Ad ſeptem Fratres.	M.P. LX.
Ad Abilem.	M.P. [5]XIIII.
Ad Aquilam minorem.	M.P. [6]XIIII.
Ad Aquilam majorem.	M.P. [7]XIIII.
Ad Promuntorium Barbari	M.P. [8]XII.
Tænia longa.	M.P. XXIIII.
Cobucla.	M.P. XXIIII.
Parietina.	M.P. XXIIII.
Promuntorium	M.P. XXV.
Ad ſex Inſulas.	M.P. XII.
Promuntorio Cannarum.	M.P. XXX.
Promuntorio Ruſſadi.	M.P. L.
Ruſſadder Col.	M.P. XV.
Ad tres Inſulas.	M.P. LXV.
Flumen Malva.	M.P. XII.

Flumen Malva dirimit Mauretanias duas. Incipit Cæſarienſis.

Lemnis.	M.P. XXII.
Popleto flumen.	M.P. XXX.
Ad Fratres.	M.P. VI.
Artiſiga.	M.P. XXV.
Portu Cæcili.	M.P. XII.
Siga Municip.	M.P. XV.
A Portu Sigenſi.	M.P. III.
Camarata.	M.P. XII.
Ad Salſum flumen.	M.P. [9]XII.
Ad Criſpas.	M.P. XXV.
Gilva Colonia.	M.P. [10]V.
Caſtra Puerorum.	M.P. XXIII.
Portus Divinos.	M.P. XVIII.
Portum Magnum	M.P. XXXVI.
Quiza Municip.	M.P. XL.
Arſenaria.	M.P. XL.
B Cartenna Col.	M.P. XVIII.
Lar Caſtellum.	M.P. [11]XIIII.
Cartili.	M.P. XV.
Gunugus.	M.P. XII.
Cæſarea Colonia.	M.P. [12]XII.
Tipaſa Colonia.	M.P. XVI.
Caſæ Calventi.	M.P. XV.
Icoſium Colon.	M.P. XXXII.
Ruſguniæ Colon.	M.P. XV.
Ruſubbicari.	M.P. XXIIII.
C Ciſi Municip.	M.P. XII.
Ruſuccuro Col.	M.P. XII.
Iomnio Munic.	M.P. XVIII.
Ruſazis Munic.	M.P. XXXVIII.
Saldis Colon.	M.P. [13]XXXV.
Muſlubio.	M.P. XXVII.
Coba Municip.	M.P. XXVIII.
Igilgili Colon.	M.P. [14]XXXVIII.
Paccianis Matidiæ.	M.P. [15]XXXV.
Chulli Munic.	M.P. LX.
D Ruſiccade.	M.P. L.
Paratianis.	M.P. [16]XXV.
Culucitanis.	M.P. [17]XVIII.
Tacatua.	M.P. [18]XXII.
Sulluco.	M.P. XXII.
Hippone Regio Col.	M.P. XXXII.
Ad Dianam.	M.P. XXXII.
Nalpotes.	M.P. XL.
Thabraca.	M.P. [19]XXIIII.
Hippone Zarito.	M.P. LX.
E Tuniza.	M.P. XX.
Membrone.	M.P. X.
Utica.	M.P. VI.
Ad Gallum Gallinacium.	M.P. XII.
Carthagine.	M.P. XV.

* * * * *

A Carthagine Cirta.	M.P. [20]CCCXXI.
Sitifi	M.P. C.
Cæſarea	M.P. CCCI. Sic.

F *A Carthagine*

Unuca.	M.P. XXII.
Sicilibra.	M.P. VII.
Vallis.	M.P. XV.
Coreva.	M.P. XX.
Muſti.	M.P. XXVIII.
Laribus Colonia.	M.P. XXX.

☞ *Surita* & alii *Tingi* (ut nomina multa alia urbium) efferebant quarto caſu; ſed enim immerito. Conſtat urbium nomina Latinitate labente ſexto caſu, ac ſi eſſent indeclinabilia, fuiſſe prolata. Conſentius in arte p.2030. *Interdum,* inquit, *efferuntur novo modo, & quaſi monoptoto, ut Curibus, Trallibus, Turribus, Sulcis, Servitiis, Tigavis.* Vid. Weſſelingii Notam in voce Tingi.

1 Codex Vaticanus habet CXVII. *Weſſel.* 2 Exemplar Blandinianum habet CXV. *Surit.* 3 In nonnullis exemplar. CXCIII. *Id.* 4 In Bl. XXXIIII. *Id.* 5 In Bl. & Neapolitano XXIIII. at in Longoliano XXXIIII. *Id.* 6 In Bl. & Long. XXIIII. *Id.* 7 In Bl. XXIIII. *Id.* 8 In Bl. & Neap. XV. *Id.* 9 In aliis exemplar. ad Salum fl. XV. *Id.* 10 In Long. XI. *Id.* 11 In aliis XXIIII, XXIII & XX. *Id.* 12 In aliis XXII. *Id.* 13 In Regio exemp. XXV. *Id.* 14 In Reg. XXVIII. *Id.* 15 In nonnull. XXIIII. *Id.* 16 In nonnull. L. *Id.* 17 In Reg. XXV. *Id.* 18 In nonnull. XVIII. *Id.* 19 In nonnull. XXX. *Id.* 20 In nonnull. CCCXXXII. *Weſſel.*

Excerpta ex *Itinerario.*

Alticuros. M.P. XVI.
Admedera Colonia. M.P. XXXII.
Theveſte Colonia. M.P. XXV.
Altaba. M.P. XVIII.
Juſti. M.P. XVIII.
Mercimeri. M.P. XXIIII.
Macomadibus. M.P. XXIIII.
Sigus. M.P. XXVIII.
Cirta Colonia. M.P. XXV.
Mileum. M.P. XXV.
Idicra. M.P. XXV.
Cuiculi. M.P. XXV.
Sitifi. M.P. XXV.
Perdices. M.P. XXV.
Cellas. M.P. [1]XXVIII.
Macri. M.P. XXV.
Zabi. M.P. [2]XXV.
Aras. M.P. [3]XXX.
Tatilti. M.P. XVIII.
Auza. M.P. XLIIII.
Rapidi. M.P. XVI.
Tirinadi. M.P. XXV.
Caput Cilani. M.P. XXV.
Sufaſar. M.P. XVI.
Aquis. M.P. XVI.
Cæſarea. M.P. XXV.

Iter à Sitifi Saldas. M.P. LXXIX. Sic.

Horrea. M.P. XVIII.
Lesbi. M.P. XVIII.
Tubuſuptus. M.P. XXV.
Saldas. M.P. XVIII.

Iter à Lambeſe Sitifi. M.P. CII. Sic.

Tadutti. M.P. XVIII.
Nova Sparſa. M.P. XXXII.
Gemellas. M.P. [4]XXVII.
Sitifi. M.P. XXV.

Iter à Theveſte per Lambeſem Sitifi. M.P. CCXII. Sic.

Timphadi. M.P. XXII.
Vegeſela. M.P. XX.
Maſcula. M.P. XVIII.
Glaudi. M.P. XXII.
Tamugadi. M.P. XXII.
Lambeſe. M.P. XIIII.
Diana. M.P. XXXIII.
Nova Petra. M.P. XIIII.
Gemellas. M.P. XXII.
Sitifi. M.P. XXV.

Iter à Turri Cæſaris Cirta. M.P. XL. Sic.

Sigus. M.P. XV.
Cirta. M.P. XXV.

Iter à Tamugadi Lamasbam. M.P. LXII. Sic.

Tadutti. M.P. XXVIII.
Diana Veteranorum. M.P. XVI.
Lamasba. M.P. XVIII.

Iter à Lamasba Sitifi. M.P. LXII. Sic.

Zarai. M.P. XXV.
Perdicibus. M.P. XII.
Sitifi. M.P. XXV.

Iter à Calama[5] *Ruſuccuro.* M.P. CCCXCIIII. Sic.

Ad Rubras. M.P. XX.
Ad Albulas. M.P. XXX.
Ad Dracones. M.P. XIIII.
Ad Regias. M.P. XXIIII.
Taſaccora. M.P. XXV.
Caſtra Nova. M.P. XVIII.
Ballene Præſidio. M.P. XX.
Mina. M.P. XVI.
Gadaum Caſtra. M.P. XXV.
Vagal. M.P. XVIII.
Caſtellum Tingitii. M.P. XVIII.
Tigauda Municipio. M.P. XXII.
Oppido novo Col. M.P. XXXII.
Tigava Caſtra. M.P. II.
Malliana. M.P. XVI.
Sufaſar. M.P. XVIIII.
Veliſci. M.P. XV.
Tanaramuſa Caſtra. M.P. XVI.
Tamariceto Præſidio. M.P. XVI.
Rapida Caſtra. M.P. XVI.
Ruſuccuro Colonia. M.P. XII.

Iter Ruſuccuro Saldis. M.P. [6]CVII. Sic.

Tigiſi. M.P. XII.
Bidil Municipium. M.P. XXVII.
Tubuſuptus. M.P. XL.
Saldis Colonia. M.P. XXVIII.

Iter Saldis Igilgili. M. P. CLIX. Sic.

Ad Olivam. M.P. XXX.
Ad Sava Municipio. M.P. XXV.
Sitifi Colonia. M.P. XXIIII.
Satafi. M.P. XVI.
Ad Baſilicam. M.P. XVI.
Ad Ficum. M.P. XV.
Igilgili. M.P. XXXII.

Iter à Lambeſe Cirta. M.P. LXXXIV. Sic.

Tamugadi. M.P. XIIII.
Ad Rotam. M.P. XXX.
Ad Lacum Regium. M.P. XX.
Cirta Colonia. M.P. XX.

Iter à Muſti Cirta. M. P. CXCIX. Sic.

Sicca. M.P. XXXII.
Naraggara. M.P. XXX.
Thagura. M.P. XX.
Tipaſa. M.P. [7]XXXIV.
Gaſaufula. M.P. XXXV.
Sigus. M.P. XXXIII.
Cirta. M.P. XXV.

Iter à Cirta Hippone Regio M.P. XCIIII. Sic.

Aquis Tibilitanis. M.P. LIIII.
Ad Villam Servilianam. M.P. XV.
Hippone Regio. M. P. XXV.

Iter ab Hippone Regio Carthagine. M. P. [8]CCXVIII. Sic.

Onellaba. M.P. L.
Ad Aquas. M.P. XXV.
Simittu Colonia. M.P. V.
Bulla Regia. M.P. VII.
Novis Aquilianis. M.P. [9]XXIIII.
Vico Auguſti. M.P. XVI.
Cluacaria. M.P. XXX.
Tuburbo Minus. M.P. XV.
Cigiſa. M.P. XXVIII.
Carthagine. M.P. XVIII.

Item alio Itinere ab Hippone Regio Carthagine. M. P. [10]CCXXVIII. Sic.

Tagaſte. M.P. LIII.

1 In quibuſd. XXV. in aliis XVIII. *Weſs.* 2 in nonnull. XXX. *Id.* 3 In aliis XVIII. *Id.* 4 In Reg. XXXVIII. *Sur.* 5 In aliis *Cala.* 6 In Vatic. XCVII. *Weſs.* 7 In Reg. XXIV. *Sur.* 8 In Vatic. CCXXVIII. *Weſs.* 9 In nonnull. XXXIII. *Sur.* 10 In Neap. CCXXVI. *Sur.*

Na-

Excerpta ex *Itinerario.*

Naraggara.	M.P. XXV.
Sicca Veneria.	M.P. XXXII.
Muſti.	M.P. XXXIIII.
Membreſſa.	M.P. XXXV.
Sicilibba.	M.P. XVII.
Unuca.	M.P. XIII.
Pertuſa.	M.P. VII.
Carthagine.	M.P. XIIII.

Iter à Thenis Theveſte. M.P. CLXXV. Sic.

Oviſee.	M.P. XXV.
Amudarſa.	M.P. XXV.
Autenti.	M.P. XXV.
Sufetula.	M.P. XXX.
Vegeſela.	M.P. XXX.
Menegeſem.	M.P. XX.
Theveſte.	M.P. XX.

Iter ab Aquis Regis Sufibus. M.P. XLIII. Sic.

Marazanis.	M.P. XV.
Sufibus.	M.P. XXVIII.

Iter ab Aſſuris Thenas. M.P. CXCII.

Tucca Terebinthina.	M.P. XV.
Sufibus.	M.P. XXV.
Sufetula.	M.P. XXV.
Nara.	M.P. XV.
Madaſſuma.	M.P. XXV.
Septimunicia.	M.P. XXV.
Tabalta.	M.P. XX.
Macomadibus.	M.P. XV.
Thenis.	M.P. XVII.

Iter à Tuburbo per Vallos Tacapas. M. P. CCCVIII. Sic.

Vallis.	M.P. XVIII.
Coreva.	M.P. XX.
Muſti.	M.P. XXVI.
Aſſuras.	M.P. XXX.
Tucca Terebinthina.	M.P. XII.
Sufibus.	M.P. XXV.
Sufetulam.	M.P. XXV.
Nara.	M.P. XV.
Madaſſuma.	M.P. XXXII.
Septimunicia.	M.P. XXV.
Tabalta.	M.P. XX.
Cellis Picentinis.	M.P. XXX.
Tacapis.	M.P. XXX.

Iter à Carthagine in Byzantio Sufetula uſque. M.P. [1]CLXXII, Sic.

Unuca.	M.P. XXII.
Vallis.	M.P. XXII.
Coreva.	M.P. XX.
Muſti.	M.P. XXVI.
Aſſuras.	M.P. XX.
Tucca Terebinthina.	M.P. [2]XII.
Sufibus.	M.P. XXV.
Sufetula.	M.P. XXV.

Iter à Carthagine per Adrumetum Sufetula uſque. M.P. CXC. Sic.

Vina.	M.P. XXXIII.
Putput.	M.P. X.
Horrea Cælia.	M.P. XXXII.
Adrumetum.	M.P. X.
Vico Auguſti.	M.P. XXV.
Aquis Regiis.	M.P. XXV.
Maſclianis.	M.P. XVIII.
Sufetula.	M.P. XXXVI.

Iter à Tuſdro Theveſte. M.P. CXCV. Sic.

Vico Auguſti.	M.P. XXXI.
Aquis Regiis.	M.P. [3]XXXV.
Maſclianis.	M.P. XVIII.
Sufetula.	M.P. XXXVI.
Cilio.	M.P. XXV.
Meneggere.	M.P. XXV.
Theveſte.	M.P. XXV.

Item alio Itinere à Theveſte Tuſdrum. M.P. CLXXXV. Sic.

Meneggere.	M.P. XXV.
Cilio.	M.P. XXV.
Sufetula.	M.P. XXV.
Maſclianis.	M.P. XXXVI.
Aquis Regiis.	M.P. XVIII.
Germaniciana.	M.P. XXIIII.
Eliæ.	M.P. XVI.
Tuſdro.	M.P. XVIII.

A Sufibus Adrumetum. M.P. CVIII. Sic.

Marazanis.	M.P. [4]XXVIII.
Aquis Regiis.	M.P. XX.
Vico Auguſti.	M.P. XXXV.
Adrumetum.	M.P. XXV.

A Sufetula Clypea. M.P. [5]CCXVI. Sic.

Maſclianis.	M.P. XXXVI.
Aquis Regiis.	M.P. XVII.
Vico Auguſti.	M.P. XXXV.
Adrumetum.	M.P. XXV.
Horrea.	M.P. XVIII.
Putput.	M.P. [6]XXX.
Curubi.	M.P. XXVI.
Vel Neapoli.	M.P. XII.
Clypeis	M.P. XX.

A Carthagine Clypeis. M.P. LXXXV. Sic.

Maxula Prates.	M.P. X.
Caſula	M.P. XX.
Curubi.	M.P. XXV.
Clypeis.	M.P. XXX.

Iter à Carthagine Thenis.	M.P. CCXVII.
Inde Lepti Magna.	M.P. CCCCXXII.
Inde Alexandria.	M.P. DCCCCII.

A Carthagine.

Maxula Civitate.	M.P. XVIII.
Vina Civitate.	M.P. XXVIII.
Putput Vicus.	M.P. X.
Horrea Cælia Vicus.	M.P. [7]XXX.
Adrumetum Colonia.	M.P. XVIII.
Leptiminus Civitate.	M.P. XVIII.
Tuſdro Colonia.	M.P. XXXIII.
Uſula Civitas.	M.P. XXXII.
Thenis Colonia.	M.P. XXVIII.
Macomadibus Municipium.	M.P. XXVIII.
Cellas Vicus.	M.P. XXVI.
Tacapas Colonia.	M.P. XXX.
Agma ſive Fulgurita Villa.	M.P. XXX.
Gitti Municipium.	M.P. XXV.
Ponte Zita Municipium.	M.P. XXXV.
Villa Magna, Villa Privata.	M.P. XXX.
Fiſida Vicus.	M.P. XXXI.
Caſas Villa Aniciorum.	M.P. XXVI.
Sabrata Colonia.	M.P. XXX.

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A Telepte Tacapas. M.P. CXLII. Sic.

Gemellas.	M.P. XXII.

1 In nonnull. CLXII. *Sur.* 2 In nonnull. XXII. *Weſſ.* 3 Auctius hoc eſt intervallum millibus X, ut priora itinera indicant. *Weſſ.* 4 In Neap. Maratanis M.P. XVIII. *Sur.* 5 In Neap. & Longol. CCCXVI. *Sur.* 6 Supra ex Putput Vico Horrea Cælia. M.P. XXXII. *Sur.* 7 Vid. Not. 6.

Excerpta ex *Itinerario.*

Gremellas. M.P. XXV.
Capſe. M.P. XXIIII.
Thaſarte. M.P. XXXV.
Aquas Tacapitanas. M.P. XVIII.
Tacapas. M.P. XVII.

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Itinerarium maritimum.

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A Maritima Inſula trajectus in Africam, id eſt Stadia. [1]DCCC.
Si Ægimurum Inſulam volveris Provinciæ ſupraſcriptæ. Stadia. DCCCC.
Si Miſſuam Civitatem Provinciæ. Stadia M.
A Miſſua Carpos. Stadia CCC.
A Carpis Carthagine. Stadia CL.
Si autem non Carthagine, ſed ſuperius ad Libyam verſus volveris adplicare, debes venire de Sicilia ab Inſula Maritima in Promuntorium Mercuri. Stadia DCC.
Si Clypea. Stadia DCC.
A Si Curubi. Stadia DCCCC.
Si Neapolim. Stadia MC.
Si Adrumeto. Stadia [2]MDXL.
Iter à Portu Auguſti Urbis trajectus in Africam Carthaginem. Stadia $\overline{\text{VCCL}}$.
A Lilybæo de Sicilia in Carthaginem. Stadia M.D.
A Caralis Sardiniæ trajectus in Portum Auguſti. Stadia III.
A Caralis trajectus in Africam Carthaginem. Stadia M.D.
A Caralis Galatam uſque Inſulam. Stadia DCCCXC.
A Galata Tabracam in Africam. Stadia CCC.

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Ante Promontorium Apollinis Ægimurus Inſula à Carthagine. Stadia CCXXX.

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Inſula Cercina. Hæc à Tacapis diſtat Stadia DCXXII.
Inſula Girba, à Gitti de Tripoli Stadia XC.

EXCERPTA ex *Æthico*; & ex *J. Honorii* Excerptis.

OCEANI MERIDIANI CONTINENTIA.

Ex *Æthico* p. 47.

Oceanus meridianus habet,

Maria II,
Inſulas XVII,
Montes VI,
Provincias XII,
Oppida LXIV,
Flumina II,
Gentes Mazices multas.

Oceanus meridianus habet maria,

Mare Carpathium & Tyrrhenum.

Oceani meridiani inſulæ ſunt,

Sicilia,
Pontia,
Carpathos,
Pantatoria[3],
Sardinia,
Coſroſa,
Inara,
Syrtis major,
Loci Capri,
Corſica,
Galata,
Capraria,
Fortunatæ,
Egilio,
Syrtis minor,
Catabathmon,
Girbe.

Oceani meridiani montes ſunt,

Pyramides,
Peronicæ[4],
Panteus, vel Panceus,
Perratus[5],
Atlas,
Corveſſa, vel Corvena.

Oceanus meridianus habet provincias,

Ægyptum,
Æthiopiam,
Africam,
Getuliam,
Leugi[6],
Numidiam,
Libyam,
Pentapolim,
Tripolim,
Mauritaniam-Cæſaream,
Mauritaniam-Sitifenſem,
Byzacium[7].

Oceanus meridianus habet oppida,

Arabiam,
Nitiobres,
Foſſam Trajani,
Thebeas,
Thebais,
Beronicen,
Ammon,
Tholomaidis,
Cyrenæ,
Fileno,
Naretæ,
Oea,
Sabratam,
Leptis magnam,
Thacapas,
Diſdum[8],
Thenis,
Tapſos,
Leptis minorem,
Hadrumetum,
Neapolin,
Clypeis,
Carthaginem,
Uticam,
Hippone Zarito,
Thabracam,
Ippone regio,
Ruſiccade,
Calli[9],
Saldis,
Quinque gentiani,
Ruſuccura[10],
Tipaſa,
Cæſarea,
Chartennas,
Portus magnus,
Experides,
Ballos,
Laribus,
Siccens[11].
Obla,
Suſulis,
Aſſuris,
Zama regia,
Sufibus,
Suffetula,
Cilio,
Theleptis[12],
Capſæ,
Admedera,
Theſueſtis[13],
Madauros,
Tuburficunu, vel Tuburſicumi,
Midorum,
Calaman,
Conſtantinam,
Mileu,
Tamugade,
Lambeſæ,
Sitifi,
Magri[14],
[Tavi, vel] Zabi,
Tabuſutia[15],
Bioa[16].

Oceanus meridianus habet flumina duo,

Nilum & Bagradam.

1 Habet regium exemplar & reliqua, Stadia DCCCC. *Sur.* 2 In Reg. CIↃ. L. in Neap. Ī. D. LX. *Sur.* 3 Melius ut in *J. Honorii* excerptis, *Pantilaria.* 4 Ibid. *Beronice.* 5 Ibid. *Feratus.* 6 Ibid. *Zeugis.* 7 *Byzacium*, vel *Byzantium* ut poſtea ſcribitur, ſupplendum eſſe videtur ex *J. Honorio*, ut ſuæ XII Prov. numero completæ ſint: ſic autem à *J. Honorio* XII hæ provinciæ enumerantur; Ægyptus, Æthiopia, Æthiopes, Africa, Getulia, Byzacium, Zeugis, Nimizia, Libya, Pentapolis, Triſpolis, Mauretania. 8 Ibid. *Thuſdrum.* 9 Ibid. *Culli.* 10 Ibid. *Ruſuccurn.* 11 Ibid. *Sicca.* 12 Ibid. *Teleptis, Carteunas* &c. ſine *h* leguntur. 13 *Theveſtes.* 14 Ibid. *Macri.* 15 Ibid. *Tubruſubin.* 16 Ibid. *Bida.*

Ho-

Horum *Nilus*, qui & *Geon* appellatur, de ſecretioribus promit: ſed in exordio in *Æthiopia* videtur, & facit lacum magnum, qui currit in circulo, inſtagnans millia CLIV, & exiens de eo lacu, pervenit ad cataractas veteriores: conficit millia CCCCLXXIV.

Fluvius *Bagrada* cum Provinciæ *Africæ* magnus nobiliſque & unicus ſit, cur à majoribus* inter fluvios non nominatus ſit ignoramus.

Oceanus meridianus habet innumerabiles *Gentes*, quæ nec colligi numero, nec exiſtimari aut comprehendi præ interjacentibus eremis poſſunt.

* * * * * *

Africæ (p. 52.) principium eſt à finibus *Ægypti* urbiſque *Alexandriæ*, ubi *Partheno* civitas ſita eſt, ſuper hoc mare magnum, quod omnes plagas terraſque medias interluit. Unde per loca, quæ *Catabathmon* vocant, jam procul à caſtris *Alexandri Magni*, & ſuper lacum *Galearum*, deinde juxta ſuperiores fines *Auaſitarum* miſſa in tranſverſum per *Æthiopiæ* deſerta meridianum contingit oceanum. Terminus *Africæ* eſt qui & *Europæ*: id eſt, fauces *Gaditani* freti. Ultimus autem finis ejus eſt mons *Atlas*, & inſulæ, quas *Fortunatas* vocant.

* * * * * *

Libya (p. 63.) *Cyrenaica* poſt *Ægyptum* in parte *Africæ* prima eſt. Hæc incipit à civitate *Parthenio* & *Catabathmo*: inde ſecundo mari uſque ad aras *Philenorum* extenditur, & uſque ad oceanum meridianum: quæ habet gentes *Libyorum*, *Æthiopum* & *Garamantum*. ubi eſt ab oriente *Ægyptus*, à ſeptentrione mare *Libycum*, ab occaſu *Syrtes majores* & *Troglodytæ*, quæ habent è contra inſulam *Calypſo*, à meridie *Æthiopicum* oceanum.

Tripolis provincia, quæ eſt & *Subventana*, vel regio *Arzugum*, ubi *Leptis Magna* civitas eſt, qua *Arzuges* per *Africæ* limitem generaliter vocantur, habet ab oriente aras *Philenorum* inter *Syrtes Majores* & *Troglodytas*: à ſeptentrione mare *Siculum*, vel potius *Adriaticum*, & *Syrtes Minores*; ab occaſu *Byzantium*, uſque ad lacum *Salinarum*; à meridie barbaros, *Getulos*, *Natauros* & *Garamantas* uſque ad oceanum *Æthiopicum* pertingentes.

Zeuges prius non unius loci cognomentum, ſed totius provinciæ fuit, velut in hodiernum ita à prudentibus accipitur. *Byzantium* eſt, ubi ejus metropolis civitas *Hadrumetus* ſita eſt: *Zeugis* eſt, ubi *Carthago* civitas conſtituta eſt.

Numidia vocitatur, ubi *Hippos Regius* & *Ruſiccade* civitates ſunt: habet ab oriente *Syrtes Minores* & lacum *Salinarum*, à ſeptentrione mare noſtrum, quod ſpectat ad *Siciliam* & *Sardiniam*: ab occaſu habet *Mauritaniam Sitifenſem*: à meridie montem *Suggarem*, & poſt eos *Æthiopum* gentes pervagantes uſque ad oceanum *Æthiopicum*. Excerpta ex *Æthico.*

Sitifenſis & *Cæſarienſis Mauritaniæ* ſunt, quæ habent ab oriente *Numidiam*, à ſeptentrione mare noſtrum, ab occaſu flumen *Malvam*, à meridie montem *Aſtrixim*, qui dividit inter vivam terram & arenas eremi jacentes uſque ad oceanum, in quibus oberrant *Gangines Æthiopes*.

Tingi Mauritania Africæ ultima eſt totius: hæc habet ab oriente flumen *Malvam*, à ſeptentrione mare noſtrum uſque ad fretum *Gaditanum*, quod inter *Abylenæ* & *Calpis* duobus promuntoriis coartatur: ab occidente habet *Atlantem* montem & oceanum *Atlanticum*, ſub africo *Heſperium* montem, à meridie gentes *Aulolum*, quas nunc *Galaudas* vocant, uſque ad oceanum *Heſperium* contingentes.

Oceani meridiani fluminum ortus & egeſtio.

Excerpta ex *J. Honorio.*

Nilus ****
Nilotis ****

Fluvius (p. 20.) *Vagrada* naſcitur in *Tuburſicu Numidorum* pergens per *Zeugi* inluſtrans Regionem egerit in mari *Tirreno* diſparſis crinibus *Utice* oppida diffunditur.

Fluvius *Cartennas* naſcitur in campo *Mauro* inde inluſtrans litori maritimo *Ceſarienſi* mari invergit.

Fluvius *Malda* naſcitur ſub Inſulas *Fortunatas* circuiens extremam partem *Mauritaniæ* interdicens inter *Barbares* & *Vacuates* vergit in mari quod appellatur *Columne Erculis*.

Fluvius *Heſperides* naſcitur LIX oppidu in campo in circini rutunditate volbitur. influit in oceani ripas meridiani.

Oceanus meridianus quas gentes habeat.

Hieraſicaminas gens,	Boſtraei,
Nabatæ gens,	Marmaride,
Naſſammones gens,	Bures,
Garamantes,	Mazices,
Theriodes,	Muſubei,
Curbiſſenſes,	Artennites,
Beitani,	Barbares,
Begguenſes,	Salamaggenites,
Feratenſes,	Bacuates,
Barzufulitani,	Maſſylii,
Fluminenſes,	Abenna gens.
Quinquegentiani,	

EXCERPTA ex *S. Rufo, P. Oroſio, Martiano Capella, & Iſidoro Hiſpalenſi.*

EXCERPTA EX S. RUFO.

IN *Africam* pro defenſione *Siculorum Romana* tranſmiſſa ſunt Signa. Ter *Africa* rebellavit: ad extremum deleta per *Publium Scipionem Carthagine*, Provincia facta eſt: nunc ſub Proconſulibus agit. *Numidia* ab amicis regibus tenebatur: ſed *Jugurthæ*, ob necatos *Adherbalem* & *Hiempſalem Micipſæ* regis filios, bellum indictum eſt: & eo per *Metellum* conſulem attrito, per *Marium* capto, in populi *Romani* poteſtatem *Numidia* pervenit. *Mauritaniæ* à *Boccho* rege obtentæ ſunt. Sed ſubacta omni *Africa*, *Mauros Juba* rex tenebat; qui in cauſſa belli civilis, à *Julio Cæſare* victus, mortem ſibi propria manu conſcivit. Ita *Mauritaniæ* noſtræ eſſe cœperunt: ac per omnem *Africam* ſex Provinciæ factæ ſunt. ipſa ubi *Carthago* eſt Proconſularis; *Numidia*, Conſularis; *Byzacium*, Conſularis; *Tripolis*, & *Mauritaniæ duæ*, hoc eſt, *Sitifenſis* & *Cæſarienſis*, ſunt Præſidiales.** Excerpta ex *S. Rufo.*

* In MS. *metitoribus* &c. *Gronov.*

EXCERPTA EX P. OROSIO.

Excerpta ex *P. Oroſio.*

Tripolitana provincia quæ & *Subventana*, vel regio *Arzugum* dicitur, ubi *Leptis magna* civitas eſt, quamvis *Arzuges* per longum *Africæ* limitem generaliter vocentur, habet ab oriente aras *Philenorum* inter *Syrtes Majores* & *Troglodytas*, à ſeptentrione mare *Siculum*, vel potius *Adriaticum*, & *Syrtes Minores*, ab occaſu *Byzacium* uſque ad lacum *Salinarum*, à meridie barbaros *Getulos*, *Nothabres*, & *Garamantas*, uſque ad oceanum *Æthiopicum* pertingentes. BYZACIUM, ZEUGIS, & NUMIDIA. *Zeugis* autem prius non unius conventus, ſed totius provinciæ generale fuiſſe nomen invenimus. *Byzacium* ergo, ubi *Adrumetus* civitas, *Zeugis* ubi *Carthago* magna, *Numidia* ubi *Hippo Regius* & *Ruſiccada* civitates ſunt: habent ab oriente *Syrtes Minores* & lacum *Salinarum*, à ſeptentrione mare noſtrum, quod ſpectat ad *Siciliam* & *Sardiniam* inſulas, ab occaſu *Mauritaniam Sitifenſem*, à meridie montes *Uzarræ*: & poſt eos *Æthiopum* gentes: pervagantes uſque ad oceanum *Æthiopicum*.

Sitifenſis & *Cæſarienſis Mauritania* habet ab oriente *Numidiam*, à ſeptentrione mare noſtrum, ab occaſu flumen *Malvam*, à meridie montem *Aſirixim*, qui dividit inter vivam terram & arenas jacentes uſque ad oceanum: in quibus & oberrant *Gangines Æthiopes*. *Tingitana Mauritania* ultima eſt *Africæ*. Hæc habet ab oriente flumen *Malvam*, à ſeptentrione mare noſtrum uſque ad fretum *Gaditanum*, quod inter *Abennen* & *Calpen* duo contraria ſibi promontoria coartatur: ab occidente *Atlantem* montem, & oceanum *Atlanticum*, ſub africo *Heſperium* montem, à meridie gentes *Aulolum*, quas nunc *Galaules* vocant, uſque ad oceanum *Heſperium* contingentes. * * *

EXCERPTA EX MARTIANO.

Excerpta ex *Martiano.*

* * * *Velonenſis* (p.142.) *Bethicæ* civitas triginta tribus millibus à *Tingi* oppido diſparatur, quæ colonia eſt *Mauritaniæ Cæſarienſis*. Hujus auctor oppidi *Antæus* dicitur.

DE AFRICA.

Africa verò ac *Libya* dicta ab *Afro Libe Herculis* filio. In confinio eſt *Eliſſos* colonia, in qua Regia *Antæi* luctamenque cum *Hercule* celebratur, & *Heſperidum* horti, illic æſtuarium flexuoſum, quem draconem vigilem rumor vetuſtatis alluſit. Nec longè mons *Athlas* de gremio cacumen proferens arenarum. Hunc incolæ *Adirim* vocant; * * * * * * * Nec plurimum diſtant ſeptem montes, qui paritate cacuminis *Fratres* ſunt appellati, ſed elephantorum pleni ſunt, ac ultra provinciam *Tingitanam*, cujus longitudo centum ſeptuaginta millium eſt. Item *Siga* oppidum eſt è regione *Malacam* urbem *Hiſpaniæ* contemplatur. In littore quoque *Carcenna* majuſque oppidum *Cæſarea*. Item *Icoſium* æquè coloniam. Item *Ruſconiæ* & *Ruſcurius*, *Saldæ* etiam, cæteræque civitates, atque *Igilgili*, & *Ruſarus*. Flumen verò *Ampſaga* abeſt à *Cæſarea* trecentis viginti duobus millibus.

DE DUABUS MAURITANIIS.

Utriuſque *Mauritaniæ* longitudo decies quadraginta trium millium, latitudo quadringentorum ſexaginta ſeptem. Ab *Ampſaga Numidia* eſt nomine celebrata. *Numidæ Nomades* dicti, cujus in mediterraneis colonia *Cirta*, & interius *Sicca*, atque *Bulla Regia*. In ora vero littoris *Hippo Regius* ac *Tabrachia*. Interius *Zeugitana* regio, quæ propriè vocatur *Africa*, habet hæc tria promontoria, *Apollinis* adverſum *Sardiniam*, *Mercurii* reſpectans *Siciliam*, quæ in altum procurrentia duos efficiunt ſinus ab *Hippone Diarrytho*. Deinde promontorium *Apollinis*, & in alio ſinu *Utica Catonis* morte memoranda. Flumen *Bragada*, ac propinqua *Carthago*, inclyta pridem armis, nunc felicitate reverenda. Demum *Maxula*, *Carpi*, *Meſſua*, *Clypea*que in promontorio *Mercurii*. Item *Curubis*, *Neapolis*.

DE SECUNDO SINU AFRICÆ.

Mox alia diſtinctio *Libyæ*, *Phœnices* vocantur, qui *Byzantinum* incolunt, quæ regio ducentis quinquaginta millibus paſſuum circuitur, cujus ſatio centeſimo meſſis incremento fœneratur. Hic oppida *Puppup*, *Adrumetus*, *Leptis*, *Ruſpæ*, *Tapſus*, *Thenæ*, *Macomades*, *Tacape*. *Sabrata* contingens *Syrtim Minorem*, ad quam *Numidiæ* & *Africæ* ab *Ampſaga* longitudo ſunt millia quingenta octoginta: latitudo ducenta.

DE TERTIO SINU.

Tertius ſinus dividitur in geminos duarum *Syrtium* receſſus, vadoſo ac reciproco mari, ſed *Minor Syrtis* à *Carthagine* abeſt trecentis millibus, ad *Majorem* vero per deſerta pergitur: quæ ſerpentibus diverſis, ac feris habitantur. Poſt hæc *Garamantes*, ſuper hos fuêre *Pſillii*. In deflexu civitas *Ocenſis*, & *Leptis Magna*. Inde *Syrtis Major*, circuitus ſexcentorum viginti quinque millium. Tunc *Cyrenaica* regio, eadem eſt *Pentapolitana Ammonis* oraculo memorata, quod à *Cyrenis* abeſt cccc. millibus paſſuum. Urbes maximæ ibi quinque, *Berenice*, *Arſinoë*, *Ptolemaida*, *Apollonia*, ipſaque *Cyrene*. *Berenice* autem in extremo *Syrtis* cornu, ubi *Heſperidum* horti, fluvius *Lethon: Lucus* ſacer abeſt à *Lepti* trecentis ſeptuaginta quinque millibus. Ab ea *Arſinoë* quadraginta tribus, & deinceps *Ptolomais* viginti duobus, proculque *Catabathmon* & *Marmarides*. Et in ora *Syrtis Naſamones*. Deinde *Mareotis Maretonium*. Inde *Apis Ægypti* locus, à quo *Parethonium* in ſexaginta duobus millibus. Inde *Alexandria* ducenta millia. Totius autem *Africæ* a mari *Athlantico* longitudo cum inferiore *Ægypto*, tricies quadringenta millia. Ab oceano ad *Carthaginem* magnam, undecies millies. Ab ea ad *Canopum Nili* proximum oſtium, ſexdecies millies octuaginta octo millia.

EX-

EXCERPTA EX ISIDORO.

DE LIBYA. Cap. V.

Libya dicta,(p.340.) quòd inde *Libs* flat,hoc eſt, *Africus*. Alii aiunt *Epaphum Jovis* filium,qui *Memphim* in *Ægypto* condidit, ex *Caſſiota* uxore procreaſſe filiam *Libyam*, quæ poſtea in *Africa* regnum poſſedit. Cujus ex nomine terra *Libya* eſt appellata. *Africam* autem nominatam quidam inde exiſtimant, quaſi *apricam*, quòd ſit aperta Cœlo vel Soli, & ſine horrore frigoris. Alii dicunt *Africam* appellari ab uno ex poſteris *Abrahæ* de *Cethura*, qui vocatus eſt *Afer*, de quo ſupra meminimus. Incipit autem à finibus *Ægypti* pergens juxta meridiem per *Æthiopiam* uſque ad *Athlantem* montem. A ſeptentrionali verò parte, mediterraneo mari conjuncta clauditur, & in *Gaditan*, freto finitur, habens provincias *Libyam Cyreneneſem*, *Pentapolim*, *Tripolim*, *Bizantium*, *Carthaginem*, *Numidiam*, *Mauritaniam Sitifenſem*, *Mauritaniam Cæſarienſem*, *Mauritaniam Tringitanam*, & circa Solis ardorem *Æthiopiam*. ¶ *Libya Cyrenenſis* in parte *Africæ* prima eſt, à *Cyrene* urbe metropoli, quæ eſt in ejus finibus nuncupata. Hinc ab oriente *Ægyptus* eſt: ab occaſu *Sirtes Majores* & *Troglodytæ*: à ſeptentrione mare *Libycum*: à meridie *Æthiopia*, & barbarorum variæ nationes, & ſolitudines inacceſſibiles, quæ etiam baſiliſcos ſerpentes creant. ¶ *Pentapolis* Græca lingua à quinque urbibus nuncupata, id eſt, *Berenice*, *Ceutria*, *Apollonia*, *Ptolemais*, ex quibus *Ptolemais* & *Berenice* à regibus nominatæ ſunt. Eſt autem *Pentapolis Libyæ Cyrenenſi* adjuncta, & ejus finibus deputata. ¶ *Tripolitanam* quoque provinciam *Græci* lingua ſua deſignant de numero trium magnarum urbium: *Occa*, *Tabracæ*, *Leptis Magnæ*: hæc habet ab oriente *Sirtes Majores* & *Troglodytas*, à ſeptentrione mare *Adriaticum*: ab occaſu *Bizantium*: à meridie *Getulos* & *Garamantes* uſque ad Oceanum *Æthiopicum* pertendentes. ¶ *Bizanzena* regio ex duabus nobiliſſimis urbibus nomen ſortita eſt, ex quibus una *Adrumetus* vocatur, altera *Bizantium*. Hæc ſub *Tripoli* eſt, patens paſſuum ducenta vel amplius millia, fœcunda oleis, & glebis ita præpinguis ut jacto ibi ſemine, incremento penè centeſimo fruges renaſcantur. ¶ *Zeugis* ubi *Carthago* magna. ipſa eſt & vera *Africa* inter *Bizantium* & *Numidiam* ſita à ſeptentrione mari *Siculo* juncta, & à meridie uſque ad *Getulorum* regionem porrecta: cujus proxima quæque frugifera ſunt: ulteriora autem beſtiis & ſerpentibus plena, atque onagris magnis in deſerto vagantibus. ¶ *Getulia* autem *Africæ* pars mediterranea eſt. ¶ *Numidia* ab incolis paſſim vagantibus ſic vocata; quòd nullam certam haberent ſedem. Nam lingua eorum incertæ ſedes & vagæ, *Numidiæ* dicuntur. Incipit autem à flumine *Amiſga*, & *Zeugitanum* limitem definit: habens ab ortu *Sirtes Minores*: à ſeptentrione mare quod intendit *Sardiniam*: ab occaſu *Mauritaniam Sitifenſem*: à meridie *Æthiopum* gentes. regio campis præpinguis. Ubi autem ſylveſtris eſt, feras educat, ubi jugis ardua, equos & onagros procreat: eximio etiam marmore prædicatur, quod *Numidicum* dicitur. Habet urbes præcipuas *Hipponen Regium*, & *Suſicadam*. ¶ *Mauritania* vocata à colore populorum. *Græci* enim nigrum μαῦρον vocant. Sicut enim *Gallia* à candore populi, ita *Mauritania* à nigredine nomen ſortita eſt. Cujus prima provincia *Mauritania Sitifenſis* eſt, quæ *Sitifi* habet oppidum: à quo & vocabulum traxiſſe regio perhibetur. ¶ *Mauritania* verò *Cæſarienſis* coloniæ *Cæſariæ* civitas fuit, & nomen provinciæ ex ea datum. Utræque igitur ſibi conjunctæ ab oriente *Numidiam* habent: à ſeptentrione mare magnum: ab occaſu flumen *Malvam*: à meridie montem *Aſtrixim*, qui diſcernit inter fœcundam terram & arenas jacentes uſque ad Oceanum. ¶ *Mauritania Tingitana* à *Tingi* metropolitana hujus provinciæ civitate vocata. Hæc ultima *Africæ* exurgit à montibus VII, habens ab oriente flumen *Malvam*: à ſeptentrione fretum *Gaditanum*: ab occiduo Oceanum *Athlanticum*: à meridie *Gaulalum* gentes uſque ad Oceanum *Heſperium* pererrantes. regio gignens feras, ſimias, dracones, & ſtruthiones. Olim etiam & elephantis plena fuit, quos ſola nunc *India* parturit. * * * * *

Excerpta ex *Iſidoro*.

NOTITIA EPISCOPATUUM Eccleſiæ *Africanæ*.

PROVINCIÆ PROCONSULARIS.

ABbiritanorum majorum.
Abbiritanorum minorum.
Abiddenſis.
Abitinenſis.
Aborenſis.
Abſaſallenſis.
Abzeritenſis.
Advocatenſis.
Agenſis.
Altiburitanus.
Aptugnitanus.
Araditanus.
Aſſuritanus.
Auſanenſis.
Bencennenſis.
Bonuſtenſis.
Boſetenſis.
Bullenſis.
Bullenſium Regiorum.
Bulnenſis.
Buritanus.
Cæciritanus.
Caniopitanorum.
Carpitanus.
Cefalenſis.
Cellenſis.
Ceſſitanus.
Cilibienſis.
Clypienſis.
Cubdenſis.
Culuſitanus.
Curubitanus.
Druſilianenſis.
Egugenſis.
Elefantarienſis.
Furnitanus.
Giſipenſis majoris.
Giutrambacarienſis.
Gunelenſis.
Hiltenſis.
Hipponienſis Diarrhytorum.
Hortenſis.
Labdenſis.
A Lacu dulce.
Larenſis.
Libertinenſis.
Mattianenſis.
Maxulitanus.
Meglapolitanus.
Melzitanus.
Membloſitanus.
Membreſſitanus.
Migirpenſis.
Miſſuenſis.
Mullitanus.
Muſtitanus.
Muzuenſis.
Naraggaritanus.
Neapolitanus.
Numnulitanus.
Ofitanus.
Parienſis.
Pertuſenſis.
Pienſis.
Piſitenſis.
Puppianenſis.
Puppitanus.
Rucumenſis.
Saienſis.
Sicilitanus.
Seminenſis.
A Senemſalis.
A Siccenni.

Siccenſis.
Sicilibenſis.
Silemſilenſis.
Simidiccenſis.
Simittenſis.
Sinnuaritenſis.
Succubenſis.
Taborenſis.
Tabracenſis.
Tabucenſis.
Tacapitanus.
Tacianæ-Montenſis.
Taduenſis.
Tagaratenſis.
Tagorenſis.
Tauracinenſis.
Telenſis.
Tennonenſis.
Theodalenſis.
Tiburicenſis.
Tiburnicenſis.
Tigimmenſis.
Tijucenſis.
Timidenſis.
Tinniſenſis.
Tiſilitanus.
Titulitanus.
Tizzicenſis.
Triſipenſis.
Tuburbitanorum majorum.
Tuburbitanorum minorum.
Tuburſicuburenſis.
Tucaborenſis.
Tuggenſis.
Tulanenſis.
Tuneienſis.
Turenſis.
Turudenſis.
Turuſitanus.
Vallitanus.
Ucrenſis.
Uculenſis.
Villæ-Magnenſis.
Viltenſis.
Vinenſis.
Viſicenſis.
Volitanus.
Urcitanus.
Urugitanus.
Uticenſis.
Utinenſis.
Utiniſenſis.
Utmenſis.
Uvazenſis.
Uzalenſis.
Utzipparitanorum.
Uzitenſis.
Zarnenſis.
Zemtenſis.
Zicenſis.
Zurenſis.

PROVINCIA NUMIDIÆ.

Amburenſis.
Ammederenſis.
Aquænovenſis.
Aquenſis.
Arenſis.
Arſicaritanus.
Auguritanus.
Auruſulianenſis.
Aufucurrenſis.
Auzagenſis.
Azurenſis.
Babrenſis.
Bagaitanus.
Bamaccorenſis.
Bazaritanus.
Bazienus.
Belalitenſis.
Bofetanus.
Bucconienſis.
Burugiatenſis.
Cælianenſis.
Cæſarienſis.
Calamenſis.
Capſenſis.
Caſarum Medianenſium.
Caſenſis Calanenſis.
Caſenſium Nigrenſium.
Caſtellanus.
Caſtello-Titulitanus.
Cataquenſis.
Centenarienſis.
Centurienſis.
Centurionenſis.
Ceramunenſis.
Conſtantinienſis.
Cuiculitanus.
Cullitanus.
Dianenſis.
Fatenſis.
Feſſeitanus.
Formenſis.
Foſſalenſis.
Garbenſis.
Gaudiabenſis.
Gaurianenſis.
Gazaufalenſis.
Gemellenſis.
Germanienſis.
Gibbenſis.
Gilbenſis.
De Giru-Tarazi.
Guirenſis.
Hipponenſium-Regiorum.
Hoſpitenſis.
Idaſſenſis.
Idicrenſis.
Jucundianenſis.
Izirianenſis.
Lamaſuenſis.
Lambeſitanus.
Lambienſis.
Lambiritenſis.
Lamiggigenſis.
Lamſuenſis.
Lamſortenſis.
Legenſis.
Liberalienſis.
Lugurenſis.
Madaurenſis.
Madenſis.
Magarmelitanus.
Marcellianenſis.
Magomazienſis.
Maſculitanus.
Matharenſis.
Maximianenſis.
Mazacenſis.
Metenſis.
Meſarfeltenſis.
Midlenſis.
Milevitanus.
Montenus.
Moxoritanus.
Mulienſis.
Municipenſis.
Muſtitanus.
Mutugennenſis.
Naratcatenſis.
Nicibenſis.
Nobabarbarenſis.
Nobacæſareenſis.
Nobagermanienſis.
Nobaſparſenſis.
Novapetrenſis.
Novaſinenſis.
Octavenſis.
Putienſis.
Pudentianenſis.
Regianenſis.
Reſpectenſis.
Reſſianenſis.
Rotarienſis.
Ruſiccadienſis.
Ruſticianenſis.
Seleucianenſis.
Siguitenſis.
Silenſis.
Sillitanus.
Sinitenſis.
Siſtronianenſis.
Suavenſis.
Suſicazienſis.
Tabudenſis.
Tacaratenſis.
Tagaſtenſis.
Tagorenſis.
Tamogadenſis.
Tegulatenſis.
Teveſtinus.
Tharaſenſis.
Tibilitanus.
Tigillavenſis.
Tigiſitanus.
Tignicenſis.
Tiniſtenſis.
Tapaſenſis.
Tiſeditenſis.
Tubinienſis.
Tuburnicenſis.
Tuburſicenſis.
Tuccenſis.
A Turre Rotunda.
De Turres Ammeniarum.
Turris-Concordienſis.
Vadenſis.
Vadeſitanus.
Vageatenſis.
Vagenſis.
Vagrotenſis.
Vaianenſis.
Veleſitanus.
Veſelitanus.
Veſceritanus.
Vicenſis.
Villaregenſis.
Ullitanus.
Zabenſis.
Zamenſis.
Zaraitenſis.
Zattarenſis.
Zertenſis.
Zummenſis.

PROVINCIA BYZACENA.

Abaradirenſis.
Abidenſis.
Acolitaneus.
Adrumetinus.
Afufenienſis.
Aggaritanus.
Aggeritanus.
Amudarſenſis.
Ancuſenſis.
Aquæ-Albenſis.
Aquenſium Regiorum.
Aquiabenſis.
Arſuritanus.
Autentenſis.
Auzagerenſis.
Bahannenſis.
Bennefenſis.
Bizacienſis.
Bulelianenſis.
Cabarſuſſenſis.
Capſenſis.
Carcabianenſis.
Carianenſis.
Cebaradefenſis.
Cellenſis.
Cenculianenſis.
Cillitanus.
Cincaritenſis.
Creperulenſis.
Cufrutenſis.
Cululitanus.
Cuſtrenſis.
Dicenſis.
Decorianenſis.
Dionyſianenſis.
Durenſis.
Egnatienſis.
Elienſis.
Febianenſis.
Feraditanæ majoris.
Feraditanæ minoris.
Filacenſis.
Foratianenſis.
Forontonianenſis.
Frontonianenſis.
Gaguaritanus.
Gatianenſis.
Gerniſitanus.
Gummitanus.
Gurgaitenſis.
Hermianenſis.
Hierpinianenſis.
Hirenenſis.
Horreæ Cœlienſis.
Jubaltianenſis.
Juncenſis.
Limmicenſis.
Leptiminenſis.
Macomadienſis.
Macrianenſis majoris.
Mandaſumitanus.
Maraguienſis.
Marazanenſis.
Maſclianenſis.
Maſſimanenſis.
Mactaritanus.
Mataritanus.
Materianenſis.
Medefeſſitanus.
Admedianis Zabuniorum.
Mibiarcenſis.
Midicenſis.
Miditenſis.
Miricianenſis.
Mozotcoritanus.

Mu-

Muzucenſis.
Narenſis.
Nationenſis.
Nebbitanus.
Octabenſis.
Octabienſis.
Oppennenſis.
Pederodianenſis.
A Piſſanis.
Præcauſenſis.
Præſidienſis.
Putizienſis.
Quæſtorianenſis.
Rufinianenſis.
Rusfenſis.
Ruſpitenſis.
Scebatianenſis.
Seberianenſis.
Segermitenſis.
Septimunicienſis.
Sublectinus.
Sufetanus.
Sufetulenſis.
Sulianis.
Tagamutenſis.
Tagaraienſis.
Tagarbalenſis.
Talaptulenſis.
Tamazenus.
Tambaienſis.
Taprurenſis.
Tapſenſis.
Taraſenſis.
Tasfaltenſis.
Teleptenſis.
Temonianenſis.
Tenitanus.
Tetcitanus.
Theuzitanus.
Thuſdritanus.
Ticenſis.
Tigienſis.
Tigualenſis.
Trofimianenſis.
Tubulbacenſis.
Tuccenſis.
Turenſis.
Turreblandenſis.
Turre-Tamallumenſis.
Tuzuritanus.
Vadentinianenſis.
Vararitanus.
Vaſſinaſſenſis.
Vegeſelitanus.
A Vico-Ateri.
Victorianenſis.
Vitenſis.
Unuricopolitanus.
Uſilenſis.
Uzabirenſis.

MAURITANIA CÆSARIENSIS ET TINGITANA.

Adqueſirenſis.
Adſinnadenſis.
Alamiliarenſis.
Albulenſis.
Altabenſis.
Amaurenſis.
Ambienſis.
Aquenſis.
Arſinnaritanus.
Bacanarienſis.
Balianenſis.
Baparenſis.
Bartimiſienſis.
Benepotenſis.
Bidenſis.
Bitenſis.
Bladienſis.
Boncarenſis.
Bulturienſis.
Cæſarienſis.
Caltadrienſis.
Caprenſis.
Caput-Cillenſis.
Cartennitanus.
Caſtellanus.
Caſtelli-Jabaritanus.
Caſtelli-Mediani.
Caſtelli-Tatroportenſis.
Caſtellominoritanus.
Caſtello-Ripenſis.
Caſtranobenſis.
Caſtraſeberianenſis.
Catabitanus.
Catrenſis.
Catulenſis.
Ciſſitanus.
Columpnatenſis.
Corniculanenſis.
Elefantarienſis.
Fallabenſis.
Fidolomenſis.
Flenucletenſis.
Florianenſis.
Flumenzeritanus.
Frontenſis.
Girumontenſis.
Gorenſis.
Gratianopolitanus.
Gunugitanus.
Gypſarienſis.
Icoſitanus.
Idenſis.
Jommitenſis.
Itenſis.
Juncenſis.
Lapidienſis.
Larenſis.
Majucenſis.
Malianenſis.
Mammillenſis.
Manazenenſium Regiorum.
Maſuccabenſis.
Maturbenſis.
Maurenſis.
Maurianenſis.
Maxitenſis.
Medienſis.
Minnenſis.
Muruſtagenſis.
Muſertitanus.
Nabalenſis.
Nasbicenſis.
Nobenſis.
Nobicenſis.
Novenſis.
Numidienſis.
Nurconenſis.
Obbenſis.
Oboritanus.
Oppidonebenſis.
Opinenſis.
Pamarienſis.
Quidienſis.
Regienſis.
Reperitanus.
Ruſaditanus.
Ruſgunienſis.
Ruſubiccarienſis.
Ruſubiritanus.
Ruſuccurritanus.
Ruſucenſis.
Satafenſis.
Sereddelitanus.
Serrenſis.
Seſtenſis.
Sfasferienſis.
Siccefitanus.
Siguitanus.
Sitenſis.
Subbaritanus.
Sucardenſis.
Sufaritanus.
Sufaſaritanus.
Sugabbaritanus.
Summulenſis.
Tabazagenſis.
Taborentenſis.
Tabunienſis.
Tadamatenſis.
Talenſis.
Tamicenſis.
Tanudaienſis.
Taſaccurenſis.
Ternamuſenſis.
Tifiltenſis.
Tigabitanus.
Tigamibenenſis.
Tigiſitanus.
Timicitanus.
Timidanenſis.
Tingarienſis.
Tipaſitanus.
Tubunenſis.
Tuſcamienſis.
Vagalitanus.
Vagenſis.
Vanarionenſis.
Vannidenſis.
Ubabenſis.
Villænobenſis.
Viſſalſenſis.
Voncarianenſis.
Uſinadenſis.

MAURITANIA SITIFENSIS.

Acufidenſis.
Aquæalbenſis.
Aſſabenſis.
Aſvoremixtenſis.
Caſtellanus.
Cedamuſenſis.
Celenſis.
Covienſis.
Equizetenſis.
Mimentianenſis.
Ficenſis.
Flumenciſpenſis.
Gegitanus.
Ab Horrea Aninicenſi.
Igilgitanus.
Jufitenſis.
Lemeiefenſis.
Lemfoctenſis.
Leſvitanus.
Macrenſis.
Macrianenſis.
Maronanenſis.
A Medianis Zabuniorum.
Molicunzenſis.
Moptenſis.
Nobalicianenſis.
Olivenſis.
Orienſis.
Partenienſis.
Perdicenſis.
Privatenſis.
Salditanus.
Satafenſis.
Serteitanus.
Sitifenſis.
Socienſis.
Suriſtenſis.
Tamagriſtenſis.
Tamallenſis.
Tamaſcaninenſis.
Tubienſis.
A Tubuſubtu.
Tuccenſis.
Vamallenſis.
Zabenſis.
Zallatenſis.

PROVINCIA TRIPOLITANA.

Girbitanus.
Leptimagnenſis.
Oeenſis.
Sabratenſis.
Tacapitanus.

INCERTÆ PROVINCIÆ.

Abenſenſis.
Abiſſenſis.
Anguienſis.
Aptucenſis.
Arenenſis.
Auſugrabenſis.
Banzarenſis.
Bartanenſis.
Bazaridacenſis.
Belinienſis.
Betagbaritanus.
Botrianenſis.
Buſlacenus.
Camicetenſis.
Canianenſis.
Caſenſium Baſtalenſium.
A Caſis Favenſibus.
Cedienſis.
Celerinenſis.

A Cemeriniano.
Cenenſis.
Cerbalitanus.
A Cibaliana.
Creſimenſis.
Druenſis.
Duſenſis.
Duſitanus.
Ediſtianenſis.
Enerenſis.
Erumminenſis.
Fiſſanenſis.
Girbitanus.
Gittenſis.
Guzabetenſis.
Honoriopolitanus.
Lamzellenſis.
Laritenſis.
Lucimagnenſis.
Lupercianenſis.
Merferebitanus.
Milidienſis.
Mizigitanus.
Mugienſis.
Munacianenſis.
Murrenſis.
Naſaitenſis.
Nigizubitanus.
Nigrenſium-Majorum.
Pauzerenſis.
Pittanenſis.
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Samudartenſis.
Sebargenſis.
Selendetenſis.
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Sinnipſenſis.
Sitipenſis.
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Tibaritanus.
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Ex-

EXCERPTA ex NOTITIA *Dignitatum* omnium tam *Civilium* quam *Militarium* in partibus *Occidentis.*

PRæfectus Prætorio Italiæ.
&c. &c.
Proconſul Africæ cujus Vicarii Sex.
Africæ.
&c. &c.
Duces duodecim.
Limitis Mauritaniæ Cæſarienſis.
Limitis Tripolitani.
&c. &c.
Conſulares viginti duo.
Per *Africam* duo.
Byzantii, alias *Byzatii.*
Numidiæ.
&c. &c.
Præſides triginta unus.
Per *Africam* duo.
Mauritaniæ Sitifenſis.
Tripolitanæ.
&c. &c.
* * * * * * *

Sub Diſpoſitione viri illuſtris Præfecti Prætorio Italiæ Diœceſes infra ſcriptæ.

Italia. Illyricum. Africa.
Provinciæ Italiæ decem & ſeptem.
* * * * * * * *
Illyrici ſex.
* * * * * * * *
Africæ ſeptem. †
Byzacium.
Numidia.
Mauritania Sitifenſis.
Mauritania Cæſarienſis.
Tripolis.
Præfectus Annonæ Africæ.
Præfectus Fundorum Patrimonialium.
* * * * * * *

Sub Diſpoſitione viri Spectabilis Vicarii Africæ.

Conſulares.

BYZACII. NUMIDIÆ.

Præſides.
Tripolitanæ.
Mauritaniæ Sitifenſis.
Mauritaniæ Cæſarienſis.

EXCERPTA ex *Ravennate* Anonymo.

AFRICA.

I. AD partem meridianam, juxta Oceanum, eſt patria ſpatioſiſſima *Æthiopum*, quæ dicitur *Auxumitana*, & *Candaciſſis*, & *Troglodytarum*.
* * * * * *

II. Ad partem Oceani meridiani *Æthiopici*, uſque ad mare noſtrum magnum *Ægypti*, eſt patria, id eſt, ſpatioſiſſima *Ægyptus* inferior & ſuperior, quæ nominatur *Aduocura* & *Mareotin*. * * * *

III. Item juxta limbum Oceani ponitur patria, quæ dicitur *Æthiopia Garamantium*, quæ & *Abyſſe* dicitur, quæ confinalis exiſtit prædictæ *Æthiopiæ*, *Troglodytorum*. In qua *Garamantium* patria, non longè ab Oceano, fluvius *Ger* dilatiſſimè currit. In qua patria *Garamantium* ſunt montes, qui *Nauvavon* appellantur. In qua patria ſunt lacus, unus qui dicitur *Lycumede*, alius *Augita*. Qui *Æthiopes* rupes montium habitare deſcribuntur, propter immenſa ac validiſſima caumata. Ad frontem autem ejuſdem *Garamantium* patria eſt arida, deſerta, montana, quæ dicitur *Marmarydes*, *Naſſamones*, *Letophagi*, atque *Blegmies*. In qua patria nunquam civitates fuiſſe legimus.

IV. Item juxta mare magnum ponitur patria, quæ dicitur *Mauritania*, quæ dicitur *Cyrenenſis*. In qua patria plurimas fuiſſe civitates legimus, ex quibus aliquantas deſignare volumus, id eſt, civitas *Cyrenes*, quæ confinalis eſt litoris maris magni cum *Agabis* civitate *Ægypti*: Item ſunt civitates, id eſt *Balacris*, *Cænopolis*, *Callis*, *Ptolomaïda*, *Theuchira*, *Adriani*, *Bernicide*, *Corniclano*, *Anabucis*, *Aræ Philænorum*. Per quam patriam tranſeunt plurima flumina, inter cetera quæ dicuntur *Leon* & *Torres*.

V. Item juxta Oceanum ponitur patria, quæ dicitur *Æthiopia Biblobatis*, quæ confinatur cum ſuperius dicta *Æthiopia Garamantis*. In qua *Biblobatis* patria eſt lacus, qui dicitur *Tagges*. Quæ patria, dum multum exiſtit caumoſa, ipſi *Mauri* cavernas terræ habitant. In qua patria litus Oceani, atque in ſuperioribus, maximus atque ſpatioſus deſertus eſſe deſcribitur. In qua patria ſunt montes, qui dicuntur *Tulliatodi*. In qua patria non longè ab Oceano, per longum ſupra ſcriptum, fluvius *Ger* dilatiſſimè currit. Ad frontem autem, juxta *Biblobatis* patriæ, per medio multa ſpatia, id eſt, deſerta, quæ ſupra nominavimus, juxta mare magnum ponitur patria nimis ſpatioſiſſima, quæ dicitur *Africana*. Cujus patriæ multæ ſunt, ut deſcriptores philoſophi dicunt, ex quibus ego legi *Provinum* atque *Melitianum* genere *Afros*; ſed & *Caſtorium Romanorum* philoſophum. Sed ego civitates inferius dictas ſupradictæ *Africanæ* patriæ, ſecundum *Caſtorium* deſignavi. In qua *Africana* patria plurimas fuiſſe civitates legimus, ex quibus aliquantas deſignare volumus; id eſt civitas *Tragulis*, quæ confinalis eſt litoris maris magni cum ſupra ſcriptis civitatibus *Arophilonorum Cyronenſium*. Item *Zacaſſania*, *Palma*, *Iſyri*, *Sacamadis*, *Prætorium*, *Muſol*, *Diſio*, *Nadalus*, *Ciſternas*, *Thubactis*, *Nivergi*, *Scemadana*, *Leptiſmagna*, *Pontos*, *Sabrata*, *Cipſaria*, *Zita*, *Githi*, *Tacapas*, *Ad Oleaſtrum*, *Macumades*, *Thenas*, *Taparura*, *Uſyla*, *Sublecte*, *Leptis minus*, *Ruſpinus*, *Adrymeton*, *Horea*, *Neapolis*, *Clypeis*, *Sinuama*, *Carpas*, *Maxula*, *Thynus*, *Carthago* civitas magna, *Gallo-Gallinacio*, *Antiqua Colonia*, *Ad pertuſa*, *Ceſinſa*, *Tyraria*, *Utica*.

† Vere non erant niſi VI Prov. computata in his etiam Mauritania Cæſarienſi à Duce adminiſtrata, & ſupra in Indice omiſſa, quoniam à Duce regebatur, & Africa, à Proconſule recta, ideoque omiſſa, quia inter Conſulares aut Præſidiales non numeratur. Verum numerus augetur, quoniam inter prædictas VII Africæ provincias Notitia Præfectum annonæ Africæ, & Præfectum fundorum patrimonialium recenſet.* *. Hi tamen provinciarum rectores non erant, ſed quia amplam habebant adminiſtrationem, Præſidibus comparabantur & pars diœceſis Africanæ habebantur. His ergo duobus præfectis ademptis, Provinciæ Africæ VI remanebant, duæ Conſulares, Byzatium & Numidia, tres Præſidiales, & ſi Notitia in indice in duas tantum ponat, ſc. Mauritaniæ duæ, Sitifenſis, & Cæſarienſis. & Tripolis. His addenda eſt Africa cum Proconſule. itaque ſunt VII Provinciæ. vid. Pancerol. Comment. in Notitiam. p. 116.

Item ad aliam partem desuper sunt civitates, id A est *Marthæ*, *Afas*, *Lucernæ*, *Agarmi*, *Aucritim*, *Ad putea*, *Lamie*, *Afas*, *Verim*, *Tingimie*, *Putea*, *Agasel*, *Neptæ*. Item ad aliam partem sunt civitates, id est *Capsalco*, *Bamethi*, *Abtan*, *Tiburbomaius*, *Olencana*, *Bithina*, *Vivæ*, *Bindavicus*, *Agerthel*, *Calbenedi*, *Arbelone*, *Thirusdron*, *Gruza*, *Elie*, *Terentum*, *Aquas Regis*. Item ad aliam partem sunt civitates, id est *Cabibus*, *Authus*, *Themizec*, *Manzat*, *Murine*, *Senana*, *Cytofori*, *Thamamulem*, *Mandatemule*, *Selesua*, *Tarsete*, *Verosuos*, *Ad duodecimum*, B *Leones*. Item ad aliam partem sunt civitates, id est, *Thalacte*, *Monianum*, *Majores*, *Bathmetim*, *Corebam*, *Aitigilem*, *Ballis*, *Uthumas*, *Ununca*, *Sciciliba*, *Tyris*, *Chisiduo*, *Membrisca*. Transeunt autem per ipsam *Africanam* provinciam inter cetera flumina quæ dicuntur, id est *Cepsite*, *Torrens*, & *Panazeron*.

VI. Item juxta mare magnum, proxima ejusdem *Africanæ* regionis, rejacet patria, quæ dicitur *Numidia Byzancium*. Quam *Numidiam* iidem philo- C sophi, qui supra nominati sunt quidem prædictam *Africanam* regionem designasse, ipsi & eandem *Numidiam* descripserunt. Sed dum non concordant in civitatibus inferius designatis, ideo nos secundum *Castorium Romanorum* philosophum, suprascriptas civitates ejusdem *Numidiæ* nominavimus. In qua *Numidia* plurimas fuisse civitates legimus, id est civitas *Membronem*, quæ confinatur juxta mare magnum cum jam prænominata *Utica* civitate *Africanæ* regionis. Item civitas *Tumissa*, D *Hippone Zareston*, *Tabraca*, *Tuniza*, *Armonaca*, *Usussa*, *Hippon regium*, *Sulucu*, *Zaca*, *Russicade*. Nam desuper sunt in *Numidia* civitates, id est *Semitum*, *Bulla regia*, *Silma*, *Sigueſſe*, *Sicabe*, *Thacora*, *Gegite*, *Narragara*, *Molas*, *Tipasa*, *Tibili*, *Jabianon*, *Cirta*, *Quartelli*, *Palunam*, *Villam-Cervinam*, *Lapisede*, *Novale*, *Berrice*, *Chulcul*, *Cornon*, *Baccaras*, *Milebo-Colonia*, *Solbeania*, *Budaxicara*, *Thenebestre*, *Centenarias*, *Gausaparas*, *Piscinas*, *Fuscinas*, *Falavi Marci*, *Thugursicus*, *Altuburus*, *Mucea*, *Sufulus*, *Præsi-* E *din*, *Midias*, *Pissinas*, *Messafilta*, *Duoflumina*, *Sinnachi*, *Lambrese*, *Lambridin*, *Tamasgua*, *Orgentarium*. Item ad aliam partem sunt civitates, id est *Labasudin*, *Labiana*, *Vico Aureli*, *Germani*, *Thebeste*. Item ad aliam partem sunt civitates, id est *Thuraria*, *Thoburbi minus*, *Chulcar*, *Elefantaria*, *Zicella*, *Aovia*, *Mistin*, *Theblata*, *Vico Augusti*, *Tatia*, *Drusiliana*, *Piconi*, *Novis Aquis*, *Droxiliana*, *Siguisse*, *Armasdum*, *Cirta*, *Gasibala*, *Medranis*, *Bagradas*, *Tepte Colonia*, *Gemellas*, *Pago Gemellin*, *Dabuas*. F Per quam *Numidiam* transeunt plurima flumina, inter cetera quæ dicuntur *Armoniacus*, *Bagrada*, *Ubus*, *Masaga*, *Abiga*, *Publitus*, *Sadinta*, *Amesa*, *Adima*, *Limeletendum*.

VII. Item super ipsam *Numidiam*, in montanis & planiciis locis est patria, quæ dicitur *Mauritania* quasi *Rubea*, quæ & *Sitifensis* appellatur. Cujus fines à montibus, usque ad mare magnum pertingunt; nam ad Oceanum nullo modo. Quam patriam secundum *Castorium* nominavimus. In G qua patria plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus, id est civitas *Tuca*, quæ juxta mare magnum dividit, inter superius dictam provinciam *Numidiam*, & ipsam *Mauritaniam Sitifensium*. Item civitas *Chullu*, *Pacianis*, *Igilgili*, *Choba mune*, *Horea*, *Muslubion*. Item ad aliam partem sunt civitates, id est *Amabu mune*, *Gaddo*, *Leba*, *Balicin*, *Vicum*, *Mobziacia*.

VIII. Iterum litus maris magni, est patria quæ dicitur *Mauritania Cæsariensis*, quam secundum H *Castorium* & *Lolianum* philosophos designavimus. In qua *Cæsariense Mauritania* plurimas civitates fuisse legimus, ex quibus aliquantas designare volumus, id est civitas *Saldis*, quæ juxta mare magnum confinatur, cum *Muslubio* civitate suprascriptæ *Mauritaniæ Sitifensis*. Item juxta civitas *Qtãs*, *Ruscius mune*, *Lomnion*, *Rusicuron*, *Rusguniæ*, *Icosion*, *Tipasa*, *Cæsareæ*, *Gunugus*, *Larcastellum*, *Cartenna*, *Arsenaria*, *Portum magnum*, *Portum divinum*, *Albulas*. Item super aliam partem sunt civitates, id est *Signa mune*, *Rubras*, *Sita Colonia*; Item ad aliam partem, supra jam dictam civitatem *Saldas*, est civitas quæ dicitur *Tubusubros*, *Bidda monicip. Tigisim*, *Repetiniana*, *Castellum*, *Helepantaria*, *Aquiscalidis*. Item ad aliam partem sunt civitates, id est *Galaxian*, *Aucunasta*, *Lamarasium*, *Sufasa*, *Tababac*, *Bambinide*, *Lecmelli*, *Balasadais*, *Baccis*, *Tubonis*. Per quam *Cæsariensem Mauritaniam* pluri- B ma transeunt flumina, inter cetera, quæ dicuntur, id est *Usar*, *Agilaam*, *Mina*, *Sira*, *Tasagora*, *Isaris*, *Nigreusis*, *Ligar* & *Malba*.

IX. Item juxta Oceanum ponitur patria, quæ dicitur *Mauritania Perosis*, vel *Salinarum*, quæ confinalis existit suprascriptæ *Æthiopiæ Biblobatis*. In qua *Perosium Mauritania* maximum desertum esse adscribitur. In qua patria sunt montes, qui dicuntur *Lytricus*; cujus patriæ post terga, procul infra Oceanum, *Tres Insulæ* inveniuntur. Cujus C patriæ ad frontem per medium essent espatia litus maris magni, ponitur patria, quæ dicitur *Mauritania Tingitana*. Iterum in montanis & asperis, seu aridissimis locis, in suprascripta *Mauritania*, quæ dicitur *Perosis*, quæ ponitur juxta Oceanum & *Mauritaniam Tingitanam*, quæ ponitur juxta mare magnum, est patria magna, quæ dicitur *Getulia*, de qua in sua homelia refert S. *Gregorius*. In qua *Getulia* pro aquæ inopia, dum longè ab Oceano, & ad mare magnum amplius, & flumina ibidem, D quæ sistunt minime, aliquantas fuisse civitates legimus, id est *Thursurum*, *Tices*, *Speculum*, *Turres*, *Cæruas*. Item litus maris magni juxta *Mauritaniam Tingitanam*. In qua plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus, id est civitas *Tingis*, *Cadum Castra*, *Castra nova*, *Tasacora*, *Dracones*, *Tepidas*, *Fovea rotunda*, *Ripas Nigras*, *Stavulum Regis*, *Ataba*, *Taxafora*, *Fulga*, *Figit*, *Gent*, *Subselluit*, *Nassusa*. Item ad aliam partem, juxta civitatem, quam diximus *Tingin*, sunt E civitates, id est *Turbice*, *Septemvenam*. Per quam patriam, inter cetera transeunt flumina, quæ dicitur *Turbulenta*, quam alii *Davinam* appellant.

X. Item juxta Oceanum, prope suprascriptam *Mauritaniam Perosis*, est patria quæ dicitur *Egel*. In qua patria, juxta Oceanum sunt montes, ut mons *Ethna*, qui ardere scribuntur. In qua patria, juxta Oceanum sunt montes excelsi, qui appellantur *Praxe*. Cujus patriæ ad frontem, multis miliaribus spatiis, id est litus maris magni, po- F nitur patria quæ dicitur *Mauritania Tingitana*.

XI. Item litus maris magni ponitur prædicta *Mauritania Gaditana*, quæ litus maris magni confinalis existit prælatæ *Mauritaniæ Tingitanæ*. Quæ *Gaditana* patria suprадicta & barbaro modo *Abrida* dicitur, ubi gens *Vandalorum* à *Belisario* devicta in *Africa* fugit, & nunquam comparuit. Quam patriam ego secundum multoties dictum *Castorium* designavi. In qua *Mauritania Gaditana* plurimas fuisse civitates legimus, ex quibus aliquantas designare volumus, id est civitas *Pareatina*, quæ litus maris magni ponitur prope prædictum fluvium *Malba*, longe à portu *Sigense*. Item civitas *Tingi Colonia*, *Zili*, *Tabernis*, *Lix Colonia*, *Frigidis*, *Banasa*, *Gigantes*, *Oppido Novo*, *Tremulas*, *Septem Fratres*, *Tamusida*, *Sala*, *Gentiano*, *Explorazio*, *Boballica*, *Bobiscianis*, *Aquis Daticis*, *Bada*, *Tocolosion*, *Bobabili*, *Bonivricis*, *Gudda*, *Bati*, *Argenti*, *Barsuvli*, *Sidilium*, *Egelin*, *Lampica*, *Fons Asper*, *Nabia*, *Maura*, *Getuli*, *Selitha*, *Getulisosi*, *Getulidare*, *Turris Bucconis*, *Pauriſi*, *Perora*. Quæ superius dicta *Mauritania Gaditana*, quæ & barbaro modo *Abrida* dicitur, conjungitur cum freto, qui dicitur *Septegaditano* qui dividit *Mauritaniam* ab *Hispania*, id est *Africanam* provinciam ab *Europa*. Per quam *Gaditanam* provinciam plurima transeunt flumina, inter cetera quæ dicuntur, id est *Subulcus*, *Ubus*, *Salensis*. * * * * *

TABULA

TABULA ITINERARIA PEUTINGERIANA dicta

Auspicijs
Viri Reverendi
IOANNIS BURTON
S.T.P.

A B C D E

Icampenſes
Caſtra xx. Galaxia Equcheto x. Lamaſcani Municipium x. Lemelli preſidium vi. Preſidium i. Salinas Nubonenenſes xvi Vaccis xxv Adoculum Mariman xxv Tubonis
Ruſubricari Matidiæ xxii. Ciſſi Municipio xii. Ruſuccuru Colon. xxviii. Lominis
Ruſippiſſe municipio xxiii. Ruſahu municipium xxv. Saldas Colonia
Ruſuccuru municipium xxv. Ruſahu municipium e xv. s
Tyda municipium a xl. b
Ruha municipium c xv. s
Sulchul. Colonia xi. Mepa municipium xxvii. Ad ſicum xv. Ad Baſilica xxxiii.
Nagimus. Tucca ſines affrice et mauritanie xlvi.
Municipium xxv. Ad oliuam xxx. Monte xviii. Capud Budelli xii. Modolana iii. Berueo iii.
Setefi Col. xii. v. Baccarus x. Ad Sturnos
IONIORUM Iuliani xvi. Laras xii. Swadduruſi preſidium. x. Ad centenarium xv. x. Lamaſdua
NUMIDARUM
Muſul

F G H

Igilgili Col. xxviii. Paccianis Mat-die lx. Chullu Ruſicade Colonia Milev. Colonia.
LIMISES
Fons camerata iiii. Nebas Fuſciani xii. Lucullianis iii. Ad Baſilicam Diadum
amiorum xii. Thadute xxv. Saluiana xviii. Lambaſa
Ad Dianam xii. x Lambeſe
Lambiridi

I K L

Tarahanis xvi. Culucitani vii. Taca viii. Muharut vii.
Advillam Sexe xlvi. Medibus xvii. Ad plumtaria Thibilitanis
Numiluriana xxv. Ad palmam xii. Cirta Colonia liii.
Aquartille viii. Phigiſe vi. Thenebreſe v. Adcaſtra
Lampſilij v. Sigud viii. Adlati xii.
Thamagadi viii. Popleto v. Iriuiana xviii. Vico Aureli xviii. Hermaſcili
Simmachi viii. Ad duo ſtumina viii. Adcalceum Herculis viii. ad Caput Herculis vi.

M N O P Q R

Tacatua xviii. Subtucu xxxviii. Hippone Regio v. Ubus flumen Armoniacum fl.
Caſtellum Fabatianum xxv. Ad villam Serulianam xxx. Vico Iuliani xviii. Sipaſa xii Ad molas vi. Odiana
Ad rubras vi. Gaſaupala vi. Ad lapidem Baium Sibili vii. Capraria Fonte Potamiano iii. Magri iii. Ruſtici viii. Ad piſinas vii. Velei vi. Tatar
Meſar ſilia xviii. Ad piſcinam xxxiii. Gemellas xviii. Thabudeos xviii. Badias xxv. Ad Mercurium Ad medias xxviii.
Punikia xxviii. Ad Aquas Cabraca lx. Apponc diarito
Sunitu Colonia Bulla Regia xii Ad ſtima xii. Armaſela fl.
Ad arualla xvi. Moua Sibus xviii. Flacciana xviii. Siqueſe
Vico Valeriani Vaſampus xvi. Thevoſte Ad mercurium xviii. Admedera xvi. Mutia
Flauia marci Ad aquas caſaris vii. Ad Maiores xlii. Ubaza Caſtellum Libui
Thelepte Col. xx. Vico gemellas xxiii. Capſa Colonia
Ad palmam Alonianum

S T U W X Y

Tunisa Membione Utica Colonia Gallum Gallinatum Chartagine Col Thunu Maxula Ad Aquas Ad Mercurium vi. Vinaricus xvi
Vico auguſti A vii. Teglata xiii. Elefantaria x Clucat xvi. Thiminus iii. Thuraria xv. Ciciſa xviii. Siagu iii.
Nouis aguilianis viii. Picus Membriſſa viii. Auſidue iii. Admercurium Adperbuſa xviii. Thunu vii. Mediocera vi. Aggerſel viii. Vtiopira
Druſtiliana vii. Thacia vii. Mutſi vii. Aobia vi. Lignica xii. Sichilla xvi Sicilibba xiii. Inucau. Vthica xx. Bibae xvi. Aggar xviii. Aquas regias
Orba viii. Larabus xii. Altelſera x. Aſſures Aquis Vbm Chorena x. Ad atticille x. Vallis vi. Thuburbomanis xv. Oallana xvi. Manange vii. Siteſua
A VERESVOS THASARTE Mil. Lamareigia Riſca xviii. Auita v. Aula vii. Antipſidam vi. Vhappa vi. SILESVA MILIA PASSUS
Preſidi diocle xviii. Ad Pretorium xiii Cerua Vereſvos Ad Turres xviii. Speculum xv. Thaſarthe. Athaſartho. Thiges Thuſuros xxx. Aggar Selnepte

Z AA BB CC DD EE

Miſua Aqueæ xii. Ad Horrea xvii Orbita Hadrito Ruſpina Lepterminus Tapſum Tullecti xii Anolla Ruſpe Macomades Ad Oleaſtrum Tacapa
Curra Aduba Aviduvicus ix Saſſuravicus xii Bararus Mun. Ad Aquas AB AQUIS TACAPA Mitia
Terento Aeliae A SILESVA AD AQUAS. Mil. xix A SILESVA. AVIBUS MILIA A
Agarſel xviii. Putea Sinhimedes Mahatanhur vi. Simehegeri turris
Girba Vehum Tipaſa Haribus Ad Cupreſſaria Taberna xviii Ad Amonem xiii. Sabrata
Gemellas Tacape Ad Almam xiii. Sacapa Templ. veneris Augu Putea pallene xviii Preſidio xv Preſidio Municipio vi.
Adpalmam xiii. Sacapa Fulgurita xxvi Ruſina Taberna Fl. Auſere
Markae xxvi. Aſas lupeici v. Augarmi xxv. Auſeſtre fl. Putea Laminie Veri Bagigetul
Fl. Girin

SPECIMEN
PHYTOGRAPHIÆ AFRICANÆ &c.
OR A
CATALOGUE
OF SOME OF THE
RARER PLANTS
OF
BARBARY, EGYPT and *ARABIA.*

1 ABsinthium arboreſcens Lob. Ic. 753. J.B. III. 173.

2 Abſinthium Santonicum Judaicum C.B.P. 139. *Sheah* Arabum. *Copioſe creſcit in Arabia & in deſertis Numidiæ.*

3 Acacia vera J. B. I. 429. *Cum unica fere arbor ſit Arabiæ Petrææ, quæ conficiendis aſſeribus inſervire poſſit, veriſimile videtur, eſſe* Shittim *S. SS.*

4 Acanthus ſativus vel mollis Virgilii C. B. P. 283.

5 Acetoſa Ægyptia, roſeo Seminis involucro, folio lacero *Lippi.*

6 Acetoſa rotundifolia, hortenſis, major Boerh. Ind. Alt. II. 86.

7 Acetoſa Ocymi folio, Neapolitana C. B. P. 114. I. R. H. 503.

8 Acetoſa minor, lobis multifidis Bocc. Muſ.

9 Adonis ſylveſtris, flore phœniceo, ejuſque foliis longioribus C. B. P. 178.

10 Adiantum ſive Capillus Veneris J. B. III. 751.

11 Adiantum nigrum officinarum J. B. III. 742.

12 Agrimonia minor, flore albo H. Cath. Boerh. Ind. Alt. 179.

13 Alchimilla Linariæ folio, calyce florum albo I. R. H. 509.

14 Alchimilla Linariæ folio, floribus & vaſculis in foliorum alis ſeſſilibus. *His notis differt a præcedenti Specie, quæ flores fert verſus ramulorum ſummitates, longioribus pediculis hærentes.*

15 Alchimilla minima montana Col. Ecphr. I. 146. Percepier Anglorum Lob.

16 Alaternus Hiſpanica, Celaſtrus dicta Boerh. Ind. Alt. II. 213.

17 Alhenna Arabum. *Frutex eſt floribus parvis, tetrapetalis, candidis, racemoſis, ſtaminibus octo, binatim, in petalorum intervallis, naſcentibus, & e calyce quadrifido exeuntibus, foliis myrtiformibus conjugatis, fructu ſicco, quadriloculari, rarius triloculari, ſeminibus, Acetoſæ inſtar, angulatis.* Liguſtrum Ægyptiacum latifolium C. B. P. 476. Cyprus Græcorum, Alcanna vel Henne Arabum, nunc Græcis Schenna, Rauwolf. & Lug. Append. Cyprus Plinij ſive Alcanna Bell. Ep. 4. ad Cluſ.

18 Alkekengi fructu parvo, verticillato I.R.H. 151.

19 Alkekengi fruteſcens, foliis rotundis, arcte ſibi invicem incumbentibus, floribus albis, calycibus apertioribus.

20 Allium anguſtifolium umbellatum, flore albo I. R. H. 385.

21 Alſine aquatica, Portulacæ folio hirſuto.

22 Alſine maritima, Centum grana Cæſalpino dicta Pluk. Alm. 20. Herniaria Alſines folio I. R. H. 507.

23 Alſine maritima, ſupina, foliis Chamæſyces I. R. H. App. 665. Franca maritima, quadrifolia, annua, ſupina, Chamæſyces folio & facie, flore ex albo purpuraſcente Michel. Nov. Gen. 23. *Flos in quinque petala dividitur ad tubulum cohærentia; baſi denuo petala ſeparantur & arcte amplectuntur fructum oblongum, pentagonum, monangium, plurimis ſeminibus fœtum. Calyx longus, ſtriatus, quinquefidus eſt. Flores arcte geniculis ramulorum adnaſcuntur.*

24 Alſine Spergulæ facie, media C. B. P. 251. I.R.H. 244. Spergula marina noſtras J.B. III. 777.

25 Althæa humilis, repens, foliis Malvæ vulgaris, flore rubro.

26 Alyſſon foliis lanceolatis, confertis, argenteis, floſculis albis.

27 Alyſſon incanum, Serpilli folio, fructu nudo I. R. H. 217.

28 Alyſſon maritimum I. R. H. 217.

29 Amaranthus ſpicatus, Siculus, radice, perenni Bocc. Rar. 16.

30 Ammi majus C. B. P. 159. I. R. H. 304.

31 Ammi perenne Mor. Umb. I. R. H. 305.

32 Anagallis cærulea, foliis longis, anguſtis, ternis vel quaternis ex adverſo naſcentibus C. B. P. 252.

33 Anagallis flore phœniceo C. B. P. 252.

34 Anagyris fœtida C.B.P. 391. I.R.H. 647.

35 Anonis annua erectior, latifolia, glutinoſa, Luſitanica I. R. H. 409.

36 Anonis non ſpinoſa, flore luteo, variegato C. B. P. 389. I. R. H. 409.

37 Anonis purpurea, perennis, foliis latioribus, rotundioribus, profunde ſerratis H. Ox. II. 170. I. R. H. 408.

38 Anonis Sicula, alopecuroides I. R. H. 408. Anonis purpurea, oblongo, rotundo, prægrandi, integro ſerrato folio lucido, ſpica alopecuroide H. Cath. Anonis latifolia humilis, non ſpi-

nosa, alopecuroides, flore rubello, Sicula Bocc. App. ad Mus.

39 Anonis viscosa, spinis carens, lutea, latifolia Bot. Monsp. Anonis non spinosa, capreolis donata C. B. P. 389.

40 Antirrhinum latifolium, flore rubro, rictu luteo Boerh. Ind. Alt. 233.

41 Aphaca Lob. Ic. 70.

42 Apium procumbens, crassiore folio.

43 Apocynum erectum, incanum, latifolium, Malabaricum, floribus ex albo suave-purpurascentibus Par. Bat. 28. Boerh. Ind. Alt. 313. *Copiose crescit in vallibus prope montem Sinai.*

44 Apocynum frutescens, folio subrotundo, minore, siliquis strictissimis.

45 Arbor Judæ Dod. Pempt. 786.

46 Arbutus, Comarus Theophrasti J.B. I. 83.

47 Aristolochia rotunda J.B. III. 559. *Boruştum* Arabum.

48 Aristolochia clematitis recta C. B. P. 307.

49 Aristolochia Cretica, scandens, altissima, Pistolochiæ foliis Cor. 8. Aristolochia clematitis serpens C. B. P. 307.

50 Arum humile, Arisarum dictum, latifolium, pistillo brevi, hirsuto, incurvo H. L. Arisarum latifolium majus C. B. P. 196.

51 Asparagus sive Corruda, spinis biuncialibus, binis.

52 Asplenium sive Ceterach J. B. III. 749.

53 Aster conyzoides, foliis angustis, crenatis.

54 Aster maritimus, flavus, folio in summo obtuso H. L. Flor. I. 23. Boerh. Ind. Alt. 95. n. 15.

55 Aster pratensis, autumnalis, Conyzæ folio I. R. H. 482. Helenium pratense autumnale, Conyzæ foliis, caulem amplectentibus Comm. Ac. R. Sc. Ann. 1720. p.303. n. 11.

56 Asteriscus perennis, foliis longis, angustis.

57 Asteriscus annuus, foliis ad florem rigidis I. R. H. 497. Aster Atticus Massilioticus Tab. Ic. 861.

58 Asteriscus annuus trianthophorus, *Craffas* Arabibus dictus. *Folia Chamæmeli. Calyx e squamis tenuibus, albo virentibus, constat. Semiflosculi sinuati sunt: Crenas laterales longiores, mediam brevi-orem habet. Suaviter olet.*

59 Asteriscus maritimus, perennis, patulus I.R. H. 498. Aster supinus, lignosus, Siculus, Conyzæ odore Bocc. Mus. P. II. 161.

60 Astragaloides Lusitanica I.R.H. 399. Astragalus Bœticus Clus. H. CCXXXIII. *Foole el Haloufe* (s. Faba Apri) Arabum.

61 Astragalus Africanus luteus odoratus Bot. Monsp. Astragalus perennis foliis hirsutis, caule recto aphyllo, flore ochroleuco, odoratissimo H. Ox. II. 203. *Caroube el Maizah* (s. Siliqua Caprarum) Arabum.

62 Astragalus annuus, angustifolius, flosculis subcæruleis, cauliculis adhærentibus I.R.H.416. Astragalus siliquis & foliis hirsutis, floribus parvis H. Ox. II. 119.

63 Astragalus Bœticus sive Securidica Sicula, siliquis foliaceis Bocc. Rar. p.7. Tab.4. Astragalus triangularis Munt. Phyt. Tab.10.

64 Astragalus luteus, annuus, Monspeliacus, procumbens H. Ox. II.108. Securidaca lutea minor, corniculis recurvis C.B.P. 349.

65 Astragalus Monspessulanus J. B. II. 338. I.R.H. 416.

66 Astragalus pumilus, siliqua Epiglottidis forma I.R.H. 416.

67 Astragalus supinus, siliquis villosis, glomeratis I.R.H.416.

68 Astragalus tenuifolius, flore sulphureo, siliquis tenuiter recurvis.

69 Atractylis multiflora cærulea Comm. Ac. R. Sc. An.1718. p.171. n.8. Carthamus aculeatus Carlinæ folio, flore multiplici, veluti umbellato Cor.33.

70 Atriplex angusto, oblongo, folio C.B.P.119. H. Ox. II. Tab.32. Sect.5.

71 Atriplex maritima, Hispanica, frutescens & procumbens I.R.H.505. Hort. Elth.46. Fig.46.

72 Atriplex maritima pumila, Arabica, foliis villosis, subrotundis. *Folia unguis equini figura.*

73 Atriplex olida, maritima, pumila, procumbens.

74 Azedarach Dod. Pempt. 848. I.R.H. 616. *Eleah* Arabum.

75 Balsamita Chrysanthemi segetum folio, disco amplo.

76 Balsamita foliis Agerati Comm. Ac. R. Sc. Ann.1719. p.280. n.2. Bellis spinosa, foliis Agerati C.B.P.260. Bellis spinosa Pr. Alp. Ex.327.

77 Blattaria flore albo J. B. III. 874.

78 Blattaria magno flore C. B. P. 241.

79 Bryonia aspera sive alba, baccis rubris C.B.P. 297.

80 Buglossum angustifolium Lob. Ic. 76.

81 Buglossum Creticum majus, flore cæruleo, purpurascente H.R. Par. I.R.H.134.

82 Buglossum Lusitanicum, Echij folio, undulato I.R.H. 134.

83 Buglossum luteum, annuum, minimum I.R. H.134. Anchusa lutea minor J.B. III. 583.

84 Buglossum radice rubra, sive Anchusa vulgatior, floribus cæruleis I.R.H.134. Anchusa puniceis floribus C. B. P. 255.

85 Buglossum sylvestre majus nigrum C. B. P. 256. Borrago sylvestris annua di Candia Zan. H.48.

86 Bulbocastanum minus C.B.P. 162.

87 Bulbocastanum tenuiter inciso folio Lusitanium Vir. Lus. I.R.H.307.

88 Bulbocodium crocifolium, flore parvo, violaceo I.R.H. Cor.50. Syrirynchium Theophrasti Col. Ec.I. 328.

89 Bupleurum perfoliatum, rotundifolium, annuum I.R.H. 310. Perfoliata vulgatissima sive arvensis C.B.P. 277.

90 Bupleurum arborescens Salicis folio I.R.H. 310. Seseli Æthiopicum fruticosum folio Periclymeni J.B. III. p.2. 197.

91 Bursa Pastoris hirsuta, Erucæ flore, stilo prominente. *Folia oblonga, serrata, caulem amplectentia. Siliquæ hirsutæ, interdum ex adverso positæ, brevibus pediculis in spicam digestæ, Bursæ Pastoris figura, sed majores & altius sinuatæ. Septum medium Geranij seminis instar exporrectum.*

92 Cakile maritima, angustiore folio Cor. 49.

93 Cakile maritima, ampliore folio Cor.49. Eruca maritima, latifolia, Italica, siliqua hastæ cuspidi simili C.B.P.99.

94 Calamintha Cretica, angusto, oblongo, folio I.R.H. 194.

95 Calcitrapa flore sulphureo, procumbens, caule non alato. Jacea Cichorii folio, flore luteo, capite spinoso Bocc. Rar. 15. Jacea orientalis spinosa, folio Erysimi, flore luteo Boerh. Ind. Alt.141. *In junioribus capitulis, spinæ superiores reliquis longiores sunt, & castanei coloris.*

96 Calcitrapa laciniata, multiflora, minimo flore, albicante Comm. Ac. R. Sc. Ann. 1718. n.165. Carduus orientalis Calcitrapæ folio, flore minimo Cor. 31. Jacea minor &c. Pluk. Alm. 192. Tab.39.f.4.

97 Calcitrapa lutea alato caule, capite eriophoro Comm. Ac. R. Sc. Ann.1718. p.166. n.24.

98 Calcitrapa vulgaris, lutea, alato caule Comm. Ac. R. Sc. Ann. 1718. p. 166. n.21. Carduus stellatus luteus, foliis Cyani C. B. P. 387. I.R. H. 440.

99 Calcitrapoides Rapi folio, alato caule, flore purpureo coronato Comm. Ac. R. Sc. Ann. 1718. p. 168. n. 1.

100 Calcitrapoides Sonchi folio, capite magno turbinato Comm. Ac. R. Sc. Ann. 1718. p. 168. n. 10. Carduus stellatus, latifolius, caulescens C.B.P.387.

101 Calcitrapoides

Exc. p. 38.



5 Acetosa &c.



58. Asteriscus &c.



72 Atriplex &c.



176. Conyza &c.



146 Chondrilla &c.

Auspicijs Rev: et. Honoratis Dom. Domini
JACOBI BEAUCLERC Canonici Windeforienſis.

112 Capparis &c.



149 Chrysosplenij facie &c.



177 Cotyledon palustris, Sedi folio, floribus rubris, longioribus.

92 Bursa Pastoris hirsuta, Erucæ flore, Stilo prominente.

101 Calcitrapoides Sphærocephalos, Erucæ folio Comm. Ac. R. Sc. Ann. 1718. p. 168. n. 8. Jacea Tingitana, centauroides &c. Pluk. Alm. 191. Tab. 38. f. 5.

102 Calcitrapoides tenuifolia, capitulis minoribus, squamis tricuspidibus Comm. Ac. R. Sc. Ann. 1718. n. 17. Carduus Jaceæ folio, capitulis minoribus, cum squamis tricuspidibus I.R.H. 442.

103 Calthoides foliis oblongis, cæsiis, crassis. *Calycem habet simplicem, non squamosum, in quinque aut plures latas lacinias divisum. Semina papposa sunt & ovata. Rami in humum incumbunt.*

104 Campanula rotundifolia, hirsuta, saxatilis, folio molli Bocc. App. ad Mus.

105 Campanula hirsuta, Ocymi folio, caulem ambiente, flore pendulo Bocc. Rar. 83. I. R. H. 112.

106 Campanula arvensis, erecta, major, Euphrasiæ luteæ, seu Trissaginis Apulæ foliis H. Cath.

107 Campanula maxima, foliis latissimis, flore cæruleo C. B. P. 94. I. R. H. 108. Trachelium majus Belgarum Clus. Hist. CLXXII.

108 Campanula radice esculenta, flore cæruleo H. L. Bat. I.R.H. 111.

109 Cannacorus latifolius, vulgaris I.R.H. 367.

110 Capparis non spinosa, fructu majore C. B. P. 480. I.R.H. 261.

111 Capparis spinosa, fructu minore, folio rotundo C.B.P. 480. I.R.H. 261.

112 Capparis Arabica, fructu ovi magnitudine, semine piperis instar acri Bellon. Obs. l. 2. cap. 60. *Nostra tricubitalis est. Folia habet glauca, crassa, succulenta, rotunda, uncialia. Fructus, quem vidi, pollicis fuit magnitudine, oblongus, cucumeris formâ, quem Arabes appellant* Felfel Jibbel, *i. e.* Piper montanum. *Copiose crescit in via ad montem Sinai.*

113 Carlina flore purpureo-rubente, patulo I. R. H. 500. Comm. Ac. R. Sc. Ann. 1718. p. 173. n. 4.

114 Carlina acaulos, flore speciosо, purpureo, non radiato, radice gummifera, succo albo & rubro. Hujus radix *Addad* dicitur. Vid. Leo. Descript. Afr. l. 9. cap. penult.

115 Caryophyllus barbatus, sylvestris C. B. P. 209.

116 Cassia Fistula Alexandrina C.B.P. 403.

117 Casia Poetica Monspelienſium Lob. Ic. 433. I.R.H. App. 664. Cor. 53.

118 Catanance quorundam Lugd. 1190. Catanance cærulea, semifloſculorum ordine simplici Comm. Ac. R. Sc. Ann. 1721. p. 215. n. 1.

119 Catanance flore luteo, latiore folio I. R. H. 478. Stœbe Plantaginis folio Pr. Alp. Exot. 286.

120 Caucalis arvensis echinata, latifolia C. B. P. 152. I.R.H. 323.

121 Caucalis Dauci sylvestris folio, echinato fructu Bot. Monsp. App. I.R.H. 323.

122 Caucalis folio Cerefolij Riv. Fl. Pent. Irreg. Chærophyllum sylvestre, seminibus brevibus hirsutis I.R.H. 314.

123 Caucalis Myrrhidis folio, flore & fructu parvo.

124 Caucalis pumila maritima C. B. P. 153. I. R. H. 323.

125 Cedrus folio Cupressi, major, fructu flavescente C.B.P. 487.

126 Celtis fructu nigricante I. R. H. 612.

127 Centaurium luteum, perfoliatum C. B. P. 278.

128 Centaurium minus C.B.P. 278.

129 Centaurium majus laciniatum, Africanum H. R. Par. App. I. R. H. 444. Rhaponticoides lutea, altissima, laciniata, capite magno Comm. Ac. R. Sc. Ann. 1718. p. 180. n. 30.

130 Centaurium majus incanum, humile, capite Pini I.R.H. 449. Rhaponticum humile, capite magno Strobili Comm. Ac. R. Sc. Ann. 1718. p. 176. n. 3.

131 Centaurium purpureum, minimum Mor. H. Bloes. & H. Ox. II. 566.

132 Cerinthe quorundam major, versicolore flore J.B.III. 602. Clus. H. CLXVIII. I.R.H. 80.

133 Chamædryfolia tomentosa, Mascatensis Pluk. Alm. p. 97. Tab. 275. f. 6. *In Numida vidi sine flore. Folia digitis adhærebant, Lappæ capitulorum instar. Calyx hexaphyllus. Semina oblonga, punctata, angulata, gossypio obvoluta.*

134 Chamælea tricoccos C. B. P. 461. Boerh. Ind. Alt. I. 255.

135 Chamæleon Alpinus, Sonchi spinoso, lucido folio, radice nigra, alato caule Bocc. Rar. 2. 148. T. 28. & 105. Carduus Cirsioides nitido glauco folio, capitulo singulari Comm. Ac. R. Sc. Ann. 1718. n. 9.

136 Chamæmelum leucanthemum Hispanicum, magno flore C. B. Prod. 70.

137 Chamæmelum montanum, incanum Absinthioides, Italicum Barr. Obs. 1111. Ic. 457. Comm. Ac. R. Sc. Ann. 1720. p. 318. n. 14. Leucanthemum Plinii Anguill. 181. *Variat nostrum calyce villoso, rufescente, cum Italici calyx nigricet.*

138 Chamæmelum speciosо flore, radice longa, fervida. Pyrethrum *vulgo & veteribus*, *Arabibus* Guntus *dicitur. Hujus radicis magna quantitas Constantinopolim & Kairum transmittitur, & Saccharo condita in doloribus pectoris & dentium comeditur. Floris radius amplus est, subtus purpureus. Discus magnus, luteus, ad seminum maturitatem protuberans, squamis rigidis stipatus.*

139 Chamæmelum Lusitanicum latifolium sive Coronopi folio Breyn. Cent. I. 149. f. 74. Comm. Ac. R. Sc. Ann. 1720. p. 318. n. 9. Bellis pumila crenata, Agerati æmula, crenis bicornibus, asperiusculis Pluk. Alm. 65. Tab. 17. f. 4.

140 Chamænerion Siculum glabrum majus & nitidum, Amygdali folio I.R.H. 303. *Difflah* Arabum.

141 Chamæpitys moschata, foliis serratis, an prima Dioscoridis C.B.P. 240. I.R.H. 208.

142 Chamæpitys moschata, foliis serratis, flore luteo I.R.H. 208. *Sande-gourah* Arabum.

143 Chamæriphes seu Palma humilis, spinosa, folio flabelliformi J.B.III. 37. *Doom* Arabum. *Ad altitudinem vidi septem aut octo pedum, ramis quotannis e stipite avulsis.*

144 Chenopodium annuum humi fusum, folio breviori & capillaceo I.R.H. 506. Camphoratæ congener C.B.P. 486.

145 Chenopodium Sedi folio minimo, semine splendente, annuum Boerh. Ind. Alt. II. 91.

146 Chondrilla minima, repens, Asplenii foliolis pilosis.

147 Chrysanthemum foliis Matricariæ C.B.P. 134. I. R. H. 491.

148 Chrysanthemum folio minus secto, glauco J. B. III. I. R. H. 492.

149 Chrysosplenii foliis Planta aquatica, flore flavo, pentapetalo. *Habitu est hirsuto, conglomerata, Cuscutæ instar. Flores longis pediculis annexi sunt. Petala non fimbriata. Fructus mitræ episcopalis formâ. Calyx integer arcte fructum amplectitur.*

150 Cicuta major C.B.P. 160. I.R.H. 306.

151 Cinara acaulos, Tunetana, *Tafga* dicta, magno flore, suaviter olente, angustis Cinerariæ foliis, non spinosis Till. H. Pis. p. 41. F. 1. Tab. 20. *Radix optimi saporis est & ab incolis comeditur.*

152 Cinara sylvestris, non spinosa, flore cæruleo, foliis tenuius laciniatis.

153 Cistus ladanifera, Monsp. C. B. P. 467. I.R.H. 260. Cistus Ladanifera sive Ledon Monspessulanum, angusto folio nigricans J. B. II. 10.

154 Cistus latifolius, magno flore Barr. Icon. 1315. Obs. 547.

155 Clematitis sive Flammula repens C.B.P. 300. I.R.H. 293.

156 Clematis peregrina, foliis Pyri incisis C. B. P. 300.

157 Clinopodium Luſitanicum, ſpicatum & verticillatum I. R. H. 193. Prunella Luſitanica capite reticulato, folio Pedicularis Tournefortii H. Ox. III. 363. *Bitumen redolet tota Planta, & flos magis ſimilis videtur Moldavicæ quam Clinopodii. Mihi enim videbatur habere galeam quadrifidam, barbam bifidam.*

158 Clymenum Hiſpanicum, flore vario, ſiliqua plana I.R.H.396. Lathyrus vicioïdes, vexillo rubro, labialibus petalis roſtrum ambientibus cæruleis, ſiliqua plana H. Ox. II. 56.

159 Clymenum, quod Vicia maxima, Galegæ foliis majoribus, tetraphylla vel pentaphylla, binatim floribus e viridi flaveſcentibus H. Cath.

160 Cnicus cæruleus aſperior C. B. P. 378. I. R. H. 450.

161 Cnicus exiguus capite cancellato, ſemine tomentoſo I. R. H. 451. Crocodiloides exigua, purpuraſcente coma Comm. Ac. R. Sc. Ann. 1718. p. 162. n. 2.

162 Cnicus cæruleus, humilis, montis Lupi H. L. B. I. R. H. 451. Carduncellus montis Lupi Lob. Ic. 20. J. B. III. 92. *Radix dulcis & edulis eſt*, Gernaſhdee *dicta ab Arabibus.*

163 Colocynthis pumila, Arabica, fructu Nucis Juglandis magnitudine, cortice lævi.

164 Colocynthis pumila, echinata, Arabica, ſtriis duodecim luteis & viridibus variegata.

165 Convolvulus Althææ folio Cluſ. H. XLIX. Convolvulus peregrinus pulcher, folio Betonicæ J. B. II. 159. I. R. H. 85.

166 Convolvulus argenteus elegantiſſimus, foliis tenuiter inciſis I. R. H. 85.

167 Convolvulus Africanus, vulgaris minoris facie, flore minimo Raij Hiſt. III. 375.

168 Convolvulus Græcus, Sagittæ foliis, flore albo Cor. 1.

169 Convolvulus maritimus, noſtras, rotundifolius H. Ox. II. 11. Soldanella Dod. Pempt. 395.

170 Corchorus ſive Melochia J. B. II. 982. I. R. H. 259.

171 Coris cærulea maritima C. B. P. Hanzærah *Arabum, cujus decoctionem in Lue Venerea copioſe ſumunt.*

172 Coris cærulea maritima, foliis brevioribus, magis confertis.

173 Coronilla caule Geniſtæ ſungoſo I. R. H. 650.

174 Coronilla maritima, glauco ſolio I. R. H. 650.

175 Conyza caulibus rubentibus, tenuioribus, flore luteo, nudo Bot. Monſp. I. R. H. 455.

176 Conyza tomentoſa, Polij foliis crenatis. *Planta hæc triuncialis eſt, ſuaveolens, floribus ſingularibus.*

177 Cotyledon paluſtris, Sedi folio, floribus rubris, longioribus. *Flores oblongi ſunt, Centaurij minoris facie, & in umbella quaſi naſcuntur.*

178 Cotyledon paluſtris, Sedi folio, floribus luteis, brevioribus.

179 Crambe ſpinoſiſſima Arabica, foliis longis, anguſtis, floribus in foliorum alis.

180 Crepis Chondrillæ folio Comm. Ac. R. Sc. Ann. 1721. p. 195.

181 Crepis folio leviter dentato Comm. Ac. R. Sc. Ann. 1721. p. 195. n. 1. Sonchus lævis, anguſtifolius C. B. P. 124. I. R. H. 475. Boerh. Ind. Alt. 85. *Terra Crepola & Trinciatella veteribus.*

182 Cyanus humilis, albus, Hieracii folio I. R. H. 446.

183 Cyanus humilis, Hieracii folio, flore purpureo I. R. H. 446.

184 Cynogloſſum Creticum argenteo, anguſto, folio C. B. P. 257. I. R. H. 140.

185 Cynogloſſum argenteum, flore roſeo H. Cath. Cynogloſſum Narbonenſe H. Eyſt.

186 Cynogloſſum Hiſpanicum, anguſtifolium, flore obſoleto. *Variat flore candido.*

187 Cynogloſſum Myoſotidis foliis incanis, flore parvo, ruberrimo. *Variat foliis & floribus majoribus.*

188 Cypreſſus fructu quadrivalvi, foliis Equiſeti inſtar articulatis. *Mediam videtur habere naturam inter Arbores & Frutices; nunquam enim vidi altiorem quindecim pedibus. Folia læte virent, in quibus multæ ſquamulæ, ut in aliis ſpeciebus, apparent; ſed, Equiſeti inſtar, crebris articulationibus ſibi invicem pyxidatim conjunguntur.*

189 Cyperus humilis, ſpinis brevibus, rotundis, conglomeratis Buxbaum Cent. I. p. 34. Tab. 55. f. 1.

190 Cytiſus argenteus, linifolius, Inſularum Stæchadum I. R. H. 647.

191 Cytiſus foliis ſubrotundis, glabris, floribus amplis glomeratis, pendulis.

192 Cytiſus hirſutus J. B. I. 327. I. R. H. 647.

193 Cytiſus humilis, argenteus, anguſtifolius, I. R. H. 648.

194 Cytiſus foliis, oblongis, ſeſſilibus, glabris, ſiliquis compreſſis, incanis. *Folia in ſummitatibus plerumque ſingularia ſunt, & ipſæ ſummitates aculeatæ.*

195 Cytiſus minoribus foliis, ramulis tenellis, villoſis C. B. P. 390. I. R. H. 647.

196 Cytiſus ſpinoſus H. L. B. I. R. H. 648.

197 Daucus Hiſpanicus, umbella maxima El. Bot. I. R. H. 308.

198 Daucus maritimus lucidus I. R. H. 307. Gingidium folio Chærophylli C. B. P. 151.

199 Dens Leonis foliis radiatis Bot. Monſp. 295.

200 Dens Leonis ramoſus, maximus, foliis piloſis, ſinuatis, pedalibus. Hieracium Platyneuron, Burſæ Paſtoris cæſura, piloſo folio H. Cath. Raij H. III. 145.

201 Digitalis Verbaſci folio, purpurea, minor, perennis, Hiſpanica Barr. Ic. 1183. Obſ. 187.

202 Doronicum Plantaginis folio C. B. P. 184. *Variat foliis hirſutis & glabris.*

203 Dorycnium Monſpelienſium Lob. Ic. 51. I. R. H. 391.

204 Dracunculus polyphyllus C. B. P. 195. Dracontium Dod. Pempt. 329.

205 Drypis Theophraſti Anguill. Spina umbella foliis vidua C. B. P. 388.

206 Echinopus Orientalis, Acanthi aculeati folio, capite magno ſpinoſo cæruleo Cor. 34. Comm. Ac. R. Sc. Ann. 1718. p. 151. n. 4.

207 Echium Creticum latifolium rubrum C. B. P. 154.

208 Echium Scorpioides, ſpicis longis, plerumque recurvis, floribus parvis, purpureis.

209 Echium Tingitanum, altiſſimum, flore variegato H. Ox. III. 140. Pluk. Alm. 133.

210 Elychryſum ſeu Stoechas Citrina anguſtifolia C. B. P. 264. I. R. H. 452.

211 Elychryſum Gnaphaloides, floribus in ſtrictiorem umbellam congeſtis.

212 Elychryſum ſylveſtre latifolium, flore magno, ſingulari I. R. H. 452. Comm. Ac. R. Sc. Ann. 1719. d. 291. n. 6.

213 Elychryſum ſylveſtre latifolium flore parvo, ſingulari I. R. H. 452.

214 Ephedra maritima, major I. R. H. 663.

215 Equiſetum arvenſe, longioribus ſetis C. B. P. 16. I. R. H. 533.

216 Erica humilis, cortice cinereo, Arbuti flore C. B. P. 486. I. R. H. 602.

217 Erica foliis Corios multiflora J. B. I. 356. I. R. H. 602. Erica Juniperifolia, denſe fruticans, Narbonenſis Lob. Obſ. 620.

218 Eruca flore albo, foliis ſeſſilibus, Burſæ Paſtoris.

219 Eruca major, ſativa, annua, flore albo, ſtriato J. B. II. 859.

220 Eruca pumila, floribus albis, foliis laciniatis.

221 Eruca Romana ſeu Gentilis, ſiliqua anguſta, folio lato J. B. II. 860. Eruca ſylveſtris, flore albo Barr. Ic. 132.

222 Eryngium amethyſtinum, Luſitanicum, folio longiori I. R. H. 327. Eryngium minus, montanum, flore cæruleo, pulchro Vir. Luſit.

223 Eryngium foliis anguſtis, digitatis Hellebori.

224 Eryngium Luſitanicum, latifolium, vulgari ſimile I.R.H. 327.

225 Eryngium montanum, pumilum C. B. P. 386. I.R.H. 327.

226 Eryngium planum, minus C. B. P. 386. I.R.H. 327.

227 Eryngium planum, medium, foliis oblongis. *Ab* Eryngio latifolio plano C.B.P. 386. *diſtinguitur, foliis ad caulem longioribus, magis ſerratis, & magis ſpinoſis. Ab* Eryngio plano minori C. B. P. *foliis amplioribus, in pediculum non contractis, capitulis minus frequentibus & ſpinoſis differt.*

228 Eryſimum incanum Arabicum, Mari folio.

229 Fagonia Arabica, longiſſimis aculeis armata. *Folia anguſta ſunt, ſucculenta, & Roriſmarini inſtar rugoſa.*

230 Fagonia Cretica ſpinoſa I.R.H. 265.

231 Fabago Arabica, teretifolia, flore coccineo. Fagonioides Memphitica, virens obſcurius, folio craſſiori, bidigitato, tereti, fructu cylindraceo Lipp. MS. apud Phyt. *Sherard.* Ox.

232 Fœniculum Luſitanicum minimum acre I.R.H. 312.

233 Fœnum Græcum ſylveſtre C. B. P. 348. Fœnum Græcum ſylveſtre Dalechampii Lugd. 481. J.B. II. 365.

234 Fœnum Græcum ſylveſtre alterum, polyceration C.B.P. 348. I.R.H. 409.

235 Ferrum equinum minus, ſiliqua in ſummitate ſingulari.

236 Ferula folio Fœniculi, ſemine latiore & rotundiore J.B. III. 2. 13.

237 Ferula Galbanifera Lob. Ic. 779. I.R.H. 321.

238 Filago ſupina, capitulis rotundis, tomento obſitis Barr. Obſ. 999. Leontopodium verius Dioſcoridis, Hiſpanicum ejuſdem Icon. 296.

239 Filicula Euphraſiæ foliis conjugatis.

240 Filicula ramoſa, Luſitanica, pinnulis ad Ceterach accedentibus I.R.H. 542. H.R.Monſp. 79. Ic. & Deſcript. Filicula Smyrnica, pinnulis rotundis, minimis Pet. Gaz. T. 75. f. 4.

241 Filix Lonchitidis facie, foliis anguſtis, pellucidis, auriculatis.

242 Filix marina, Anglica Park. Th. 1045.

243 Filix mas, non ramoſa, pinnulis latis, auriculatis, ſpinoſis Ger. Emac. 1130. Pluk. Alm. 152. Tab. 179. f. 6.

244 Filix ramoſa, major, pinnulis obtuſis, non dentatis C.B.P. 357. I.R.H. 536.

245 Fraxinus excelſior C. B. P. 416. I. R. H. 576.

246 Fritillaria præcox, purpurea, variegata I.R.H. 377.

247 Fumaria major, ſcandens foliorum pediculis, flore majore pallidiore H.Ox. II. 261.

248 Fungus Mauritanicus, verrucoſus, ruber Pet. Gaz. Tab. 39. f. 8. Cynomorion purpureum officinarum Michelii Nov. Gen. p. 17. Tab. 12. Orobanchen Mauritanicam appellavi Obſ. p. 264. *Tota planta eſt ſubſtantiæ rubræ fungoſæ, glande ſive capitulo florigero ſucco rubro ſcatente; floribus ſtamineis, conſtipatis, arcte ſemina dura, rotundula, amplectentibus.*

249 Galeopſis Hiſpanica, fruteſcens, Teucrii folio I. R. H. 186. *Sepibus conficiendis inſervit prope Algerium. Per maturitatem, ſemina pulpa molli, nigra, baccæ inſtar, involuta ſunt.*

250 Galeopſis annua, Hiſpanica, rotundiore folio I.R.H. Marrubium nigrum, Hiſpanicum vel Ocymaſtrum Valentinum Cluſſii Park. Th. 45. *Labium floris inferius integrum eſt.*

251 Galeopſis paluſtris Betonicæ folio, flore variegato I.R.H. 185. Clowns Allheal.

252 Gallium luteum C.B.P. 335. I.R.H. 115.

253 Geniſta juncea J.B. I. 395. I.R.H. 643.

254 Geniſta-Spartium Luſitanicum, ſiliqua falcata I. R. H. 646.

255 Geniſta-Spartium procumbens, Germanico ſimile, foliis anguſtioribus.

256 Geranium batrachoides, folio Aconiti C. B. P. 317. I.R.H. 266.

257 Geranium Chium, vernum, Caryophyllatæ folio Cor. 20.

258 Geranium Cicutæ folio, moſcatum C. B. P. 319. I.R.H. 268.

259 Geranium Cicutæ folio, acu longiſſima C. B.P. 319. Prodr. 138. I. R. H. 268.

260 Geranium puſillum, argenteum, Heliotropii minoris folio. *Folia, calyces & roſtrum argentea ſunt. Folia eleganter ſtriata. Pediculi aphylli.*

261 Geranium Robertianum C. B. P. 319. I. R. H. 268.

262 Geranium ſupinum, rotundo Batrachioidis craſſo, tomentoſo folio, radice rufeſcente, longius radicata I. R. H. 269. Bocc. Muſ. P. II. Tab. 128. p. 160.

263 Gingidium umbella oblonga C.B.P. 151. Viſnaga J.B. III. 2. 31.

264 Gladiolus floribus uno verſu diſpoſitis, major C.B.P. 41. Gladiolus ſive Xiphion J. B. II. 701.

265 Glaucium flore luteo I. R. H. 254.

266 Glaucium flore violaceo I.R.H. 254.

267 Globularia fruticoſa, Myrti folio, rigido, nunc tridentato, nunc plano. *Teſſelgah* Arabum.

268 Gnaphalium maritimum C. B. P. 263. I. R. H. 461.

269 Gnaphalium umbellatum, minimum J. B. III. 26. 162. Comm. Ac. R. Sc. Ann. 1719. p. 314. n. 1.

270 Gnaphaloides Luſitanica I.R.H. 439.

271 Gramen alopecuroides maximum J. B. Spica diviſa Scherardi Scheuchz. Agroſt. 247.

272 Gramen anthoxanthum, ſpicatum J.B. II. 466. I.R.H. 518.

273 Gramen arvenſe, panicula criſpa C. B. Th. 32.

274 Gramen avenaceum, montanum, ſpica ſimplici, ariſtis recurvis Raij Hiſt. 1290.

275 Gramen avenaceum, pratenſe, panicula ſquamoſa & villoſa H. Ox. III. 213. Sect. 8. T. 7. n. 18.

276 Feſtuca avenacea ſterilis, paniculis confertis, erectioribus, ariſtis brevioribus Raij Synop. 261.

277 Feſtuca altera capitulis duris C.B.P. 10. Th. 151.

278 Gramen avenaceum, ſtrigoſius, utriculis lanugine albicantibus. *A* Gramine avenac. utric. lanugine flaveſc. I.R.H. 525. *differt locuſtis minus ſparſis, anguſtioribus, ariſtis tenuioribus, lanugine verſus baſin & ad ſemen candidâ. Porro locuſtæ hujus ſimplices ſunt, & ſemen tantum unum lanuginoſum, nudum continent, cujus apex ariſtâ ſimplici terminatur, cum illius locuſtæ gemina contineant ſemina calyce ſ. ſquama involuta, quorum ariſta e latere vel dorſo calycis exit.*

279 Gramen Barcinonenſe, panicula denſa, aurea I.R.H. 523.

280 Gramen Bromoides, feſtucea tenuique panicula minus Barr. Ic. 76. 2.

281 Gramen Cyperoides, anguſtifolium, ſpica ſpadiceo-viridi, majus C.B.P. 6. Prodr. 13. J. B. II. 495.

282 Gramen Cyperoides, aquaticum, majus, panicula Cyperi longi, ex craſſioribus glumis

compacta, & brevibus petiolis donata Læl. Triumf. in Obſ. J. Bapt. Fratris.

283 Gramen dactylum, Siculum, multiplicipanicula, ſpicis ab eodem exortu geminis Raij Hiſt. II. 271. Pluk. Alm. 175. Tab. 92. f. 1. I.R.H. 521.

284 Gramen dactylon, radice repente, ſive officinarum I.R.H. 520.

285 Gramen dactylon, ſpica genina, triunciali, glabra & ariſtata Michel. Cat. H. Piſ. Gramen bicorne ſive Diſtachyopheron Bocc. Rar. 20.

286 Gramen humile, capitulis glomeratis, pungentibus. *Palmari eſt altitudine; caulibus tenuibus uno alterove folio glabro cinctis, quorum ſummitatibus capitulum naſcitur rotundum, e pluribus ſpicis brevibus, e quatuor aut quinque glumarum paribus, ariſtis breviſſimis, rigidis terminatis, conflatum.*

287 Gramen Loliaceum radice repente, ſive Gramen officinarum I.R.H. 516.

288 Gramen minus, panicula rigida, denſiore & ampliore I.R.H. 522.

289 Gramen montanum, panicula miliacea, ſparſa C.B. Prod. 17.

290 Gramen nemoroſum, ſpicis parvis, aſperis C. B. P. 7.

291 Gramen panicula ſpicata, villoſum, locuſtis villoſis Scheuchz. Agroſt. 248.

292 Gramen paniceum, ſpica ſimplici aſpera C.B.P. 8. Panicum ſylveſtre dictum & Dens caninus 1. J.B. II. 443.

293 Gramen paniculatum, locuſtis maximis, phœniceis, tremulis I.R.H. 523.

294 Gramen paniculatum, minus, locuſtis magnis, tremulis I.R.H. 523.

295 Gramen pratenſe, capillare, paniculatum, locuſtis parvis flaveſcentibus. *Folia ad radicem capillaria, conferta, ad culmum latiuſcula, panicula ſpecioſa, e locuſtis muticis e tribus aut quatuor ſquamarum ad margines argentearum paribus compoſita.*

296 Gramen pratenſe, paniculatum, medium I. R. H. 521.

297 Gramen ſerotinum arvenſe, panicula contractiore, pyramidali Raij Synopſ. II. 259.

298 Gramen Sparteum, ſpicatum, foliis mucronatis, brevioribus C. B. P. 5. Th. 68. *Diſs* Arabum.

299 Gramen ſpica hirſuta, ad gramen du Gros accedens J.B. II. 438.

300 Gramen ſpicatum, folio aſpero C.B. Th. 45.

301 Gramen ſpicatum, ſpica ſubrotunda, echinata I.R.H. 519.

302 Gramen tremulum maximum C.B. Th. 24.

303 Gramen Typhoides, molle C.B. Scheuch. Agroſt. 246.

304 Gratiolæ affinis Hyſſopifolia major, Luſitanica Flor. Bat. 69. Raij Hiſt. III. 526.

305 Hedypnois Cretica, minor annua Cor. 36.

306 Hedyſarum annuum, ſiliqua aſpera, undulata, intorta I.R.H. 401.

307 Hedyſarum clypeatum, flore ſuaviter rubente Eyſt. I. R. H. 401. Sellah *Arabum, quo ſaginantur pecora per totam Africam.*

308 Hedyſarum procumbens, annuum, anguſtioribus foliis. Onobrychis major, humi projecta, longulo, cordato foliolo, floribus rubris clypeatis, articulatis, ſiliquis ſparſis H. Cath. Raij Hiſt. III. 457.

309 Helianthemum Creticum, annuum, lato Plantaginis folio Cor. 18.

310 Helianthemum flore maculoſo Col. 2. 77. I.R.H. 250. Ciſtus flore pallido, punicante macula inſignito C.B.P. 465.

311 Helianthemum folio Thymi glabro I.R. H. 249.

312 Helianthemum fruteſcens, folio Majoranæ incano I. R. H. 249. Ciſtus incanus Majoranæ folio Hiſpanicus Barr. Ic. 313.

313 Helianthemum Halimi minoris folio Barr. Obſ. 527. Ic. 287.

314 Helianthemum luteum, Thymi durioris folio Barr. Obſ. 521. Ic. 441.

315 Helianthemum Orientale, fruteſcens, folio Oleæ, flore luteo Sher. Boerh. Ind. Alt. 276.

316 Helianthemum Salicis folio I. R. H. 249.

317 Helianthemum ſupinum, Polygoni folio, hiſpido & glutinoſo.

318 Helianthemum vulgare, flore luteo J. B. II. 15. I.R.H. 248.

319 Heliotropij facie Planta, lanuginoſa, ferruginea, pediculis ſingularibus. *Folia habet Heliotropij minoris, craſſa, villoſa; calyces ſpecioſos, multifidos; ſemina quaterna, nuda, ovata, nigerrima. Florem non vidi.*

320 Heliotropium majus Dioſcoridis C. B. P. 253. I.R.H. 139.

321 Helitropium majus autumnale, Jaſmini odore I.R.H. 139.

322 Helitropium, quod Myoſotis ſcorpioides, latifolia, hirſuta Merret Pin. Raij Syn. 111. Ed. 3. p. 229.

323 Hemionitis vulgaris C.B.P. 353.

324 Herniaria fruticoſa, viticulis lignoſis C.B. P. 382. I.R.H. 507.

325 Herniaria glabra J.B. III. 378.

326 Heſperis hirſuta, lutea, Bellidis folio dentato. *Similis eſt Barbareæ murali J. B. ſed folia pediculis ad caulem longioribus hærent, & flores lutei ſunt rariores.*

327 Heſperis incana, aſpera, foliis ſtrictiſſimis.

328 Heſperis maritima, latifolia, ſiliqua tricuſpide I.R.H. 223.

329 Heſperis maritima, perfoliata, Bellidis folio, glabro. *Non eſt eadem Planta cum* Heſperide marit. perfoliat. parva flore cæruleo Pluk. Alm. 183. *ſed differt ab ea foliis brevioribus, glabris, ſuccolentis, minus dentatis, flore majore, ſimili* Heſperidis maritimæ ſupinæ exiguæ I.R.H. 223. *a qua foliis caulem amplectentibus, obtuſioribus & glabris diſtinguitur.*

330 Hieracium anguſtifolium, parce dentatum, floribus in extremitatibus caulium ſingularibus.

331 Hieracium calyce barbato Col. II. 28. Hieracium barbatum, medio nigrum minus H. L. Bat.

332 Hieracium magnum Dalechampii Lugd. 569. I. R. H. 470. Hedypnois Monſpeſſulana, ſive Dens Leonis Monſpeſſulanus J.B. II. 1036.

333 Hieracium ſpecioſum, ſquamoſo calyce, Lycopi folio craſſo, ſubtus incano.

334 Hieracium villoſum, Sonchus lanatus Dalechampii dictum Raij Hiſt. 231. I. R. H. 470.

335 Horminum ſylveſtre, Lavandulæ flore C.B.P. 237.

336 Horminum Verbenæ laciniis anguſtifolium Triumf. Obſ. Ic. & Deſcr. 66.

337 Hyacinthus obſoletior Hiſpanicus ſerotinus Cluſ. H. 177.

338 Hyoſcyamus albus vulgaris Cluſ. H. LXXXIV.

339 Hypecoon Orientale Fumariæ folio Cor. 17.

340 Hypecoon tenuiore folio I.R.H. 230.

341 Hypericum ſive Androſæmum magnum Canarienſe, ramoſum, copioſis floribus, fruticoſum Pluk. Alm. 189. Tab. 302. f. 1.

342 Jacea acaulos lutea, Erucæ folio, ſquamarum ciliis candidis. *Radix dulcis, eſculenta eſt, & ab Arabibus* Toffs *dicitur.*

343 Jacea annua, foliis laciniatis, ſerratis, purpuraſcente flore I.R.H. 444. Rhaponticoides &c. Comm. Ac. R. Sc. Ann. 1718. p. 179. n. 21.

344 Jacea foliis Cichoraceis villoſis, altiſſima, flore purpureo I.R.H. 444. Rhaponticoides &c. Comm. Ac. R. Sc. Ann. 1718. p. 179. n. 20.

345 Jacobæa Hiſpanica, minus laciniata, petalis breviſſimis I.R.H. 486. Comm. Ac. R. Sc. Ann. 1720. p. 298. n. 21.

346 Jacea purpurea, Atractylidis facie. *Hujuſce Plantæ ſquamæ unicuſpides ſunt, ciliis ad marginem brevioribus.*

347 Jacobæa



187 Cynogloſsum &c.



228. Erysimum &c.



231 Fabago.



188 Cypreſsus &c.

Fructus.



260 Geranium &c.



220 Fagonia &c.

Auspicijs Honoratiſsimi
Domini Domini Vicecomitis HARCOURT.



304 Gratiolæ affinis Hyssopi-
folia major, Lusitanica
Flor. Bat. 69.

232 Fœniculum &c.

270 Gramen Barcino-
nense, panicula densa
aurea I.R.H. 523.

342 Jacea &c. Sive
Toffs Arabum.

347 Jacobæa Adonidis foliis, floribus in umbellas diſpoſitis. *Differt a* Jacobæa multifida umbellata annua Bocc. Rar. p.94. *quod laciniæ foliorum tenuiores ſunt & magis erectæ; & quod capitulorum ſemifloſculi ſpecioſiores ſunt.*

348 Jaſminoides aculeatum, Salicis folio, flore parvo, ex albo purpuraſcente Michel. N. Gen. p. 225. Tab.105. f.1.

349 Jaſminoides aculeatum Polygoni folio, floribus parvis albidis. *Fruteſcit, ſarmentis longis, tenuibus propendentibus. Spinæ tenues, cortex ramorum incanus tenuique villo obſitus.*

350 Jaſminum luteum, vulgo dictum bacciferum C. B. P. 398.

351 Ilex aculeata, cocciglandifera C.B.P.425. I. R. H. 583.

352 Juniperus major, bacca cærulea C. B. P. 489. I.R.H. 589.

353 Kali ſpinoſum, foliis craſſioribus & brevioribus J. R. H. 247. Pluk. Alm. 202.

354 Kali membranaceum, foliis anguſtis conjugatis. *Faciem habet* Kali foliis anguſtioribus ſpinoſis I.R.H. 247. *ſed folia ſemper ex adverſo naſcuntur & ſemina illius carent foliis membranaceis.*

355 Ketmia Ægyptiaca, Vitis folio, parvo flore I.R.H.100. Bamia J.B.II. 959.

356 Ketmia veſicaria Africana, flore amplo, purpureo. *A* Ketmia veſic. Afric. Tournefortii *differt foliorum ſegmentis longioribus; frequentius ſerratis; calycis ſegmentis anguſtioribus & longioribus; flore ampliore, toto purpureo.*

357 Ketmia paluſtris, flore purpureo I.R.H.100.

358 Lachryma Jobi latiore folio I.R.H. 532.

359 Lathyrus ſativus, flore & fructu minore ſive *Kerſailah* Arabum. *Faciem habet Lathyri, qui* αμφικαρπος Moriſoni *dicitur, ſed ad altitudinem quinque aut ſex pedum creſcit.*

360 Lavandula multifido folio Cluſ. Hiſt. 345. J. B. III. 281.

361 Leucoium maritimum, ſinuato folio C.B.P. 201. I.R.H.221.

362 Leucoium ſylveſtre, latifolium, floſculo albido, parvo Raij Hiſt. I. 786.

363 Limonium caulibus alatis, Aſplenii foliis, minus aſperis, calycibus acutioribus, flaveſcentibus. *El Khaddah* Arabum.

364 Limonium caulibus alatis, foliis minus ſinuoſis, calycibus ex viridi cæruleis.

365 Limonium peregrinum Aſplenii foliis C. B. P. 192. I. R. H. 342. Limonium pulchrum Rauwolfii Park. Th. 1235. *Variat noſtrum ab hac* Rauwolfianâ ſpecie, *quod tota facie nigricet, & hirſutius ſit, cum illa rufeſcat, cum calicibus cæruleis pallidioribus.*

366 Limonium minus, obtuſo folio, viminibus foliatis Barr. Ic. 806. Obſ.690. Limonium minus J. B. III. App. 877.

367 Limonium foliis Halimi Broſſ. I.R.H.342.

368 Limonium maritimum minimum C. B. Prod. 99. Bocc. Rar. p.25, 26. f. 3.

369 Limonium galliferum, foliis cylindraceis. *Florem habet pulchrum, ruberrimum. Folia incana, quaſi Saccharo incruſtata. Gallæ ovales caulibus adnaſcuntur, non uno, ſed plurimis foraminibus pertuſæ.*

370 Linaria Bellidis folio C. B. P. 312. Prod. 106. I.R.H. 179.

371 Linaria foliis ſubrotundis, floribus e foliorum alis naſcentibus. *Rami plerumque uno verſu diſpoſiti ſunt.*

372 Linaria Myrſinites, flore luteo, rictu purpureo. *Eſt* Linaria Myrſinites triphylla, flore candide ſulphureo, rictu croceo, brachiata H. Cath. *Noſtra habet folia plerumque bina ex adverſo poſita; florem luteum; rictum purpureum.*

373 Linaria ſaxatilis, Serpilli folio I. R. H. 169.

374 Linaria ſegetum Nummulariæ folio, aurito & villoſo, flore luteo I.R.H. 169.

375 Linaria Sicula multicaulis, folio Molluginis Bocc. Rar. 38.

376 Linaria Siculæ accedens, Molluginis folio breviori.

377 Linaria triphylla, exigua, calcari prælongo.

378 Linaria Valentina Cluſ. H. 35. I. R. H. 169. Park. Par. Linaria triphylla minor lutea C. B. P. 212.

379 Linum foliis aſperis, umbellatum, luteum Bot. Monſp. C. B. P. 214. I. R. H. 340.

380 Linum maritimum, luteum C. B. P. 214. I.R.H. 340.

381 Linum maximum Africanum, flore cæruleo Volk. Fl. Nov. Linum ſativum, latifolium, Africanum, fructu majore I. R. H. 339.

382 Lotus argentea Cretica Pluk. Alm. 226. T. 34. f. 1.

383 Lotus corniculata, filiquis ſingularibus, vel binis, tenuis J. B. II. 356.

384 Lotus Græca, maritima, folio glauco & velut argenteo Cor. 27.

385 Lotus humilis, ſiliqua falcata, e foliorum alis ſingulari.

386 Lotus ſive Melilotus, pentaphyllos, minor glabra C.B.P. 332. I.R.H. 402.

387 Lotus pentaphyllos, ſiliqua cornuta C. B. P. 332. Trifolium ſive Lotus *Hierazune*, edulis, ſiliquoſa J. B. II. 365.

388 Lotus rubra, ſiliqua anguloſa C.B.P.332. Boerh. Ind. Alt. II. 37. Lotus ſiliquoſa, flore fuſco, tetragonolobos J.B. II. 388.

389 Lotus ſiliquis Ornithopodii C. B. P. 332. I.R.H. 403.

390 Lotus villoſa, altiſſima, flore glomerato I. R. H. 403.

391 Lunaria fruticoſa, perennis, incana, Leucoij folio Cor. 15. *In Arabia inveni.*

392 Lupinus anguſtifolius, cæruleus, elatior Raij Hiſt. 908. I.R.H. 392.

393 Lupinus lanuginoſus, latifolius, humilis, flore cæruleo purpuraſcente, ſtoloniferus H. Cath. *Tota planta eſt ferruginei coloris.*

394 Luteola herba, Salicis folio C. B. P. 100. I.R.H. 423.

395 Lychnis foliis glabris, calyce duriore Bocc. Rar. p.27. I.R.H. 337.

396 Lychnis Luſitanica Bellidis folio, flore carneo I.R.H. 338.

397 Lychnis Luſitanica paluſtris, folliculo ſtriato I.R.H. 338.

398 Lychnis Orientalis Beupleuri folio Cor.24.

399 Lychnis ſegetum, rubra, foliis Perfoliatæ C. B. P. 204. I.R.H. 335.

400 Lychnis ſupina, pumila, Bellidis foliis craſſis, flore bifido, purpureo, calyce ſtriato, turgido Raij Hiſt. III. 481.

401 Lychnis ſylveſtris anguſtifolia, caulibus turgidis, ſtriatis C. B. P. 205.

402 Lychnis ſylveſtris, quæ Behen album vulgo C. B. P. *Ad altitudinem creſcit 6 aut 7 pedum.*

403 Lychnis ſylveſtris, floſculo rubro, vix conſpicuo Griſl. Vir. Luſit. Viſcago Luſitanica, flore rubello, vix conſpicuo H. Elth. p. 433. f. 406.

404 Lycopus paluſtris glaber I. R. H. 191.

405 Lyſimachia lutea humilis, Polygalæ folio.

406 Marrubium album, villoſum C. B. P.230. Prodr. 110.

407 Marrubium Hiſpanicum, ſupinum, calyce ſtellato & aculeato I.R.H.192. Alyſſum Galeni Cluſ. Hiſp. 387.

408 Medica magno fructu, aculeis ſurſum & deorſum tendentibus I.R.H. 411.

409 Medica marina Lob. Ic. 38. *Hæ Medicæ ſpecioſiores ſunt ex aliis plurimis, quæ in Africa ſponte naſcuntur.*

410 Melongena Ariſtolochiæ foliis, fructu longo, violaceo. *Flores purpurei ſunt, ſtellatim*

diviſi, & minores quam in aliis ſpeciebus, quæ in Africa coluntur.

411 Meſembrianthemum perfoliatum, foliis exiguis, monacanthis. *Similis eſt Planta ſpecimini Plantæ Siccæ* Meſembrianthemi perfoliati foliis minoribus, diacanthis Hort. Elth. *ſed tota palidior eſt, foliis paulo brevioribus & confertioribus, rectis, non reflexis, illius inſtar. Cæterum folia triquetra ſunt, apice ſpinoſo terminata. Non mihi contigit florem videre.*

412 Muſa fructu cucumerino, longiori Plum. 24. Mauz, Muſa Alp. Ægypt. 78, 79, 80.

413 Muſcari obſoletiori flore Cluſ. Hiſt. 178. I. R. H. 348.

414 Muſcus ceranoides Palmenſis, comis digitatis, Orchili (*Argol*) dictus Muſ. Pet. 436. Gazoph. Nat. II. Tab. 7. f. 12. Fucus capillaris tinctorius J.B. III. 796.

415 Muſcus terreſtris Luſitanicus Cluſ. Hiſt. CCXLIX.

416 Myrrhis annua, alba, hirſuta, nodoſa, Paſtinacæ ſylveſtris folio candicante Hort. Cath. Raij Hiſt. III. 254.

417 Myrrhis annua Luſitanica, ſemine villoſo, Paſtinacæ ſativæ folio I.R.H. 315. Panax Siculum &c. Bocc. Rar. 1.

418 Myrtus latifolia Bætica 1. vel foliis laurinis C.B.P. 460. I.R.H. 640. *Copioſe creſcit in dumetis, cum aliis ſpeciebus, quæ folia habent anguſtiora.*

419 Naſturtium Alpinum, Bellidis folio, majus C.B.P. 105. Prodr. 46. *Non eſt Naſturtij Species, pertinet enim ad Plantas ſiliquoſas.*

420 Nerium floribus rubeſcentibus C. B. P. 464. Oleander, Laurus roſea Lob. Ic. 364. *Difflah* Arabum.

421 Nigella anguſtifolia, flore majore, ſimplici cæruleo C.B.P. 145. I.R.H. 258.

422 Nigella flore minore ſimplici, candido C.B.P. 145. I.R.H. 258.

423 Niſſolia vulgaris I.R.H. 656.

424 Ochrus folio vel integro, vel diviſo, capreolos emittente I.R.H. 396. Cor. 27.

425 Oenanthe Apii folio C.B.P. 162. I.R.H. 312. *Foliola umbellis partialibus ſubjecta, plurima habet, latiora, quam in aliis ſpeciebus ſunt.*

426 Oenanthe aquatica, tenuifolia, major, bulbulis radicum longiſſimis Cat. Pl. Agr. Flor. *Hort. Piſ. Tillij.*

427 Oenoplia ſpinoſa C. B. P. 477. Nabca foliis Rhamni vel Jujubæ J.B.I. l.6. c. 39.

428 Onobrychis Apula, perennis, erecta, foliis Viciæ, floribus albicantibus, lineis rubris diſtinctis, in ſpica denſa congeſtis, fructu aculeato Michel. Cat. H. Piſ.

429 Onobrychis ſeu caput Gallinaceum minus, fructu maximo, inſigniter echinato Triumf. ap. ad Frat. 65. I.R.H. 590.

430 Onobrychis fructu echinato, minor C. B. P. 350. I.R.H. 390.

431 Onobrychis Orientalis, argentea, fructu echinato minimo Cor. 26.

432 Orchis anguſtifolia, anthropomorphos, ſpica laxori, flaveſcente.

433 Orchis anthropomorphos, foliis latis, obtuſis, capitulis globoſis, purpuraſcentibus.

434 Orchis barbata, odore hirci, breviore latioreque folio C.B.P. 82. I.R.H. 433.

435 Orchis flore nudi hominis effigiem repræſentans, fœmina C.B.P. 82. I.R.H. 433.

436 Orchis foliis maculatis, ſpica denſa, rubra.

437 Orchis fucum referens, colore rubiginoſo C.B.P. 83.

438 Orchis fucum referens, labello gibboſo.

439 Orchis militaris, pratenſis, humilior I.R.H. 432.

440 Orchis montana Italica, lingua oblonga, altera C. B. P. 84 I.R.H. 434.

441 Orchis montana Italica, lingua trifida Burſer. Camp. Elyſ. Tab. 2. p. 204. Ic.

442 Orchis myodes, lutea, Luſitanica Breyn. Cent. 101. Tab. 45.

443 Orchis odore hirci, minor C. B. P. 82. I.R.H. 433.

444 Orchis odorata, ſpica rubra, floribus parvulis, muſciformibus.

445 Orchis palmata, Sambuci odore, floribus purpureis C.B.P. 86. I.R.H. 435.

446 Origanum vulgare ſpontaneum J. B. III. 236. Origanum ſylveſtre, Cunila bubula C.B.P. 223. *Zatter* Arabum.

447 Ornithogalum cæruleum Luſitanicum latifolium I.R.H. 351.

448 Ornithogalum umbellatum, maximum C. B.P. 69. I. R. H. 378.

449 Ornithogalum umbellatum medium, anguſtifolium C.B.P. 70. I.R.H. 378.

450 Ornithopodio affinis, hirſuta, Scorpioides C.B.P. 350.

451 Ornithopodium Portulacæ folio I. R. H. 400.

452 Orobanche flore ſpecioſo, fimbriato, ruberrimo. *Folia per caules habet anguſta, & foliola floribus ſubjecta in longos tenueſque mucrones exeunt.*

453 Orobanche flore minore J. B. II. 781. I.R.H. 176.

454 Orobanche major, Caryophyllum olens C.B.P. 87. I.R.H. 175.

455 Orobanche ramoſa, floribus purpuraſcentibus C.B.P. 88. I.R.H. 176.

456 Orobus foliis anguſtiſſimis, radice tuberoſa.

457 Orobus latifolius, parvo flore, purpureo C.B.P. 351. I.R.H. 393.

458 Oryza omnium Authorum.

459 Oxyacantha Arabica, fructu magno, eduli. *Faciem habet* Oxyacanthæ vulgaris, *ſed fructus ad Ceraſi vel Azarolæ magnitudinem accedit. Copioſe creſcit in monte S. Catharinæ e regione montis Sinai.*

460 Palma dactylifera, ſive *Nahhal* Arabum; cujus fructus *Tummar*; ramuli *Jeridd* appellantur. *Triginta plus dactylorum (ſive Tummar) ſpecies apud* Zebenſes & Jereedenſes *enumerantur; quarum* Trunſhah *inter grandiores & molliores*, Deglutnôre *inter dulciores & conſervationi aptiſſimas reputantur.*

461 Palma minor C. B. P. 506. Palma humilis Hiſpanica, ſpinoſa & non ſpinoſa J. B. I. 369. Chamæriphes Dod. Pempt. Palma folio plicatili, ſ. flabelliformi, humilis Raij Hiſt. II. 1369. *Interdum ad altitudinem creſcit 6 aut 8 pedum, avulſis quotannis e trunco, ut in Palma, ramulis.*

462 Papaver erraticum, capitulo oblongo, hiſpido I.R.H. 238. Argemone capitulo breviore, hiſpido J. B. III. 396.

463 Paronychia Narbonenſis, erecta I.R.H. 508.

464 Pedicularis Cretica maritima, ampliori-bus foliis & floribus Cor. 9.

465 Pedicularis Cretica ſpicata, maxima, lutea Cor. 9.

466 Pedicularis lutea, viſcoſa, ſerrata, pratenſis I. R. H. 172.

467 Pedicularis purpurea, annua, minima, verna I.R.H. 172. Euphraſia purpurea minor C. B. Prod. 111.

468 Pedicularis Teucrij folio, pediculo inſidente, flore parvo ruberrimo.

469 Pelecinus vulgaris I. R. H. 417.

470 Perſicaria latifolia major & mitior, foliis & caule maculatis, ſpica craſſiori Cat. Pl. Agr. Flor. *Michel. Cat. H. Piſ.*

471 Phalangium, parvo flore, ramoſum C. B. P. 29. I. R. H. 368.

472 Phalangium pulchrius, non ramoſum J. B. II. 635.

473 Phillyrea anguſtifolia, minus ſerrata Comm. Ac. R. Sc. Ann. 1722. p. 198. n. 7. Phillyrea anguſtifolia ſpinoſa I. R. H. 596.

474 Phillyrea

474 Phillyrea folio Liguſtri C.B.P.476. Comm. Ac. R. Sc. Ann. 1722. p. 198. n. 8.

475 Phillyrea Hiſpanica, Nerij folio I. R. H. 596. Comm. Ac. R. Sc. Ann. 1722. p.198. n. 6.

476 Pinus ſylveſtris vulgaris, Genevenſis J.B.I. P. 2. p.253.

477 Pimpinella Sanguiſorba minor, ſemine majore & craſſiore Bot. Monſp.

478 Periploca foliis anguſtis, confertis, floribus ex viridi flaveſcentibus. *Folia parva rigida, quædam obtuſa, quædam acutiora, ad genicula plurima naſcuntur. Flores pediculis brevibus hærent, e petalis anguſtis compoſiti.*

479 Phlomis lutea, villoſa, perfoliata, verticillis crebrioribus. *Folia incana, mollia, propemodum triangularia arcte caulem amplectuntur, & ab eo perforantur.*

480 Phlomis Narbonenſis, folio Hormini, flore purpuraſcente I. R. H. 178.

481 Piſum ſylveſtre Cluſii Hiſt. CCXXIX.

482 Pimpinella Oenanthes foliis, multum brachiata, plerumque nuda. *Graveolens eſt Planta, quam copioſe inveni ſuper ripas* Fluminis Salſi, *inter montes* Al Bee-ban *dictos. Caules tenues ſunt, duri, candidi, huc illuc diſtorti, cum umbellis parvulis albis.*

483 Plantago anguſtifolia minima Maſſilienſis, Lagopi capitulo I.R.H. 127.

484 Plantago anguſtifolia paniculis Lagopi C. B. P. 189. I.R.H. 127.

485 Plantago anguſtifolia, ſerrata, Hiſpanica C. B. P.189. I. R.H. 127. Barr. Obſ. 122. Ic. 749.

486 Plumbago quorundam Cluſ. H. CXXIII. H. Ox. III. 599.

487 Polium Valentinum, fruticoſum, anguſtifolium, flore albo Barr. Obſ. 331. Ic. 1048.

488 Polygala vulgaris, major J. B. III. 387.

489 Polygonum folio oblongo, crenato. *Folia unciam longa ſunt, tertiam unciæ partem lata, utrinque acuminata, & per margines tenuiter crenata. Flores bracteati ſunt, monopetali, candidi, lituris, ut in Ornithogalo, viridibus notati.*

490 Polygonum maritimum, latifolium C. B. P. 281. I.R.H. 510.

491 Populus alba, majoribus foliis C.B. P.429. Safsaff *vulgo* Arabibus: *vox, quam Salici, neſcio quo jure, attribuunt* Rauwolfius *& alii, niſi communis ſit omnibus arboribus aquaticis.*

492 Populus nigra C.B.P. 429.

493 Pſeudodictamnus Hiſpanicus, foliis criſpis & rugoſis I. R. H. 188.

494 Pſyllium majus erectum C. B. P. 191. J. B. III. 513.

495 Pulegium J.B.III. 2. 256.

496 Pulmonaria vulgaris, maculoſo folio Cluſ. H. CLXIX.

497 Quercus vulgaris brevibus pediculis J.B.I.2. 70. *In Africa hæc ſpecies retinet folia per totum annum. Glans dulcis eſt, & ab Africanis toſta comeditur. Altitudinem viginti pedum non excedit. Folia habet Quercus latifoliæ a Caſp. Bauhino depictæ ad Matth.* p. 179.

498 Ranunculus arvenſis echinatus C.B.P.179.

499 Ranunculus aquaticus, hederaceus, flore albo, parvo I.R.H.286.

500 Ranunculus aquaticus, folio rotundo & capillaceo C. B. P. 180. I. R. H. 291.

501 Ranunculus Luſitanicus, folio ſubrotundo, parvo flore I. R. H. 286.

502 Ranunculus vernus, rotundifolius, minor I. R. H. 286.

503 Reſeda Calcitrapæ folio, majore & rarius diviſo, perennis.

504 Reſeda foliis Calcitrapæ, flore albo Mor. H. R. Blœſ. I.R.H. 423.

505 Reſeda minor vulgaris I. R. H. 423.

506 Rhagadiolus minus brachiatus, folio ampliore vix dentato.

507 Rhamnus Hiſpanicus, Buxi folio minore I. R. H. 593.

508 Rhamnus Siculus, pentaphyllos Bocc. Rar. 43. *Copioſe creſcit prope Warran. Frutex eſt ſpinoſus, foliis in extremitatibus plerumque trifidis, flore herbaceo, luteſcente* Ziziphi, *pentapetalo, calyce integro, bacca monopyrena, ruberrima, eduli, oſſiculo ovali, Momordicæ ſeminis figurâ.*

509 Rhus folio Ulmi C. B. P. 414.

510 Ricinoides, ex quo paratur Tournefol Gallorum, folio oblongo & villoſo Cor. 3. I.R.H. 45.

511 Ricinus vulgaris C. B. P. 432. Palma Chriſti, vulgo.

512 Roſa ſylveſtris, rotundifolia, glabra, purpurea, calycibus eleganter foliatis.

513 Roſmarinus fruticoſus, nobilis, tenuiore folio J. B. II. 25.

514 Rubeola vulgaris, quadrifolia, lævis, floribus purpuraſcentibus I. R. H. 130.

515 Rubeola vulgaris quadrifolia, lævis, floribus obſoletis Michel Cat. H. Piſ.

516 Rubia tinctorum ſativa C.B.P. 333. *Fooah* Arabum.

517 Ruſcus latifolius, fructu folio innaſcente I. R. H. 79.

518 Ruſcus myrtifolius aculeatus I.R.H. 79.

519 Ruta minor, trifoliata, incana, procumbens.

520 Ruta ſylveſtris, Fumariæ foliis. Ruta ſylveſtris minor C.B.P. 336.

521 Salicornia geniculata, ſempervirens Cor. 51. Salicornia arboreſcens ſine geniculis Buxbaum Cent. I. p. 6.

522 Salix ramulis villoſis, foliis laurinis, ſuperne nigricantibus.

523 Samolus Valerandi J. B. III. 791.

524 Santolina Africana Corymbifera, Coronopi folio anguſtiore I.R.H. 461. Elychryſum Africanum, inodorum, glabrum Bot. Monſp. App. 308. Deſcrip.

525 Santolina repens & caneſcens I.R.H. 460. Comm. Ac. R. Sc. Ann. 1719. p.311. n. 4. Abrotanum fœmina, repens, caneſcens C.B.P. 137.

526 Satureia ſaxatilis, tenuifolia, compactis foliolis Bocc. Muſ. 168. T. 119. Satureia ſeu Thymbra fruteſcens, Paſſerinæ Tragi foliis anguſtioribus H. Cath. 197.

527 Saxifraga rotundifolia, alba C. B. P. 309. I. R. H. 252.

528 Scandix ſemine roſtrato, vulgaris C.B.P. 152.

529 Scabioſa Africana fruteſcens Par. Bat. Ic. & Deſcr. Boerh. Ind. Alt. 128. Aſterocephalus Afer, fruteſcens, maximus Comm. Ac. R. Sc. Ann. 1722. p. 180. n. 11. *Hanc appellavi* (Phil. Tranſ. 411. p.182. Octob. 1729) Scabioſam flore pallide purpureo, capitulo oblongo, foliis ſuperioribus inciſis, inferioribus integris, ſerratis. *Tertianos dolores, mirum in modum, mitigat & removet.* Vid. Obſ. p. 264.

530 Scabioſa capitulo globoſo, minor C. B. P. 270.

531 Scabioſa montana, fruticoſa, reclinatis Achilleæ naſcentis foliis H. Cath. I. R. H. 465. Pterocephalus Achilleæ foliis Comm. Ac. R. Sc. Ann. 1722. p. 184. n. 3.

532 Scabioſa prolifera, foliacea, ſemine membranaceo majore H. Ox. III. 50. n. 41. Aſterocephalus annuus, humilis, integrifolius Comm. Ac. R. Sc. Ann. 1722. p.182. n. 23.

533 Scabioſa ſtellata, folio laciniato, major C.B.P. 271. I.R.H. 465. Aſterocephalus annuus major, laciniatus, capite pulchro, globoſo Comm. Ac. R. Sc. Ann. 1722. p.182. n. 20.

534 Scabioſa ſtellata minima C. B. P. 271. Prod. 125. Item Scabioſa maritima, parva J. B. III. 25. p. 7.

535 Scabioſa tenuifolia, flore cæruleo H. Eyſt. O. 9. Tab. 10. f. 3. Aſterocephalus ſubincanus, Sophiæ foliis Comm. Ac. R. Sc. Ann. 1722. p.179. n. 4.

536 Sclarea folio mucronato, flore cæruleo, punctato. *Folia pedalia ſunt, laciniata Dentis Leonis*

inſtar, longo mucrone terminata. Flos dilutè cæruleſcit, cum punctulis purpuraſcentibus ubique diſperſis.

537 Sclarea rugoſo, verrucoſo & laciniato folio I. R. H. 150. Itiner. Vol. II. p. 255.

538 Sclarea vulgaris lanuginoſa, ampliſſimo folio I. R. H. 179. Æthiopis Dod. Pempt. 148.

539 Scorpioides Beupleuri folio, corniculis aſperis, magis in ſe contortis & convolutis H. Ox. II. 127. I. R. H. 402. *Hæc & reliquæ ſpecies quæ adhuc innotuerunt, ubique ſponte proveniunt.*

540 Scorzonera laciniatis foliis I. R. H. 477. Barr. Obſ. 1049. Scorzoneroides vulgaris Comm. Ac. R. Sc. Ann. 1721. p. 209. n. 1. *Varietatem hujus obſervavi, cum* foliis in medio latioribus, laciniis ad latera brevioribus, extrema verùm lacinia anguſta, prælonga.

541 Scorzonera Orientalis, foliis Calcitrapæ, flore flaveſcente Cor. 36. Scorzoneroides Reſedæ foliis nonnihil ſimilibus Comm. Ac. R. Sc. Ann. 1721. p. 209. n. 2.

542 Scrophularia foliis Filicis modo laciniatis, vel Ruta Canina latifolia C. B. P. 236. I. R. H. 167.

543 Scrophularia Ruta Canina dicta vulgaris C. B. P. 236. I. R. H. 167.

544 Scrophularia Hiſpanica Sambuci folio, glabro I. R. H. 166. *Variat foliis hirſutis.*

545 Scrophularia Luſitanica fruteſcens, Verbenæ foliis I. R. H. 167.

546 Scrophularia Meliſſæ folio I. R. H. 166.

547 Scrophularia Orientalis, Chryſanthemi folio, flore minimo, variegato Cor. 9.

548 Scrophularia ſaxatilis, lucida, Laſerpitii Maſſilienſis foliis Bocc. Muſ. 2. 166. I. R. H. 167.

549 Sedum minus luteum, folio acuto C. B. P. 283. I. R. H. 263.

550 Sedum vermiculare, pumilum, glabrum, floribus parvis, cæruleis.

551 Serpillum vulgare majus C. B. P. 220. Serpillum erectum Rivin. Irreg. Mon.

552 Sena Orientalis, fruticoſa, Sophera dicta H. L. Bat.

553 Sideritis floribus luteis, Meliſſæ foliis, verticillis ſpinoſis. Ocymaſtro Valentino Cluſii *ſimilis eſt, ſed folia habet minus obtuſa, flores luteos & ſpicam productiorem.*

554 Sideritis purpurea, foliis longis, ſerratis. *Galea floris ampliſſima eſt, & folia longis pediculis adnectuntur. Calyx, ut in priori, aculeatus.*

555 Sideritis purpurea, anguſtifolia, non ſerrata. *Folia ſuperiora Roriſmarini magnitudine. Verticilli longius diſtant, e floribus & calycibus rarioribus, aculeatis, conflati.*

556 Sinapi album, ſiliqua hirſuta, ſemine albo & rufo J. B. II. 856.

557 Sinapiſtrum trifoliatum, anguſtifolium, aſperum, ſiliqua latiori. *Siliqua ſeſquiuncialis eſt, ſcabra, foliorum & caulis inſtar. Semina villoſa. Folia inferiora terna, ſuperiora ſimplicia. Tota Planta viſcoſa eſt.*

558 Sinapiſtrum triphyllum, ſcabrum, floribus ſaturate rubris. *Tota planta prioris inſtar, viſcoſa eſt, ſed folia habet latiora & longiora, Hyſſopi figura & magnitudine; caules craſſiores; flores denſius & umbellatim fere in ſummitate congeſti.*

559 Siſymbrium aquaticum Matth. 487. I. R. H. 226. *Gernou-nuſh* Arabum.

560 Siſyrinchium medium C. B. P. 41. Siſyrinchium minus Cluſ. H. 216.

561 Sium arvenſe, foliis inferioribus ſubrotundis, ſuperioribus plerumque trifidis & laciniatis.

562 Smilax aſpera fructu rubente C. B. P. 296. I. R. H. 564.

563 Sonchus anguſtifolius, maritimus C. B. P. 124. I. R. H. 475. Pluk. Alm. 354. Tab. 62. f. 5.

564 Sonchus aſper, laciniatus, Creticus C. B. P. 124. I. R. H. 474. Item Hieracium majus, foliis Sonchi, ſemine curvo C. B. P. 127.

565 Sorbus Aucuparia J. B. I. 62. I. R. H. 634.

566 Statice Lugd. 1190. I. R. H. 340.

567 Stœchas Arabica vulgo dicta J. B. III. 277.

568 Stœchas folio ſerrato C. B. P. 216. Dod. Pempt. 275. Boerh. Ind. Alt. 153.

569 Suber latifolium, perpetuo virens C. B. P. 424. I. R. H. 584.

570 Tamariſcus Madraſpatana, Cypreſſi facie Muſ. Pet. 681. Tamariſcus Indiæ Orientalis Belgarum æmula, ramulis Cupreſſi: Autocorea Malab. Pluk. Mantiſſ. 177. Phyt. Tab. 445. f. 4. *Copioſe creſcit per totam Africam.*

571 Tamnus racemoſus, flore minore, luteo, palleſcente I. R. H. 103.

572 Telephium Myoſotidis foliis, amplioribus conjugatis. *Summitates ramulorum Heliotropij inſtar reflectuntur. Florum petala parva ſunt; vaſcula ſimplicia; trivalvia; plura ſemina continentia.*

573 Terebinthus vulgaris C. B. P. 400. I. R. H. 579. *Bo-tum* Arabum.

574 Teucrium C. B. P. 247. Chamædrys fruteſcens, Teucrium vulgo I. R. H. 204.

575 Teucrium Delphinij folio, non ramoſum. *Flos albidus eſt, ſpecioſus, ad ſingula genicula gemellus. Caulis quadrangularis, ſimplex. Folia glabra.*

576 Thapſia ſive Turbith Garganicum, ſemine latiſſimo J. B. III. 2. 50. I. R. H. 322. Boneffa *Algerienſium, cujus radicem mulieres comedunt, ut pinguiores fiant.*

577 Thapſia foliis Coronopi diviſura, ſegmentis obtuſioribus, ſubtus incanis, ſive *Toufailet* Arabum.

578 Thapſia foliis Coronopi diviſura, viridioribus & acutioribus, ſive *Edreeſe* Arabum.

579 Thapſia tenuiore folio Apula I. R. H. 322. Panax Aſclepium, Millefolii folio &c. H. Cath.

580 Thalictrum ſpeciociſiſſimum, glaucum ſemine & caule ſtriato J. B. III. 486.

581 Thlaſpi Vaccariæ folio, incano, minus C. B. P. 106. Prod. 47.

582 Thlaſpidium foliis anguſtis, argenteis, fructu parvo.

583 Thlaſpidium folio ſubrotundo, dentato, fructu majori.

584 Thlaſpidium Raphani folio I. R. H. 214.

585 Thymbra tenuiſſimis Ericæ foliis, verticillatim congeſtis.

586 Thymelæa foliis Lini C. B. P. 463. I. R. H. 594.

587 Thymelæa tomentoſa, foliis Sedi minoris C. B. P. 463. I. R. H. 595. Sanamunda forte Mauritanica flore luteo Pet. Gaz. Tab. 38. f. 8. *Maintenan* Arabum, *ex qua ſcopas conficiunt.*

588 Tinus Corni fœminæ foliis, ſubhirſutis Comm. Ac. R. Sc. Ann. 1722. p. 199. n. 1. Tinus prior Cluſij H. 49. I. R. H. 607.

589 Tithymalus Characias, folio ſerrato C. B. P. 290. I. R. H. 87.

590 Tithymalus ſive Eſula exigua C. B. P. 291. I. R. H. 86.

591 Tithymalus maritimus C. B. P. 291. I. R. H. 86.

592 Tithymalus verrucoſus J. B. III. 673.

593 Trachelium azureum umbelliferum Pon. Bald. Ital. 44. I. R. H. 130.

594 Tragacantha calyce veſicario, ſpinis recurvis.

595 Tragopogon gramineis foliis hirſutis C. B. P. 275.

596 Tragopogon graminifolium, glabrum, flore dilute incarnato Comm. Ac. R. Sc. Ann. 1721. p. 203. n. 3.

597 Tribulus terreſtris, minor, incanus, Hiſpanicus Barr. Ic. 558. Obſ. 562.

598 Trichomanes ſive Polytrichon Officinarum C. B. P. 356.

599 Trifolium Bitumen redolens C. B. P. 327. I. R. H. 404. Trifolium Bitumen redolens, anguſtifolium Boerh. Ind. Alt. II. 32.

600 Trifolium album tricoccum ſubterraneum, reticulatum H. Ox. II. 138. Sect. II. T. 14. f. 5.

601 Trifolium



Auspicijs RICHARDI MEAD,
Ex Æde Christi Ox. Super. Ord. Commensalis.



583. Thlaspidium &c.

575. Teucrium Delphinij folio, non ramosum. ——

572. Telephium. Myosotidis foliis, amplioribus conjugatis. ——

632. Ziziphus Sylvestris I.R.H. 627. — Seedra Arabum, quæ et Lotus Veterum.

601 Trifolium Apulum annuum, rotundifolium, glabrum, foliis alba macula notatis, flore purpuraſcente, calyce veſicario Michel. H. Piſ.

602 Trifolium humifuſum, glabrum, foliis ciliaribus Vaill. B.Par. 195.

603 Trifolium globoſum, repens C.B.P. 329. Prod.143. I.R.H. 405.

604 Trifolium glomerulis tomentoſis, per caulium longitudinem J. B. II. 379. Trifolium capitulo ſquamoſo lævi C. B. P. 329. Prod. 140. I.R.H. 405.

605 Trifolium montanum, anguſtifolium, ſpicatum C.B.P. 321. I.R.H. 405.

606 Trifolium ſtellatum, purpureum, Monſpeſſulanum J.B. II. 376.

607 Turritis vulgari ſimilis, ſed fruticoſior.

608 Valeriana aquatica, minor, flore minore Raij Hiſt. 389. I. R. H. 132.

609 Valeriana foliis Calcitrapæ C. B. P. 164. I. R. H. 132.

610 Valeriana rubra C.B.P. 165. I.R.H. 131.

611 Valerianella arvenſis, humilis, foliis ſerratis I.R.H. 132.

612 Veronica aquatica, major, folio oblongo H. Ox. II. 323.

613 Veronica Chia, Cymbalariæ folio verna, flore albo, umbilico vireſcente Cor.7.

614 Veronica floſculis cauliculis adhærentibus H. Ox. II. 322.

615 Vicia anguſtifolia, purpuro-violacea, ſiliqua lata, glabra Bot. Monſp.

616 Vicia flore luteo, pallido, ſiliquis craſſis, hirſutis, propendentibus H. Ox. II. 62. Tab. 21. 5. App.

617 Vicia latifolia, glabra, floribus pallidis, ſiliqua lata, glabra. *Carina & alæ albæ ſunt; galea ſubfuſca; ſiliqua lata, unciam longa.*

618 Vicia ſegetum, cum ſiliquis plurimis, hirſutis C. B. P. 345.

619 Vicia ſylveſtris lutea, ſiliqua hirſuta, nondum deſcripta C. B. P. 345. I. R. H.398.

620 Viola fruticoſa, longifolia, flore amplo, ſubcæruleo. *A* Viola Hiſpanica fruticoſa longifolia I.R.H. 421. *differt foliis latioribus & floribus magis ſpecioſis.*

621 Viola Martia, arboreſcens, purpurea C. B. P. 199. I. R. H. 420.

622 Virga aurea minor, foliis glutinoſis & graveolentibus I. R. H. 484. Comm. Ac. R. Sc. Ann. 1720. p. 308. n. 18.

623 Vitex foliis anguſtioribus, Cannabis modo diſpoſitis C. B. P. 475. I.R.H. 603.

624 Vulneraria flore & capitulis majoribus. *Non eſt eadem Planta cum* Vulneraria flore purpuraſcente I.R.H. 591.

625 Vulneraria Hiſpanica, Ornithopodij ſiliquis. Coronopus ex Cod. Cæſareo Dod. Pempt. 109.

626 Xanthium ſive Lappa minor J. B. III. 572.

627 Xeranthemum flore ſimplici, purpureo, minore I. R. H. 449. Comm. Ac. R. Sc. Ann. 1718. p.175. n.4.

628 Xiphion minus, flore luteo, inodoro I. R. H. 364. Iris Mauritanica Cluſ. Cur. Poſt. in fol. 24.

629 Xylon ſive Goſſipium herbaceum J. B. I. 343. I. R. H. 101.

630 Zacintha ſive Cichoreum verrucarium Matth. 505. I. R. H. 476.

631 Ziziphus Dod. Pempt. 807. I. R. H. 627. Jujubæ majores, oblongæ C.B.P. 446. Zizipha Sativa J. B. I. 40. *Hujus fructus ab Africanis Aſafiſa dicitur, unde forſan Zizipha vel Ziziphus.*

632 Ziziphus ſylveſtris I. R. H. 627. Zizipha ſylveſtris infœcunda H. Cath. (*Secundum ſpecimen Hor. Sicci Sherardiani Oxoniæ aſſervatum,*) Seedra Arabum, quæ & Lotus veterum. *Habitus Rhamni. Flores ut in Zizipho. Fructus dulcior, rotundior, minor, Pruni ſylveſtris magnitudine. Oſſiculum magnum ut in Zizipho. Seedra porro fructus fert paſſim, Groſſulariæ inſtar, per ramos ſparſos; quum Jujubæ ſurculis tenuibus, pedalibus, quotannis e ramorum extremitatibus pullulantibus, naſcuntur. Ziziphus etiam ad altitudinem viginti pedum aut plus excreſcit; caudice magno, rimoſo; ramis diſtortis, in extremitatibus nodoſis; foliis oblongis, majoribus. Seedra vero plerumque non niſi tricubitalis aut quadricubitalis eſt, ramulis plurimis ex eadem radice plerumque exeuntibus, levioribus, candidioribus, rectioribus, cum foliis parvulis, rotundis, rigidioribus. Sponte naſcitur cum alibi, tum præcipue in loco Regni Tunetanorum,* Jereed *nuncupato, quæ quondam Pars fuit* Lotophagorum Regionis. Vid. Obſ. p. 225, 226. *Fructum maturum commedi menſibus Decembri & Januario.*

APPENDIX

DE

Coralliis & eorum Affinibus.

1 ALcyonium candidum, cretaceum, lamellatum Maris Numidici. *Lamellæ, ordine irregulari invicem connexæ, cavernas formant variarum figurarum.*

2 Corallum album. *Maris Numidici eſt & ejuſdem formæ & habitus cum Corallo rubro ſed rarius invenitur.*

3 Corallum rubrum I. R. H. 572. Tab. 339. *Copioſe colligitur a piſcatoribus Gallicis, apud* La Calle *demorantibus, in mari Numidico.*

4 Eſchara Rondeletij 133. J. B. III. 809. Retepora Eſchara marina Imp. 630. *ex mari Numidico.*

5 Fucus pennam referens I. R. H. 569. Penna marina J. B. III. 802. Imp. 650. *Ut Fucorum hæc ſpecies, inter Zoophyta interdum numeratur, locum perperam dedi inter Piſces Obſ.* p. 259. *Piſcatores Algerienſes interdum retibus extrahunt, ubi per noctem lumen ſpargit, Cicindelæ inſtar, ut proximiores piſces dignoſci poſſint.*

6 Fungus coralloides lamellatus Maris Rubri. Fungus lapideus Cluſ. Hiſt. 124. Rar. Muſ. Beſl. T. 27. 26. f. 3. J. B. 813. Ic. 1, 2. *Formam & figuram fere ſemper imitatur Fungi terreſtris, qui nunc planus eſt, nunc gibboſus, pileatus, aut clypeiformis. Sed laminæ ſemper in ſuperiori ſuperficie, dum inferior in piſtillo deſinit.*

7 Fungus coralloides roſaceus M. R. *Pars inferior piſtillo innititur; ſuperior in acetabula, lamellis plurimis ſtriata, explicatur.*

8 Fungus coralloides, encephaloides, gyris in medio ſulcatis, lamellatis ſerratis Boerh. Ind. Alt.

Alt. p. 1. Lapis fungites, cerebriformis Raij H. App. 1850. *In piſtillo deſinit, ſed latiori, quam in lamellata aut roſacea ſpecie. Ex* Mari Rubro.

9 Fungus Aſtroites, ſtellis contiguis, parvulis M. R. *Stellæ nimirum angulatæ, decimam unciæ partem in diametro non ſuperant. In formâ fere ſemper globulari creſcit hæc Fungorum ſpecies, cum aliæ ſequentes, vario modo rupes operiunt, nec ullæ formæ ſpecificæ conſtant. Vid. Obſ.* p.385.

10 Fungus Aſtroites, ſtellis contiguis majoribus M. R. *Stellæ ad quartam unciæ partem accedunt, & nunc ſunt rotundæ, nunc ovatæ.*

11 Fungus Aſtroites, ſtellis contiguis, lamellatis, rotundis M.R. *Stellæ in hac ſpecie ſemiunciales ſunt, cum lamellis profundioribus & craſſioribus.*

12 Fungus Aſtroites, ſtellis contiguis, profundis, angulatis M.R. *Hujus Stellæ etiam ſemiunciales ſunt & profundæ, pentagonæ aut hexagonæ figuræ, cum lamellis minoribus.*

13 Fungus Aſtroites, tuberoſus, Stellis rarioribus M.R. *Stellæ exiguæ, elegantes, figuram præ ſe ferunt* Omphalodis Luſit. Lini-folio I. R. H. 140.

14 Fungus Aſtroites elegans, Stellis rarioribus, papillatis, rotundis M. R. *Stellæ paulo majores quam in nona ſpecie, cum radiis aſperis, punctatis, eminentibus.*

15 Fungus Aſtroites, ſtellis rarioribus, acetabulis minus profundis M. R. *Stellæ tertiam unciæ partem occupant, rotundæ aut ovatæ figuræ, minus præterea eminent, cum radiis levioribus, & intervallis Stellarum magis ſulcatis.*

16 Fungus Aſtroites, parum ramoſus, ſtellis rarioribus, papillatis M. R. *Stellæ ut in* 14ª. *ſpecie ſed læviores.*

17 Fungus tubulatus & ſtellatus M. R. Coraliis affinibus Madrepora J. B. III. 807. Madrepora Imp. 720. *Ex cylindris ſive tubulis multis conſtat, faſciatim diſpoſitis; extremitatibus plerumque prominentibus & in ſtellas deſinentibus. Variat tubulis rotundis ovatis, & compreſſis. Ad hanc ſpeciem referri poteſt Foſſile illud* Grew's piped waxen Vein *dictum.*

18 Fungus eburneus, pyxidatus, compreſſus. *Lævis eſt ex attritu maris; licet primitus rugoſa fuiſſe videatur hæc ſpecies, inſtar Foſſile illud* Plectronites *dictum, quod etiam ad Fungum hunc referri debet.*

19 Keratophyton arboreum, nigrum Boerh. Ind. Alt. p.6. Corallium nigrum ſive Antipathes J. B. III. 804. Lob. Ic. 251. *Rami in hac ſpecie plerumque intertexti ſunt, cum materia quadam, ceræ ſimili, hic illic interſperſa. Ex Mari Numidico.*

20 Keratophyton cinereum, ſtriatum, tuberculis minoribus M. N. *Pedalis eſt hæc ſpecies, ramis rectis, minus frequentibus. Tubercula, Nicotianæ ſeminibus æqualia, ubique per ramulos diſperguntur.*

21 Keratophyton cinereum, flabelliforme, nodoſum, ramis frequentioribus, huc illuc diſtortis M. N. *Formam Lithophyti flabelliformis habet, niſi quod rami non ſunt intertexti. Pedalis aut altior eſt hæc ſpecies; ſtriata etiam, cum tuberculis, ut in priori, ſed paulo majoribus, acutioribus, & frequentioribus.*

22 Keratophyton cinereum, fragile, ericæforme, ramis pinnatis M. N. *Tubercula undique circa ramulos, Ericæ foliorum inſtar, vel quaſi catenatim diſpoſita ſunt.*

23 Keratophyton rufeſcens, ramulis capillaceis, ſparſis M.N. *Cubitalis eſt hæc ſpecies, cum tuberculis parvulis, quaſi evaneſcentibus.*

24 Keratophyton rubrum, Algerienſe, Virgulti facie. *Tuberculis totum obſeritur, parvulis, ſurſum ſpectantibus, inſtar vaſculorum Plantaginis, ſed minoribus. Tricubitalis eſt, cum ramis laxiori modo diſpoſitis, quam in* 20ª. *ſpecie. Lapidi, cui innaſcebatur, plurima ſemina, Lentis magnitudine, introrſum emarginata, lapidea, ſubfuſca adhærebant; quorum unum poſtea turgebat, quaſi germine fœtum, & colorem rubrum, Corallinum, aſſumebat. Ex Mari Algerienſi.*

25 Madrepora Ἀβροταινοειδὴς candida, ramulis brevibus obtuſis, uno verſu diſpoſitis M. R. Planta Saxea Ἀβροταινοειδὴς Cluſ. H. Exot. l.6. cap.7. *Variat colore ſuſco. In utraque ſpecie tubercula ſunt aperta.*

☞ Hæc & ſequentes ſpecies, Ἀβροταινοειδὴς dicuntur, quod "Rami Abrotani feminæ (a non-"nullis Chamæcypariſſus Plinij exiſtimati) folio-"rum formam pœne referebant; nam brevibus "tubulis, inſtar minutiſſimorum foliorum con-"ſtabant, eadam ſerie, ut illa, diſpoſitis, ſed "magis multiplici, quia pauci quaternis, pleri-"que quinis, ſenis & ſeptenis, interdum etiam "pluribus ordinibus compacti erant: in craſſi-"oribus autem ramis, qui quodammodo candi-"cabant, fere attrita erant illa folia, ut dumtaxat "foramina relicta apparerent tanquam foliorum "tubulatorum veſtigia. Cluſ. Exot. l. 6. cap. 7. p. 123.

26 Madrepora Ἀβροταινοειδὴς repens, ramulis longioribus uno verſu diſpoſitis M. R. *Fuſci eſt coloris, cum tuberculis minoribus, apertis, ſed aſperioribus.*

27 Madrepora Ἀβροταινοειδὴς nodoſior, tuberculis uno verſu diſpoſitis M.R. *Ejuſdem eſt coloris cum priori, ſed minus ramoſa, cum ramis craſſioribus.*

28 Madrepora Ἀβροταινοειδὴς ramoſior, tuberculis ſurſum ſpectantibus M.R. *Candida eſt, cum ramis acutis, erectioribus.*

29 Madrepora Ἀβροταινοειδὴς ramoſior, tuberculis longioribus, clauſis, ſurſum ſpectantibus M.R. *Rami acuti ſunt, ut in priori, ſed virideſcunt, & umbellatim quaſi naſcuntur.*

30 Madrepora Ἀβροταινοειδὴς ramoſior, tuberculis horizontaliter diſpoſitis M.R. *Tubercula aperta ſunt, & rami magis ſparſi quam in præcedenti ſpecie.*

31 Madrepora Aſtroites flaveſcens, nodoſa, minus ramoſa M.R. Corallium ſtellatum, minus rubrum J. B. III. 806. Imp. 718.

☞ *Loco tuberculorum, hæc & ſequentes ſpecies, aſteriis ſive ſtellis exiguis planis ubique notantur; propterea* Aſtroites *audit, & ab* Abrotanis *diſtinguitur.*

32 Madrepora Aſtroites humilis, ceratiformis M.R. *Ramuli in hac ſpecie rotundi ſunt, & in extremitatibus acuti.*

33 Madrepora Aſtroites major, ceratiformis, ramulis obtuſis, planis, magis diſperſis M. R.

34 Madrepora Aſtroites major, ceratiformis, ramulis obtuſis, planis, confertis M. R.

35 Madrepora Aſtroites, Quercus marinæ vulgaris facie, ramis connatis M.R.

36 Madrepora maxima arborea I. R. H. 573. Porus magnus J. B. III. 807. Imp. 624. *Ex mari Numidico.*

37 Madrepora tubulis eleganter coagmentatis conſtans, ruberrimis Boerh. Ind. Alt. p. 6. Tubularia purpurea I.R.H. 575. Coralliis affinis; Alcyonium fiſtuloſum rubrum J. B. III. 808. H. Ox. III. Tab. & fig. ultima. *Ex Mari Rubro, ubi ſpecimina vidi longitudine ſeſquipedali, latitudine pedali.*

CATALOGUS



1. Alcyonium candidum, cretaceum, lamellatum Maris Numidici.



33. Madrepora Astroites &c.

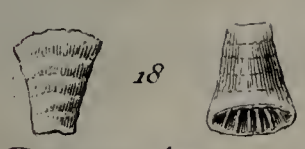


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30. Madrepora Abrotanoides, ramosior, tuberculis horizontaliter positis.



36. Porus Magnus &c. cum radicibus a, a, a, . vid. obs. p. 385.



18. Fungus eburneus &c.

Auspicijs PENDARVIS BASSET,
de Tehiddy *in Agro* Cornubiensi Armigeri.

CATALOGUS

FOSSILIUM QUORUNDAM RARIORUM

E Rupibus & Lapicidinis

AFRICÆ.

1 ACuleus cylindraceus, ſtriatus, bullis parvulis obtuſis inſignitus. Radiolus cucumerino minori accedens, teretiformis Lhuidij Lithophylacij Brit. 1030. *Formam habet aculei Echini laticlavij, bullis donati* Obſ. p. 387.

2 Aculeus cylindraceus, ſtriatus, bullis parvulis acutis notatus.

3 Aculeus lævis, quadratus.

4 Balanus cinereus, foſſilis.

5 Belemnites Succini adinſtar pellucidus, quibuſdam *Lapis Lincurius* Lh. Lithoph. 1707.

6 Buccinites cancellatus, eburneus. *Hæc & ſequens ſpecies figuram habent Cochlearum ſtriatarum* Liſteri Sect. v. cap. 7. *de Conchyl.*

7 Buccinites cancellatus, ruber, cum vermiculo adſito.

8 Corallium ramuloſum, perfractum Lh. Lith. 92. Tab. 3. f. 92. *Noſtrum pyxidatim ſeu in acetabulis variæ formæ creſcit, quorum plurimi compreſſi ſunt. In rupibus Oranenſibus frequens.*

9 Corallium tenuius ramoſum, album, elegantiſſimum.

10 Echinites bullis parvulis, raris, ordine irregulari poſitis.

11 Echinites diſcoides, lævis, gibboſior.

12 Echinites galeatus, ſpoliatus, ſeu ex toto ſiliceus, vulgaris Lh. Lith. 956. Brontias ſive Ombria ovalis *Plot.* H. Ox. T. 2. f. 14. & T. 3. f. 1. *Noſtrum in dorſo paulo gibboſius eſt.*

13 Echinorum laticlaviorum ſcuta varia.

14 Echinites pentaphylloides, lævis, gibboſus, ad oris aperturam ſulcatus.

15 Echinites pileatus, ſeu figura conoide vel quodammodo turbinata; ſive Brontia prima *Lachmundi* Lh. Lith. 962.

16 Fungi pyxidati foſſilis, qui vulgo *Plectronites* dicitur, varia ſpecimina.

17 Fungus foſſilis rugoſus & ſtriatus, gibboſior.

18 Fungus foſſilis, rugoſus, magis depreſſus, ruga intermedia, longiori.

19 Madreporæ *Imperati* foſſilis, varia etiam ſpecimina.

20 Myconites rotundus, compreſſus. *Ovorum piſcium quorundam maſſa foſſilis eſt, quam Nomades Theveſtini nummum eſſe exiſtimant in lapidem converſum.*

21 Oſtracites confragoſus lividus, ſtriis inæqualibus imbricatis, & margine ſinuato & donatus.

22 Palma foſſilis. *Hoc ſpecimen mihi dedit V. Cl. Dom.* Le Maire, *quod cum aliis foſſilibus, Echinis ſcilicet & Conchyliis, recepit e Ras Sem in Regione* Barcæ. *Eundem caudicem, eoſdemque fibrarum ductus & ordines præ ſe fert, quibus lignum ipſius Arboris vivæ inſignitur. Trunci integri interdum ibidem inveniuntur.*

23 Pectinites eburneus, ſex aut ſeptem ſtriis elatioribus, lævibus, inciſuris aſperiuſculis inſignitus. *Triuncialis fere eſt in circuitu, & æqualiter auritus. Striæ ejus & inciſuræ æqualia conchylij ſpatia occupant.*

24 Pectinites elegans, ſtriis quinque aut ſex elatioribus, majoribus, intermediis tribus minoribus, magis depreſſis.

25 Pectinites lævis, parvulus, ſtriis crebris, ad baſin tenuiter ſulcatis.

26 Pectinites lævis, undecim aut duodecim ſtriis compreſſis inſignitus. *Ad pectines ex utraque parte æqualiter auritos pertinet. Faſciis creberrimis, tenuiſſimis eleganter notatus eſt. Medio dorſo cavus, ubi ſtriæ & faſciæ evaneſcunt.*

27 Pectinites magnus ſtriis quindecim aut pluribus, bullatis, elatioribus, inciſuris intermediis drepreſſioribus, aſperis. *Magnitudine & figura convenit cum Pectine primo* Liſteri, *niſi quod noſtræ inæqualiter auritus eſt.*

28 Pectinites parvulus, ſtriis crebris, aſperis eleganter notatus.

29 Pectunculites exiguus, confractus, tenuiter ſtriatus.

30 Pectunculites polyleptogynglymus, ſpecioſus, leviter faſciatus. *Decem uncias ſuperat in circuitu. Cretacei coloris eſt, intus fragmentis variorum conchyliorum foſſilium repletus.*

31 Retepora foſſilis, cinerea.

32 Terebratula vulgo, ſive Conchites vertice perforato. *Varia hujuſce Conchylij, ut & Pectinum genera, ubique per Africam, Aſiam, Arabiam & in ipſis Pyramidum Gradibus, inveniuntur.*

33 Trochites nodoſus, luteus, ſemiuncialis.

E Lapidibus præcipue PYRAMIDUM, *& locis circumjacentibus.*

34 Aculeus cylindraceus, bullatus. *Non ſtriata eſt hæc aculeorum ſpecies ut reliquæ fere omnes quæ ſunt bullatæ. Ad magnitudinem pennæ anſerinæ aut cygneæ interdum accedit.*

35 Aculeus latus, compreſſus, lævis, ſubcæruleus. *Dimidiam unciæ partem latus eſt.*

36 Aſtaci foſſilis brachij articulus extimus & maximus. *Aſtacum totum vidi in lapide incluſum, hanc tamen partem mihi ſolummodo contigit evellere.*

37 Chamæpholadis anguſtæ, intus faſciatæ, nucleus.

38 Chamites, planus, cinereus, rotundulus, rostro acuto. Circinita minor Lh. Lith. 741.

39 Echinites laticlavius compressus, semiuncialis, ordinibus bullarum binis, juxta positis.

40 Echinites pentaphylloides, striis æqualibus, umbone aperto. *Plus quam pedalis est in circuitu, dorso parum elato & aperto. In deserto* Marah *inveni, in via ad montem* Sinai.

41 Ichthyodos, vulgo *Bufonites* dictus, gibbosus, luteus.

42 Ichthyodos, vulgo *Glossopetra* dictus, acutus, semipellucidus, margine utrinque lævi.

43 Lithoxylon ferruginei coloris. *Fragmenta plurima variæ magnitudinis ubique jacent in* Isthmo *inter* Kairum *&* Suez.

44 Madrepora astroites fossilis, Quercus marinæ facie.

45 Madreporæ *Imperati*, Pori magni & Corallii cujusdam flavi coloris, fragmenta plurima fossilia.

46 Pholas cinereus, fossilis, uncialis, lævis. *Figurâ convenit cum* Pholade involucro spoliato *Lh. Lithoph. Tab.* 10. *f.* 878. *nisi quod noster major est.*

47 Rhombi cylindracei, parvuli, nucleus.

48 Turbinites compressus, fasciatus, sesquuncialis. *Albidus est, fluore intus refulgens. Figura fere convenit cum* Σαλπιγγι Fab. Colum. Aquat. &c. Observ. p. LV.

E Rupibus præcipue LAODICEÆ *& Scalæ Tyriorum.*

49 Aculei Echinorum fossiles, *Lapides Judaici* vulgo dicti. *Horum ubique varietates quamplurimæ.*

50 Aculeus lævis, turgidus, Lapidis Judaici forma & magnitudine.

51 Aculeus lævis, Pyri vel Fici-formis. *Hic & præcedens lividi coloris sunt.*

52 Aculeus lævis, cylindraceus, cinereus. *Pennam corvinam crassitie æquat.*

53 Aculeus torosus, minor Lh. Lith. 1047.

54 Aculeus torosus, seu ramusculis insignitus, major. *A præcedenti differt, quod, ramusculis (aculeis potius) exceptis, totus lævis sit, cum alter striis altis notetur.*

55 Aculeus idem cum 53ª. specie. *Variat bullis asperioribus.*

56 Echinites asperior, pentaphylloides, striis majoribus, æqualibus.

57 Echinites lævis, pentaphylloides, postica parte gibbosiori, anteriori sulcata. *Ex quinque futuris sive striis quibus insignitur hæc species, tres anteriores longæ, speciosæ sunt, (quarum media sulcata est;) alteræ duæ rotundæ, exiguæ.*

58 Locustæ forficula vel serrula interior Lh. Lith. 1246. Tab. 14. f. 1246.

59 Pectunculites lacunatus minor L. Lith. n. 684.

60 Porus minimus, reticulatus Lh. Lithoph. n. 94. Tab. 3. 94. *Speciminum nostrorum alia cylindracea sunt, alia compressa, quorum unum & alterum arcuatum est, in margine eleganter sinuosum.*

61 Piscium fossilium varia genera, ad Islebianos accedentia forma, situ & materia.

62 Squilla fossilis, *Cujus Icon exhibetur in* Mus. Besl. *nisi quod nostra minor est.*

☞ Præter hæc, plus centum alia Fossilium genera, una cum Echinis, Coralliis & eorum affinibus, Vasibus, Icunculisque quamplurimis ex *Africa* olim transmisi, & Celeberrimo *Woodwardio* conservanda commendavi. Illo interim defuncto, dum ipse apud exteras gentes commoratus fui, eorundem nullam plane rationem reddere voluerunt Testamenti Curatores, sed ea aut vendebant aut retinebant omnia, tam meo, quam Historiæ Naturalis Studiosorum detrimento.

PISCES NONNULLI RARIORES QUI MARIA *ALGERIENSIUM & TUNITANORUM* FREQUENTANT.

1 ALphæstes sive Cynædus Rondel. 170. Raij Synops. Piscium p. 137.

2 Asellus mollis major } Raij Synop. p. 55, 56.
3 Asellus mollis minor }

4 Aurita omnium Authorum Raij Synop. p. 131. *Jeraffa* Maurorum.

5 Buglossus, Linguacula, & Solea Rondel. p. 320. Raij Synop. 33.

6 Canis Carcharias sive Lamia Rondel. p. 18.

7 Catulus minor vulgaris Raij Synop. 22.

8 Cephalus Rondel. 260. Mugil Raij Syn. 84.

9 Cuculus Aldrovandi Raij Synop. 89.

10 Draco sive Araneus Plinij Rondel. 301. Raij Synop. 91.

11 Faber sive Gallus marinus Rondel. 328. Raij Synop. 99. a nonnullis *Piscis St. Petri* dicitur.

12 Galeus Acanthias sive Spinax Rondel. 373. Raij Synop. 21.

13 Galeus lævis Rondel. 375. Raij Synop. 22.

14 Glaucus Aldrov. p. 302. Amia Salvian. fig. & p. 121. Leccia (*Leechy* vulgo) Romæ & Liburni Raij Synop. 93.

15 Hirundo Rondel. 284. Milvus Salvian. fig. & pag. 187. Raij Synop. 89.

16 Hirundo vera Veterum Salvian. fig. & pag. 185. Mugil alatus Rondel. 267.

17 Lupus Rondel. 268. Raij Synop. 83.

18 Mairo Hispan. *Maizah* s. Capra Maurorum.

19 Mormyrus Rondel. 153. Raij Synop. 134. *Maura* vulgo Hispanis.

20 Mullus barbatus Rondel. 290. Raij Synop. 90. *Triglia* Italis. *Rouget* Gallis. Locis quamplurimis *Salmonetta.*

21 Muræna Rondel. 403. Muræna omnium Authorum Raij Synop. 34.

22 Orthragoriscus sive Luna Piscis Rondel. 424. Mola Salvian. fig. 154. pag. 155. Raij Synop. 51.

23 Pagrus Rondel. 142. Raij Synop. 131.

24 Pastinaca capite obtuso sive bufonio. Aquila Romanis & Neapolitanis; nec non secunda Pastinacæ species Rondel. 338. Raij Synop. 23.

25 Pelamys vera sive Thynnus Aristotelis Rondel. 245. Raij Synop. 58.

26 Perca marina Rondel. 182. Raij Synop. 140.

27 Polypus orbicularis, exiguus, mari innatans Obs. 259 & 385. Urtica marina soluta Fab. Col. Aquat. &c. p. xx. xxii.

28 Raia clavata Rondel. 353. Raij Synop. 26.

29 Raia oxyrrhynchos, Squatinæ facie, unico spinarum ordine donata. Raia secunda oxyrrhynchos sive Bos antiquorum Rondel. 347.

30 Salpa Rondel. 154. Raij Synop. 134.

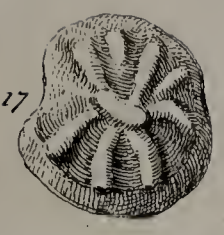
31 Sargus Rondel. 122. Raij Synop. 130.

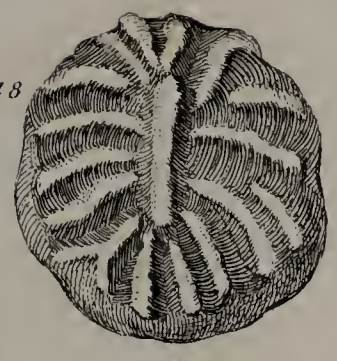
32 Scorpius minor sive Scorpæna Rondel. 142. Raij Synop. 142.

33 Serpens


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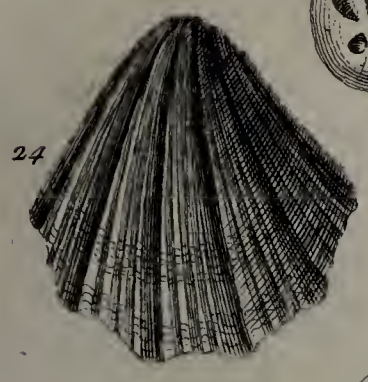

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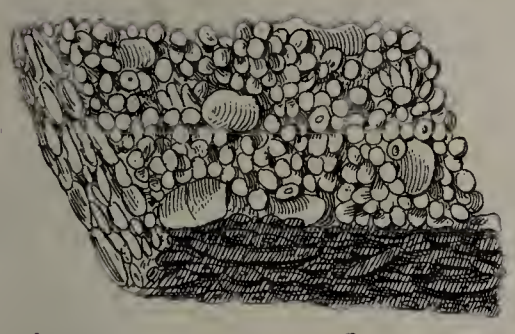

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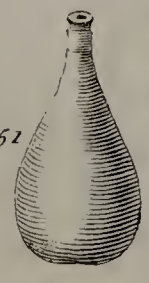

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51



Pisolitha Obs. p. 416. Not. 1.

Petrified Palm Tree
Obs. p. 383. Not. 2.

Auspicijs ADDISONI HUTTON
M. D. R. S. S.

33 Serpens marinus, caudâ compreſſâ, pinnis cincta, in orâ nigris. Myrus Rond. Geſnero p.681.
34 Squatina dorſo lævi, alis in extremitatibus clavatis.
35 Torpedo maculis pentagonice poſitis, nigris.
36 Trachurus Rondel. 133. Raij Synop. 92.
37 Turdus minor cæruleus.
38 Turdus minor fuſcus, maculatus, pinnis branchialibus aureis, aliis ex viridi cæruleſcentibus.
39 Turdus minor viridis Raij Synop. 137.
40 Umbra Rondel. 132. Raij Synop. 95.
41 Zygæna Rondel. 389. Raij Synop. 20.

Conchylia quædam rariora Maris Mediterranei & Rubri.

1 AUris marina major, latior, plurimis foraminibus conſpicua Liſt. Hiſt. Conchyl. Sect. 7. n. 2.
2 Balanus purpuraſcens, capitis apertura valde patenti. *Nunc rupibus adhæret, nunc Corallinis, aut Materiæ cuidam Madreporæ affini, a Penecillis & Vermiculis perforatæ.*
3 Balanus purpuraſcens, ventricoſior, capite minus aperto.
4 Buccinum ampullaceum ſuſcum, clavicula nodoſa.
5 Buccinum ampullaceum, roſtratum, ſtriatum, triplici ordine muricum exaſperatum Liſt. Hiſt. Conch. Sect. 13. n. 22. Purpura altera muricata Aquat. & Terr. Obſ. LXIV. Ic. LX. ſive Murex parvus roſtratus Fab. Col. Deſc.
6 Buccinum ampullaceum, roſtratum, (leviter) ſtriatum, muricatum, ex duplici ordine in ima parte primi orbis Liſt. H. Conch. Sect. 13. n. 20. *Variat colore eburneo & fuſco.*
7 Buccinum ampullaceum tenue, roſtro leviter ſinuoſo, profunde & rarius ſulcato Liſt. H. Conch. Sect. 13. n. 18.
8 Buccinum bilingue ſtriatum labro propatulo. *Labrum noſtri planum eſt, ſine digito, aliter figuram præ ſe fert* n. 20. Liſt. H. Conchyl. Sect. 12.
9 Buccinum bilingue, roſtro recurvo, labro producto, clavicula muricata. *Variat inter* n. 19. & 28. Liſt. H. Conch. Sect. 15. n. 1.
10 Buccinum breviroſtrum nodoſum Liſt. H. Conch. Sect. 15. n. 1. Purpura violacea Fab. Col. *Purpur.* Ic. & Deſcript. p. 1.
11 Buccinum maximum, variegatum ac ſtriatum Fab. Col. Aquat. & Terreſt. Obſ. LIII. Ic. Deſcript. LVI.
12 Buccinum recuviroſtrum, ſtriatum, quinque aut ſex muricum ordinibus aſperum.
13 Buccinum roſtratum, candidum, leviter ſtriatum, ſinuoſum Liſt. H. Conch. S. 14. n. 14.
14 Buccinum roſtratum, labro duplicato, quaſi triangulari Liſt. H. Conch. Sect. 14. n. 37.
15 Buccinum roſtratum læve, labro ſimplici, alte ſtriatum ad intervalla Liſt. H. Conch. Sect. 14. n. 27.
16 Buccinum roſtratum, triplici ordine muricum canaliculatorum horridum Liſt. H. Conch. Sect. 14. n. 41. Purpura ſive Murex pelagius, marmoreus Fab. Col. Ic. LX. Deſcr. LXII.
17 Chamarum & Tellinarum, margine lævi & dentato, multa genera.
18 Cochlea variegata, denſe & admodum tenuiter ſtriata, item quolibet orbe duæ inſignes ſtriæ parallelæ, bullatæ Liſt. H. Conch. Sect. 4. n. 60.
19 Concha margaritifera pleriſque: *Berberi* antiquis Indis dicta Liſt. H. Conch. l. 3. S. 1. n. 56.
20 Concha marina marmorea imbricata Liſt. H. Conch. l. 3. n. 191.
21 Concharum Veneris varietates quamplurimæ.
22 Muſculus polyleptogynglymus, eleganter ſtriatus, roſtris a cardine remotis. Muſculus Matthioli Liſt. H. Conch. l. 3. Sect. 6. n. 208.
23 Nautilus maximus denſe ſtriatus, auritus. Nautilus CALCEOL. Nautili primum genus Ariſtot. ſecundum Bell. & Aldrov. Liſt. Hiſt. Conch. Sect. 4. n. 7.
24 Nerita albidus, ad columellam dentatus, ſtriis magnis & parvis alternatim diſpoſitis donatus.
25 Oſtrea roſtro craſſo, elato, in aciem compreſſo.
26 Patella major ſtriata, rufeſcens, intus eburnea, vertice acuto. *Ovalis eſt figuræ, pedemque fere habet in circuitu.*
27 Patellarum verticibus integris & perforatis varia genera.
28 Pecten parvus, inæqualiter auritus, tenuiter admodum ſtriatus. *Magna colorum varietate ubique reperitur hæc ſpecies & mari Rubro & Mediterraneo.*
29 Pecten ruber, æqualiter auritus, 13 ſtriarum, dorſo compreſſo læviori. *Striæ & canaliculi ſpatia æqualia occupant.*
30 Pectunculus cinereus, aſper, anguſtior, tenuiter & creberrime ſtriatus.
31 Pectunculus craſſus, eburneus, alte ſtriatus, orbicularis. *Variat colore rufeſcente.*
32 Pectunculus eburneus, dorſo in aciem compreſſo Liſt. H. Conch. l. 3. Sect. 5. n. 155.
33 Pectunculus in medio leviter ſtriatus, intus lividi coloris. Striæ & faſciæ virideſcunt; cæterum albidus eſt, & ad figuram accedit n. 169. Liſt. H. Conch. l. 3. Sect. 5.
34 Pectunculorum lævium, triquetrorum varia genera.
35 Pectunculus polyleptogynglymus craſſus, profunde ſulcatus, luteus. *Ad figuram accedit* n. 70. Liſt. H. Conch. l. 3. Par. 1. *ſed noſter duplo major eſt.*
36 Pectunculus polyl. lævis, rufeſcens, faſciis albidis.
37 Pectunculus polyl. cancellatus, oblongus, margine ex una parte productiori. *Margo ubique muſco fimbriatus eſt.* Figura convenit cum Chama nigra Rondeletii Liſt. H. Conch. l. 3. n. 260.
38 Pectunculus recuviroſter, medio lævis, ad marginem faſciis rugoſis, quaſi Corallinis, notatus. *Non diſſimilis eſt formâ patellis vertice adunco.*
39 Pectunculus rufeſcens, ſtriis magnis compreſſis, in dorſo leviter ſulcatis, in margine echinatis.
40 Pectunculorum ſtriatorum, roſtris rectis & recurvis, infinita genera.
41 Pinna magna, imbricata, ſive muricata Liſt. H. Conch. l. 3. n. 214. *Nacre vel Nakker vulgo maris Mediterranei; cujus Barba, Serici inſtar mollis, fuit forſan Byſſus Antiquorum.*
42 Solen rectus, ex purpura radiatus Liſt. H. Conch. l. 3. n. 256.
43 Sphondylus coccineus, ſtriatus, roſtro lato, ex una parte auriculato.
44 Sphondylus eburneus, lamellatus, roſtro acuto, recurvo. *Lamellæ plerumque pyxidatim poſitæ ſunt, & Balanos forma referunt.*
45 Trochus clavicula breviori, ſtriis eleganter nodoſis.
46 Idem ſtriis inferioribus nodoſis, ſuperioribus muricatis.
47 Idem muricatus, clavicula magis exporrecta.
48 Trochus pyramidalis, erectus, rufeſcens, lævis, orbibus latis, in imis partibus ſolum nodoſis. *Icon* apud Jonſt. H. de Exang. p. 36. Tab. 12. *ſub titulo* Trochi magni. Turbo maximus Perſicus verior Fab. Col. Aq. & Terr. Obſ. LXV. Tab. LX.
49 Trochus pyramidalis, ſtriatus, muricibus radiatim ad marginem diſpoſitis Liſt. H. Conch. Sect. 8. n. 9.

A VOCABULARY OF THE *SHOWIAH* Tongue.

Nouns &c.		*Nouns* &c.		*Nouns* &c.	
ABeloule	*a Fool.*	Azgrew	*a Stone.*	Takſheeſh	*a Girl.*
Afuſe	*The Hand.*	Azrimme	*a Serpent.*	Taphoute } Kylah }	*The Sun.*
Ageeſe	*Cheeſe.*	Dahan	*Butter.*		
Agroûme	*Bread.*	Dakallee	*a Little.*	Taſta	*a Tree.*
Akham	*a Houſe.*	Defouâl	*bad.*	Tegmert } Alowdah }	*a Mare.*
Akſheeſh	*a Boy.*	Earden	*Wheat.*		
Akſoume	*Fleſh.*	Elkaa } Tamout }	*The Earth.*	Tigenoute	*Heaven.*
Akyth	*Here.*			Tizeer } Youle }	*The Moon.*
Alfill	*Snow.*	Eiar	*The Night.*		
Allen	*The Eye.*	Emee	*The Mouth.*	Thamatouth	*a Woman.*
Amân	*Water.*	Ergez	*a Man.*	Thamempt	*Honey.*
Amoukran	*a Maſter. or Great.*	Ewdan	*People.*	Thamzeen	*Little.*
		Fouſe	*The Head.*	Thareet	*The Feet.*
Anſerne	*The Noſe.*	Haken	*there.*	Thaw-went	*a Fountain.*
Aowde } Yeeſe }	*a Horſe.*	Jitta	*The Body.*	Thaulah	*a Feaver.*
		Ikra	*It* or *Something.*	Theganee	*Dates.*
Arica	*To Morrow.*	Illaalee	*good.*	Themzee	*Barley.*
Arſh	*a City.*	Ouglan	*The Teeth.*	Thezaureene	*Grapes.*
Aſeegaſs	*a Year.*	Oule	*The Heart.*	Thigata	*The Night.*
Aſſa	*To Day.*	Ouly	*a Sheep.*	Woodmis	*The Face.*
Athrair	*a Mountain.*	Ouzail	*Iron.*	Yegazer	*a River.*
Aufkee *or* Ikfee }	*Milk.*	*The Names of Other Metals as in the* Arabick.		Yethra	*a Star.*
				Yibowne	*Beans.*
Azimoure	*Olives.*	Swaagy	*Butter-Milk.*		

The Declenſion of NOUNS *and* PRONOUNS.

Athrair	*a Mountain.*	Neck	*I.*	Enou	*Mine.*	Ifouſeou	*my Hand.*
Ithourar	*Mountains.*	Ketche	*Thou.*	Eanick	*Thine.*	Ifouſeak	*thy Hand.*
Yegazar	*a River.*	Netta	*He.*	Eaniſs	*His.*	Ifouſeis	*his Hand.*
Yegazran	*Rivers.*	Nikenee	*We.*	Enouwan	*Ours.*	Ifouſenouwan	*our Hands.*
Ergez	*a Man.*	Hounouwee	*Ye.*	Enneſſick	*Yours.*	Ifouſenouak	*your Hands.*
Ergeſſen	*Men.*	Neutnee	*They.*	Eaniſſen	*Theirs.*	Ifouſeniſſen	*their Hands.*

VERBS, *with their* Conjugations.

Aitch	*to eat.*	Ouſhe	*to give.*	Neck ſeulgas	*I ſpoke.*
Akel	*to ſee.*	Owee	*to take away.*	Ketche ſeulgas	*Thou ſpoke.* &c.
Akeime	*to ſit down.*	Teganoute } Attuſs }	*to ſleep.*		
Atſoue	*to drink.*			Itch	*eat?*
Bidfillah	*to ſtand.*	Sewel	*to ſpeak.*	Iſwa	*drink?*
Einah	*to mount.*	Neck ſewel	*I ſpeak.*	Iker	*riſe?* &c.
Erſe	*to diſmount.*	Ketche ſewel	*Thou ſpeaks.*		

NUMBERS *and* PHRASES.

Ewan *One.*
Seen *Two.*
The other Numbers *as in the* Arabick.

Manee illa *where is it?*
Ouſhee eide *give me that?*
Ouſhedoura *I give it.*

Ifkee *alſo or* Ifgee *is another Word for* give me? *as* Ifkee ikra adetſhâg, neck alouzagh? *Give me to eat, for I am hungry?*

Ifkee ikra wamani adeſwaag, neck foudagah? *Give me Water to drink, for I am thirſty?*

Neck urfedaag ikra. *I am not thirſty.*

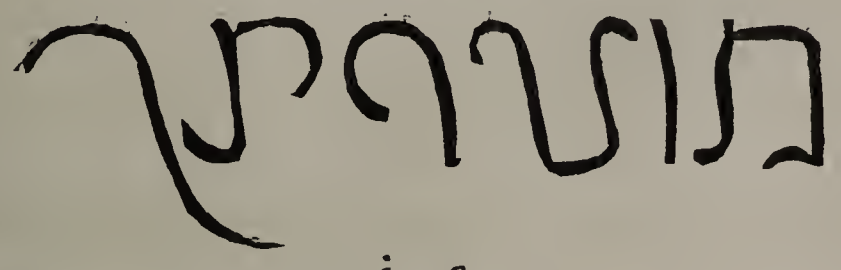
Kadeſh aſſegaſſen themeurtaye akyth? *How many Years have You been here?*

Ergez illâlee oury tagadt ikra. *A good Man fears nothing.*

Ergez defoûal tagedt. *A bad Man is afraid.*

Inſcriptio

INSCRIPTIO ANTIQUA
RUPIBUS INSCULPTA PROPE
Deſertum de *SIN.*



i. e.

מטר Pluvia Mannæ מן

QUeſte lettere trovai intagliate in una pietra grande nel deſerto de *Sin*, dove Dio mandò la Manna alli figlioli d'*Iſrael*; ſotto lequali pareva anco intagliata la figura del Gomor, miſura della Manna, che ſi doveva raccoglere, come appare nel Eſſodo al c. 16. e di ſotto a detta figura vi ſono molte altre lettere, mà per l'antichità quaſi per ſe e guaſte, ne ſi poſſono interamente cavare; mà vicino à detta pietra ve ne ſono delle altre pur ſcritte in diverſi lati, quali pietre ſi trovano alla parte Orientale del deſerto de *Sin* nella bocca propria della Valle, per dove ſi paſſa da *Sin* per andar in *Raſidim*. *Fra. Tomaſo da Novara* apud *Kirch.* OEdip. Ægypt. Gymn. Hierogl. Claſſ. II. p.120.

THE
SEVERAL STATIONS
OF THE
HADJEES or PILGRIMS
IN THEIR
JOURNEY to *MECCA.*
viz.

From *KAIRO* to

	Deraje [1].			Deraje.	
BIRQUE EL HADJE	80	*a Pond of Water.*	Maggyre el Shouïbe [2]	230	*running water.*
Dar el Sultan	200	*No water.*	Ain el Kaſaab	220	*running water.*
Adjeroute	200	*bitter water.*	Callah Mowlah	220	*good water.*
Raſty-watter	180	*no water.*	Sheck Murzooke	180	*good water.*
Teah-wahad	200	*no water.*	Callah Azlem	190	*bad water.*
Callah Nahhar	220	*good water.*	Aſtabel Anter	230	*good water.*
Ally	230	*no water.*	Callah Watiah	200	*good water.*
Callah Accaba	220	*good water.*	Akrah	250	*bad water.*
Thare el Hamar	200	*no water.*	Hunneck	180	*no water.*
Shirfah	240	*no water.*	Howry	200	*bad water.*

1 Each *Deraje* درجة is equal to four Minutes of an Hour. 2 *Shouibe* the ſame with *Jethro*, who is ſuppoſed to have lived here.

The Stations of the Hadjees *&c.*

	Deraje.			Deraje.	
Ne-bat	200	*good water.*	Raaky Me-kat 2	230	*good water.*
Houdaarah	200	*bad water.*	Kadeedah	220	*no water.*
Caſabah Yembah	220	*running water.*	Aſphaan	200	*running water.*
Sakeefah	200	*no water.*	Wed el Fathmah	200	*running water.*
Bedder Houneene 1	80	*running water.*	MECCA	120	Zim-zem 3.
Sebeely Ma-ſonne	240	*no water.*	Arafat 4	60	

The Pilgrims in their Return from Mecca, *viſit the Sepulchre of their Prophet at* Medina, *which lyes at the Diſtance of three Stations from* Bedder Houneene, *in the following Manner*, viz. *from thence to*

	Deraje.	
Sakara Yedeedah	180	*good water.*
Kubbourou Showledâhy	230	*no water.*
MEDEENA Mownowârah	200	

1 Here the Pilgrims arrive the Night of the New Moon and perform ſeveral religious Ceremonies; lighting up a Number of Lamps, and diſcharging a Variety of Squibbs, Rockets and other Fire Works. 2 Here out of Veneration to the H. City they are approaching, they ſtrip themſelves naked, and travel, in that Manner, the four following Days, covering only their Heads and Privities with Napkins. 3 This Well, which lyes near the *Kaaba*, the *Mahometans* affirm to be the ſame, that *Hagar* ſaw in the Wilderneſs, when She was driven out, with her Son *Iſhmael*, from the Preſence of *Sarah*. Gen. 21. 19. 4 Here each Perſon performs a Sacrifice, in Commemoration of that which *Abraham* offered inſtead of his Son *Iſhmael*, (and not *Iſaac*,) according to their Tradition. *Arafat* alſo is ſuppoſed to be the High Land, or the Land of *Moriah*, where *Abraham* was to offer up his Son *Gen.* 22. 1, 2.

Meſure de la grande Pyramide de Memphis.

CEtte Pyramide eſt orienteé aux 4 parties du Mond, Eſt, Oueſt, Nord, Sud.

L'entrée eſt du coté du Nord.

La porte n'eſt tout a fait au milieu, le coteOueſt etant plus long que celui de l'Eſt, d'environ 30 pieds.

La porte eſt elevée 45 pieds au deſſus du terrain.

Hauteur perpendiculaire de la Piramide, 500 pieds.

Longeur des Cotez 670 pieds.

1er Canal d'entrée qui va en deſcendant, 3 pieds 6 pouces en quarrée.

Longueur du dit Canal, 84 pieds.

Pente du dit 35 degrees.

Le Canal eſt termine par la ſable qu' il faut netoyer pour entrer a gauche, en entrant eſt une eſpace de voute rompue d'environ trois toiſes de diametre pour donner communication au Canal montant.

2de Canal qui va en montant & tire Sud comme le premier Canal deſcendant & antrefois ils s' embouchoient l'une a l'autre.

Longueur du dit Canal 96 pieds.

Larguer & Hauteur 3 pieds 6 pouces en quarrée.

Au bout du Canal montant eſt a droite un puits ſec creusè en partie dans le Roc d'environ 27 toiſes de profondeur composè de 4 boyaux, un droit, un oblique, au bout du quel eſt un repoſoir, & encore un droit & puis un oblique qui aboutit a du ſable.

Au bout du meme Canal montant eſt une plateforme, ſa longueur 12 pieds, largeur 3 pieds 4 pouces. Cette plateforme s'unit a un 3me Canal de niveau,

Longueur du dit Canal 113 pieds.

Hauteur & Largeur 3.

Chambre d'en bas, Longueur 18 pieds.
Largeur 16.

Plateforme de la Chambre en dos d'âne chaque côtè 10 pieds.

Hauteur des murs juſqu' au dos d' âne 11 pieds 3 pouces.

Il y a un trou de 10 a 12 pas de profondeur dans la dite Chambre a gauche en entrant, les pierres qu'on a tirez du trou ſont repandues dans la Chambre; a l'entrée de ce trou paroit une Niche.

4e Canal qui eſt auſſi montant, ſa voute preſq' en dos d' ane, Longueur 136 pieds. Larguer entre les mures 6 pieds & demi. Larguer de la tranchee entre les Banquettes 3 pieds & demi.

Les deux Banquettes chacune un pied & demi de large & de haut.

Mortaiſes dans les Banquettes chacune un pied 8 pouces de long, 5 ou 6 pouces de large.

Leur profondeur d'environ un demi pied. Diſtance d'une mortaiſe a l'autre 3 pieds & environ un tiers. Nombre de mortaiſes 56. c'eſt a dire 28 ſur chaque Banquette.

Hauteur de la voute du 4e Canal 22 pieds & demi eſt neuf Pierres chacune de deux pieds $\frac{1}{2}$ de haut ſommées d'un plancher de la largeur de tranchee inferieure.

De 9 pierres de la voute 7 ſeulement ſont ſortantes, leur ſaillée eſt de 2 pouces $\frac{1}{2}$.

Au bout da 4e Canal eſt un 5e Canal de niveau, qui aboutit a une grande Chambre mortuaire. Longueur 21 pieds.—Largeur 3 pieds 8 pouces.

Hauteur inegale, car vers le millieu il y a une eſpece d'Entreſole avec de Canalures, les deux tiers de ce 5e Canal ſont revetu de marmor granit.

Grande Chambre ou Sale mortuaire, toute encruſtée de granit, pavé, plancher & murailles. Longueur 32 pieds.—Largeur 16. Hauteur idem in 5 pierres egales. Plancher de 7 grandes pierres traverſent la Sale, par la largeur & deux pierres aux deux bouts leſquelles entrent a moitie dans le mur.

Au fond de la Sale & a droit, a 4 pieds & 4 pouces de mur, eſt le Tombeau de Granit ſans couvercle, d'une ſeule pierre. Il reſonne comme une cloche. Hauteur de Tombeau 3 pieds & demi. Longueur 7. Largeur 3. Epaiſſeur demipied.

A droit du Tombeau dans le coin a terre on voit un trou long de trois pas & profond d'environ 2 toiſes fait a pres coup.

Il y a deux trous a la muraille de la Sale proche de la Porte, l'un a droit, l'autre a gauche, d' environ deux pieds en quarrée, on ne connoit pas leur longueur, ils ont eté fait en meme tems que la Pyramide.

Remarques

Remarques ſur le Natron.

LE *Natron* ou *Nitre* d'Egypte a eté connu des anciens; il eſt produit dans deux Lacs, dont Pline parle avec éloge; il les place entre les villes de *Naucrate* & de *Memphis*. Strabon poſe ces deux Lacs Nitrieux dans la Préfecture *Nitriotique*, proche les Villes de *Hermopolis* & *Momemphis*, vers les Canaux, qui coulent dans la *Mareote*: toutes ces autorités ſe confirment par la ſituation preſente des deux Lacs de *Natron*. L'un des deux Lacs Nitrieux, nommé le grand Lac, occupe un terrain de quatre ou cinq lieuës de long, ſur une lieuë de large dans le deſert de *Scété* ou *Nitrie*; il n'eſt pas éloigné des monaſtéres de Saint Macaire, de Notre Dame de Suriens & des Grecs; & il n'eſt qu'a une grande journée à l'Oüeſt du Nil & a deux de *Memphis* vers le Caire, & autant de *Naucrate* vers Alexandrie & la Mer.

L'autre Lac nommé an Arabe Nehilé, a trois lieuës de long, ſur une & demie de large; il s' etend au pied de la montagne à l'Oüeſt & a douze ou quinze mille de l'ancienne *Hermopolis parva*, aujourd'hui *Damanchour*, Capitale de la Province *Beheirè*, autrefois *Nitriotique*, aſſez pres de la Mareote & à une journée d'*Alexandrie*.

Dans ces deux Lacs le *Natron* eſt couvert d'un pied ou deux d'eau; il s'enfonce en terre juſqu' à quatre ou cinq pieds de profundeur; on le coupe avec de longues barres de fer pointuës par le bas; ce qu' on a coupé eſt remplacé l'annee ſuivante, on quelques années aprés, par un nouveau Sel *Nitre* qui ſort du ſein de la terre. Pour entretenir ſa fecondite, les Arabes ont ſoin de remplir les places vuides de matieres étrangeres, telles qu' elles ſoient, ſable, bouë, oſſemens, cadavres d' animaux, chameaux, chevaux, ânes & autres; toutes ces matieres ſont propres à ſe réduire, & ſe reduiſent en effet en vrai *Nitre*, de ſorte que les travailleurs revenant un ou deux ans aprés dans les memes quartiers, qu'ils avoient épuisés, y trouvent nouvelle recolte à recueillir.

Pline ſe trompe quand il aſſûre dans le livre cité ci deſſus, que le *Nil* agit dans les ſalines du *Natron*, comme le Mer dans celles du ſel, c'eſt à dire que la Production du *Natron* dépend de l'eau douce, qui innonde ces Lacs; point du tout, les deux Lacs ſont inacceſſible par leur ſituation haute & ſupérieure aux inondations du Fleuve. Il eſt sûr pourtant, que la pluye, la roſée, la bruine & les broüillards ſont les veritables peres du *Natron*, qu'ils en hâtent la formation dans le ſein de la terre, qu'ils le multiplient & le rendent rouge; cette couleur eſt le meilleure de toutes, on en voit auſſi du blanc, du jaune & du noir.***

Outre le *Nitron*, on recueille dans certains quartiers des deux Lacs, du Sel ordinaire & fort blanc; ou y trouve auſſi du Sel gemme, qui vient en petits morceaux d'une figure Piramidale, c' eſt-a-dire quarrée par le bas, & finiſſant en pointe. Ce dernier Sel ne paroît qu' au Printems.

The Method of making Sal Armoniac *in* Egypt.

SAL Armoniac is made of Dung, of which Camel's is eſteemed the ſtrongeſt and beſt. The little Boys and Girls run about the Streets of *Kairo*, with Baskets in their Hands, picking up the Dung, which they carry and ſell to the Keepers of the Bagnios; or, if they keep it for their own burning, they afterwards ſell the Soot at the Place where the *Sal Armoniac* is made. Alſo the Villages round about *Kairo*, where they burn little elſe than Dung, bring in their Quota, but the beſt is gathered from the Bagnios, where it cruſts upon the Wall about half a Finger's Breadth. They mix it all together, and put it into large globular Glaſſes, about the Size of a Peck, having a ſmall Vent like the Neck of a Bottle, but ſhorter. Theſe Glaſſes are thin as a Wafer, but are ſtrength'ned by a treble Coat of Dirt, the Mouths of them being luted with a piece of wet Cotton. They are placed over the Furnace in a thick Bed of Aſhes, nothing but the Neck appearing, and kept there two Days and a Night, with a continual ſtrong Fire. The Steam ſwells up the Cotton, and forms a Paſte at the Vent-hole, hind'ring thereby the Salts from evaporating, which, being confined, ſtick to the Top of the Bottle, and are, upon breaking it, taken out in thoſe large Cakes, which they ſend to *England*.

An Account of the Weather at Alexandria *in* Egypt, *in the Months of* January *and* February, A. D. 1639.

JAN. 1. Faire, the Wind little and Southerly.
2. Faire.
3. Faire, at Night it rained a little.
4. Clowdy and rainy in the Afternoon, and at Night.
5. Clowdy, rainy and windy N. W.
☉ 6. Very rainy and windy. N. W.
7. Rainy and windy. N. W. all Day and Night.
8. Rainy in the Morning, very windy all Day and Night, at the latter End of the Night very rainy, the Wind was N. W.
9. The Morning very rainy and windy, at Night very rainy and windy. N.W.
10. All Day very rainy and windy. N.W. The Rain falls in ſudden Guſts, afterwards a little faire, then again clowdy and rainy. At Night it rained very much, and in the Morning ſnowed.
11. Friday, it rained, the Afternoon faire, at Night rainy. N.W.

12. Saturday in the Morning rainy, the Afternoon faire, and at Night little Wind.
13. Sunday faire, a little Wind. N.N.W.
14. Monday little Wind S.E. faire.
15. Faire little Wind. S.E. the Air full of Vapours, ſo that although no Clowds, yet the Body of the Sun ſhined not bright.
16. Faire little Wind. S.E.
17. Faire little Wind. S.E. Theſe four Days, eſpecially the two laſt, though no Clowds, yet a Caligo all Day and Night, ſo that the Sun gave but a weak ſhadow, and the Stars little light; this Caligo or hazy Weather aroſe partly from the Rains that fell before, and partly from the uſual overflowing of Nilus.
18. Friday like Thurſday, or rather worſe, the E.S.E. Wind being gte.
19. Saturday like Friday.
20. Sunday the Wind N. and clowdy, Night faire.
21. Monday the Wind N.W. faire.
22. Tueſday faire, the Wind N.W. it rained a little towards Night the Wind gt.
23. Wedneſday fair Day and Night, the Wind N.W. The Wind ſomewhat gt.
24. Clowdy, at Night it rained much. N.W.
25. Sometimes faire, ſometimes clowdy. N.W. about 4. P.M. it rained ſo likewiſe, at Night very much.
26. Saturday very windy. N.W. and often rainy.
27 ⊙ In the Day very windy. N.W. ſometimes rainy, at Night faire, no great Wind but full of Vapours, ſo that the Pole Star nor the Yards could be clearly ſeen.
28. In the Day a dusky Sky all over, yet not many Clowds, the Sun could not be ſeen, ſo at Night, in the Night it rained a little, the Winds Eaſt.
29. The Sky full of Vapours, but not ſo obſcure as the 28. a Quarter of an Hour before Sun ſet, the Sun being immerſt in the Vapours, about the Horizon ſeemed for a while like burning Iron, or like the Moon as I have ſeen ſometimes in an Eclipſe, as ſhe grew low or half, more or leſs appeared, and ſo by Degrees, till the upper Edge, at laſt ſhe was quite loſt, though not below the Horizon. This may ſomething ſerve to ſhew the Manner of theſe Vapours above 4. P.M. the N.N.W. begun to blow, all Night faire.
30. Faire. N.N.W.
31. Faire, ſo 'till 10 at Night, then it grew dusky from Store of Vapours by the Eaſt Wind.

Febr. 1. Clowdy at Night, faire, ſometimes clowdy, a very great N.W. Wind and ſome Rain.
2. Clowdy, faire, rainy, N.N.W. Wind gt Saturday at Night.
3. ⊙ Very windy, N.N.W. often rainy Day and Night, very cold.
4. Monday very windy N.N.W. Day and Night, often rainy, very cold.
5. Tueſday very windy and clowdy.
6. Wedneſday little Wind N. at Night obſcure.
7. Thurſday obſcure and dusky, little Wind.
8. Faire, little Wind, at Night the Wind Northerly, and it rained much.
9. Saturday Morning rainy, Afternoon fair, Wind E. at Night.
10. Very faire Day and Night Wind N.
11. Faire, rainy. N.W.
12. Faire Day and Nlght.
13. Very faire. little Wind Northerly.
14. Very faire. little Wind Northerly.
15. Very faire. little Wind Northerly.
16. Very faire. little Wind Northerly.
17. I ſaw 2 Spots in the ⊙.
18. I went to *Cairo*.
19. Very faire.
20. Faire and obſcure.
21. Obſcure, at Night it rained much, being at *Shimone* a great Village ſome 50 Miles from *Cairo*, on the outſide of the River for fear of Rogues, and there I ſaw Boats of Leather, and 2 Men ſailing upon 225 Pots.

An Account of the Same, A.D. 1638.

The Merid. Altitude of the Sunne taken by my Braſſe Quadrant of 7 Feet, and ſometimes by the Braſſe Sextans of 4 Feet, without reſpect to Refraction or Parallax.

Decem. 3d. Having well rectified my Inſtruments. Quadr. 35 $\frac{208}{300}$

4. St. Vet. Tueſday the Obſerv. very good. Quadr. 35 $\frac{191}{300}$; Sext. 35 $\frac{52}{100}$

5. Obſervat. good. Quadr. 35 $\frac{177}{300}$; Sext 35 $\frac{47}{100}$

6. Obſervat. good. Quadr. 35 $\frac{163}{300}$; Sext. 35 $\frac{43}{100}$

7. Obſerv. good. Quadr. 35 $\frac{151}{300}$; Sext. 35 $\frac{41}{100}$

8. (3 or 4 Days paſt it was windy) Qu. 35 $\frac{142}{300}$
9. Clowdy.
10. Clowdy, at N. windy and rainy. Qu. 35 $\frac{124}{300}$
11. It was windy clowdy and rainy, I obſ. well in the breaking up of a Clowd.
12. Clowdy and rainy.
13. Clowdy.
14. Very windy, in the Morning it rained much. Qu. 35 $\frac{136}{300}$
15. Clowdy.
16. Sunday the Obſ. good, it was very clear and no Wind. Qu. 35. $\frac{1}{2}$
17. Clowdy and Windy.
18. Tueſday no Wind, the Obſ. good. Qu. 35 $\frac{182}{300}$
19. No Wind no Clowdes.
20. 21. 22. Clowdy or rainy theſe 3 Days.
23. The Obſ. good; at 3 o'Clock, Qu. 35. $\frac{28}{300}$ and in the Night it rained much the Wind weſterly.
24. 25. 26. 27. 28. 29. It rained exceedingly Day and Night, with great Winds from the W.N.W.

The Obſervations which were hitherto made of the Sunne by the Braſſe Quadrant, were by taking of the Shadow on the Top of the Rular by the other Sight or Top at the End. Theſe which follow were taken by letting the Shadow of the Cylindar fall upon one of the Faces, which is thus marked ⌶.

Decemb. 31. St. Vet. the Wind Northerly, the Obſ. good. Qu. 36. $\frac{266}{300}$
Jan. 2. St. Vet. Qu. 37. $\frac{73}{300}$
3. St. Vet. Qu. 37. $\frac{126}{300}$
4. St. Vet. Qu. 37. $\frac{165}{300}$
Jan. 25. St. Vet. the Quadrant with the Rular, the Cylindar being broken, the Obſ. good. N.W. Qu. 42. $\frac{206}{300}$
Jan. 26. Clowdy. Qu. 43. $\frac{85}{300}$
Jan. 27. Sunday Obſ. good N.W.
Jan. 28. Obſcure. Wind Eaſt.

Excerpta

EXCERPTA

E *Kalkaſenda* de *Nilo* & *Nilometro.*

JAM de *Nili* incremento, & decremento. Et quidem quoad incrementi ejus menſuram variant ſententiæ.

Tradit *Al-Mas'udi* ex *Arabum* ſententia *Nilum* augeri ex aliis fluminibus & fontibus; atque inde eſſe quod in incremento ejus cætera flumina & fontes imminuuntur; & quando ipſe decreſcit, alia flumina fonteſque augentur. Hanc ſententiam confirmat id quod refert *Al-Kodhái* ex authoritate *Abdallahi* filii *Omar*, & (*Amrai*) filii *Al-Aſi*, qui dixerunt *Nilum Ægypti* eſſe fluviorum principem, cui obſequuntur omnia flumina Orientis & Occidentis; adeo ut quando extenditur, ſuppeditent ei flumina aquas ſuas; nam in gratiam ejus erumpere fecit Deus terram in fontes; ac tandem curſus ejus, quo uſque Deus voluit, pervenit indicavitque Deus, ſeu juſſit unicuique illorum (fluminum), ut ad originem ſuam revertatur. Tum ait ex *Indorum* opinione incrementum & decrementum ejus oriri ex imbribus copioſis, quod quidem dignoſcitur ex acceſſu & receſſu; ſeu ortu & occaſu ſiderum, & pluviarum abundantia, nubiumque conſiſtentia.

Dicunt *Copti* incrementum *Nili* fieri ex fontibus ſcaturientibus in ripis ejus, quos vidit non nemo, qui profectus luſtravit ſuperiora ejus. Huic ſententiæ favet id quod tradit *Al-Kodha'i* ex authoritate *Vezid* filii *Abn Hhabib*, ſcilicet *Moâviam* filium *Abu Soſiân*, cui Deus ſit propitius, ita alloquutum fuiſſe *Ca'abum* cognomento *Al-Ahhbâr*: obſecro te, per Deum! an inveniſti in libro Dei potentis & glorioſi hujus *Nili* fieri mentionem? Reſpondit ille: Utique, per Deum! nempe Deus potens & glorioſus revelat (per Angelum) ei quolibet anno duabus vicibus, ut egrediatur, dicendo: Deus jubet te ut fluas. Et fluit, prout præſcripſit ei Deus. Tum poſtea revelat ei Deus (per Angelum) dicendo ei: O *Nile*, Deus jubet te, ut deſcendas. Haud dubium autem quin omnia hæc verba mox allata ad hoc dictum referenda ſint. Hoc eſt-igitur fundamentum cæterorum omnium.

Semper autem incipiunt obſervare incrementum die quinto menſis *Buna*, qui eſt unus e menſibus Coptorum. Et nocte duodecima ejuſdem ponderatur lutum; atque tunc per hoc æſtimant incrementum *Nili*, prout more conſueto evenire facit Deus excelſus, ut de luto ſicco quod ſuſtulit aqua *Nili*, pondus accipiatur ſexdecim drachmarum accuratè, tum illud folio, vel aliqua re ſimili involvant ponantque in ciſta, vel arca, aut aliquo vaſe hujuſmodi, tum Oriente Sole illud ponderant. Et pro ratione augmenti ponderis, incrementum *Nili* æſtimatur, cuilibet grano ſiliquæ attribuendo incrementum unius cubiti, ſupra pondus ſexdecim drachmarum.

Die vigeſimo ſexto ejuſdem (menſis *Buna*) accipitur ſuperficies fluminis, & ad illam menſuratur fundamentum *Nilometri* ſecundùm quod ſtatuendum eſt incrementum.

Die vigeſimo ſeptimo proclamatur ſupra illud (fundamentum) incrementum. Unicuique autem cubito attribuuntur viginti octo digiti, donec compleantur duodecim cubiti, quorum ſinguli continent viginti quatuor digitos. Et quando pervenit (incrementum) ad ſexdecim cubitos, quod eſt punctum altitudinis, quo Sultan canalem *Al-Kahera* perrumpit. Eſtque dies ille adeo celebris, ſolemniſque & inſignis ut cum eo nullus in toto orbe comparandus veniat.

Eo ipſo die progreſſûs *Nili* nuncia ad cæteras regni plagas deferenda perſcribuntur, & cum eis tabellarii iter arripiunt, tuncque progreſſus *Nili* ad ſummum apicem pervenit.

A menſe *Meſri*, qui eſt unus è *Coptorum* menſibus

In *Niruz*, qui eſt primus dies menſis *Tot*, frequens ubique canalium & oſtiorum fit ſectio. Qua occaſione oriuntur contentiones, & nonnunquam inter ſe digladiantur.

Deinde ſubſidere incipit *Nilus*.

In feſto crucis, qui dies eſt decimus ſeptimus menſis *Tot* ſupra dicti, fit ſectio majoris partis reliquorum oſtiorum.

Refert *Al-Kodha'i* ex *Ebn Aſîr*, aliiſque è *Coptis* ſupramemoratis, quod quando aqua, die duodecimo menſis *Meſri*, elevatur ad altitudinem duodecim cubitorum, is eſt annus aquæ; alioquin aqua decreſcit. Quando autem aqua pervenit ad ſexdecim cubitos, ante *Nûrûz* (ſeu primum diem menſis *Tot*) tunc aqua ad completum finem pervenit; tum potior pars progreſſûs ejus (*Nili*) fiet in medietate priore menſis *Meſri*, & nonnunquam in medietate poſteriore ejuſdem menſis, vel etiam eo tardiùs. Et die octavo menſis *Baba* fiet terminus incrementi ejus.

Vidi in libro qui inſcribitur *Tarikh Al-Nil*, i. e. Hiſtoria *Nili*, quod anno (*Hegiræ*) ſeptingeteſimo octavo tardius evenit ſummus ejus progreſſus uſque ad diem decimum nonum menſis *Baba*, quo elevatus fuit ad ſexdecim cubitos, & poſtea auctus fuit ad duos digitos intra duos dies, uno digito per diem, poſtquam homines petierunt aquam quatuor vicibus, cui ſimile nihil unquam auditum fuerat in prioribus ſæculis.

Enim vero fuerat conſtans conſuetudo, ut à momento quo cæpit proclamari incrementum ejus, die ſcilicet vigeſimo ſeptimo menſis *Abib* uſque ad finem menſis *Buna*, eſſet augmentum ejus leve circiter duorum digitorum uſque ad ferè decimum diem; ut plurimum enim increſcebat hoc modo: Deinde ineunte menſe *Meſri* invaleſcebat incrementum ejus augebaturque uſque ad decem (digito uno quoque die) & non ulterius; aliquando verò infra hujuſmodi. Maximus porrò numerus digitorum, quo fiebat incrementum ejus, erat prope ſummum apicem progreſſûs, adeo ut ſæpe eſſet ſeptuaginta digitorum (unoquoque die).

Jam verò admiratione dignum eſt quod eo ipſo die quo ad ſummum apicem progreſſus eſt, pariter aſſurgit ad ſeptuaginta digitos: tum mane diei quo ad ſummum apicem pervenit, adhuc augetur duobus digitis vel circiter; atque ita complet incrementum ſuum. In fine menſis *Baba* incrementum ejus eſt modicum; ceſſatque augeri propter inopiam qua laborat menſis *Baba*, cum eo menſe parum admodum aquæ in *Nilum* influat.

Narrat *Abdol-Rahhman* filius *Abdollah* filii *Al-Hhacam*, aliique, quod quando *Moſlemi Ægypto* potiti ſunt, incolæ ejus ad *Amru* filium *Al-As*, ineunte menſe *Buna* venerunt, dixeruntque illi: O *Emire*, i. e. Imperator, circa hunc *Nilum* noſtrum eſt traditio, ut non fluat niſi certa conditione, quæ ſic ſe habet, nempe quando appetit dies duodecimus hujus menſis (*Buna*,) apprehendimus puellam virginem de conſenſu patris & matris,

matris, quibus pro illa amplam gratificationem exhibemus, tum hanc puellam precioſiſſimo apparatu adornatam in fluvium projicimus. Quibus auditis reſpondit *Amrû*: Non habemus talem conſuetudinem in religione *Eſlamiſmi*. Interea morati ſunt illi per duos menſes videlicet *Abib* & *Meſri*. At *Nilus* nequaquam auctus fuit vel parum vel multum.

Quod cum vidiſſet *Amrû*, ea de re certiorem fecit Imperatorem fidelium *Omar* filium *Al-Khettab*, ſcripſitque in fine epiſtolæ: Anne inclinas, ut ita fiat?

Reſcripſit *Omar* ad *Nilum* ipſum Epiſtolam magnificentîa plenam his verbis.

Abdalla Omar, Imperator fidelium, *Nilo Ægypti*. Porrò: Quod ſi ſponte & proprio motu fluere nolis, ſcito eſſe Deum unum victorem qui poteſt te cogere ut fluas. Interea nos Deum obnixè precamur ut te fluere faciat. (*Vale*)

Hanc Epiſtolam miſit ad *Amrû*, qui illam in *Nilum* projecit. Quo facto incolæ *Ægypti* avidè ſucceſſum hujus Epiſtolæ præſtolabantur. Et mane ſurgentes die crucis, viderunt *Nilum* incremento jam perveniſſe ad altitudinem ſexdecim cubitorum.

Traditio eſt ſimile quid accidiſſe temporibus *Moſis*, cui pax. Scilicet Deus *Nilum* cohibuerat, ne increſceret; quare volebant rebellare: cum autem *Moſem* precibus interpellaſſent, ille pro eis rogavit, ut flueret *Nilus*, ſperans fore ut ad fidem converterentur, cumque mane ſurrexiſſent, ecce jam Deus fluere fecerat *Nilum*, adeo ut illa nocte ad ſexdecim cubitos excreviſſet.

Vidi in Hiſtoria *Nili* ſupra laudata, quod temporibus *Al-Monſtanſer*, unius è *Khalifis Fatemitis* in *Ægypto*, ſubſtitit *Nilus* per duos annos non aſſurgens. Aſſurrexit autem anno tertio: permanſit autem uſque ad annum quintum non deſcendens. Deinde deſcendit ſuo conſueto tempore, & effluxit aqua de terra; ſed nemo inventus fuit qui illam ſeminaret propter hominum paucitatem. Poſtea anno ſexto aſſurrexit *Nilus*, tum ſubſtitit uſque ad finem anni ſeptimi, adeo ut non relicta fuerit transfuſio ejus ab hominibus, neque relictum fuerit ullum animal quadrupes incedens præter aſinos quibus trahebatur currus *Khalifæ Al-Moſtanſer*. Deinde ſubitò ad apicem evectus fuit *Nilus* ſexdecim cubitorum in una nocte, poſtquam antea facile tranſvadabatur a littore ad littus, & minima altitudo ſupra ordinariam ſuperficiem *Nili* fuerat in decremento, unius cubiti & decem digitorum. Atque hoc evenit inde ab anno *Hegiræ* uſque ad finem anni octingenteſimi, duabus tantùm vicibus: Quarum prima fuit anno centeſimo ſexageſimo quinto *Hegiræ*, eo enim anno *Nilus* pervenit ad altitudinem quatuordecim cubitorum, & quatuordecim digitorum, ſecunda autem fuit anno quadringenteſimo octogeſimo quinto, quo *Nilus* pervenit ad altitudinem ſeptemdecim cubitorum, & quinque digitorum.

Tale quid ſimile accidit noſtro tempore, anno videlicet octingenteſimo ſexto, volo dicere punctum ad quod pertigit ſuperficies *Nili* in incremento ejus, ex eo quod vidi delineatum ad finem anni ſeptingenteſimi vigeſimi quinti quod pertigit ad novem cubitos.

Audivi quemdam hominem dicentem quod anno ſeptingenteſimo ſexageſimo quinto ſuperficies *Nili* elevata fuit ad duodecim cubitos; & minima altitudo ad quam pertigit decrementum in fine incrementi, fuiſſe duodecim cubitorum cum duobus digitis. Atque hoc idem evenerat anno quadringenteſimo vigeſimo quarto: volo dicere punctum ad quod pervenerat tempore ſupra dicto, nempe ad octodecim cubitos; adeo ut mirarentur homines de *Nilo*, quod auctus fuerit ad novemdecim cubitos temporibus *Omari* filii *Abdall-Aziz*. tum nocte ſeptima eo uſque pervenerit ut ſupra viginti cubitos exceſſerit, in aliquot temporis intervallis.

Mirabile etiam illud fuit quod anno trecenteſimo ſeptuageſimo nono ſuperficies *Nili* ad novem cubitos tantùm proceſſerit, nec tamen ullum inde ſecutum fuit damnum, ſed ad quindecim cubitos pervenit, cum quinque digitis.

Plurimis annis, in quibus ſuperficies *Nili* fuit infra duos cubitos, ſummus apex incrementi pervenit uſque ad octodecim cubitos.

Jam de *Nilometris*. Refert *Ebrahim* filius *Waſif-Shah*, in libro rerum mirabilium, primum qui *Nilo Nilometrum* appoſuit, fuiſſe *Khaſlamum* ſeptimum *Ægypti* Regum antediluvianorum. Is *Piſcinam* ingentem conſtruxit ſuper quam duas figuras æneas aquilarum unius maſculæ, alterius fœminæ impoſuit; juſſitque ei adſiſtere ſacerdotes & doctos viros, qui die quodam anni peculiari, verba quædam immurmurantes, alterutram ambarum aquilarum ad ſibilandum allicerent. Quod ſi maſcula ſibilaret, id pro bono omine fauſtoque nuncio augurabantur, fore ut *Nili* amplum incrementum fieret. Quod ſi verò fœmina ſibilaret, malum omen interpretabantur de defectu incrementi. Quare pro hoc anno cibos neceſſarios & annonam providebant.

Dicit *Al-Mas'ûdî*: Audivi à cœtu incolarum urbis *Gîzah*, qui dicebant *Joſephum*, cui pax, quo tempore extruxit *Pyramides*, etiam *Nilometrum* ſuſcepiſſe ad dignoſcendam *Nili* incrementi & decrementi menſuram.

Dicit *Al-Kodha'î*, idque in urbe *Memphis*: fertur autem *Nilum* primò menſuratum fuiſſe in territorio dicto *Alwah*, donec extructum fuit *Nilometrum Memphis*, & Coptos hoc *Nilometro* uſos fuiſſe quo uſque abolitum fuit.

Dico ego: Locus *Nilometri* in *Memphis* ad hoc uſque tempus dignoſcitur in vicinia *Pyramidum* à *Joſepho* extructarum, qua parte ſita eſt urbecula nomine *Al-Badreſhîn*. Aiunt illos ibi *Nilum* menſuraſſe lapidibus aggeſtis & plumbo ferruginatis.

Dicit *Al-Mas'ûdî* quod *Dalûcah* cognomento Vetula, *Ægypti* regina poſt (ſubmerſum) *Pharaonem Nilometrum* parvum in cubitos diſtinctum poſuit in urbe *Anſena*. Aliud etiam *Nilometrum* poſuit in urbe *Ekmîm*. *Romani* poſuerunt *Nilometrum* in caſtello Ceræ.

Dicit *Al-Kodhâî*: Ante expugnationem (*Ægypti* per *Moſlemos*) erat *Nilometrum* in *Kaî-ſareah Al-Acſah* in *Al-Foſtât*, donec *Moſlemi* unum ex ipſorum fabrica extruxerint inter arcem & mare.

Cum itaque veniſſet *Eſlamiſmus*, & *Ægyptus* debellata eſſet, tunc temporis *Nilometrum* in *Memphi*, & *Nilus* menſurabatur in *Memphi*, & menſor in locum dictum *Al-Keta* ingrediebatur, ibique proclamabat.

Poſtea extruxit *Amrû* filius *Al-As Nilometrum* in *Aſwân* (*Syene*); tum aliud in *Dandarah*.

Deinde in diebus *Mo'âviah* extruxit *Nilometrum* in *Anſena*.

Cum autem *Ægypto* præeſſet *Abdall-Azîz* filius *Marwân* extruxit *Nilometrum* parvum cubitis notatum in *Hholvân* in ditione *Al-Foſtât* ſito.

Tum quando gubernavit *Aſâmah* filius *Zaîd* cognomento *Al-Banukhî* extruxit *Nilometrum* in inſula *Al-Sanâ'ah*, quæ nunc audit *Al-Raudhah*, (i. e. hortus amænus) juſſu *Solaîman* filii *Abda'l-Malec*, unius è *Khalifis* filiis *Omaîah*, anno *Hegiræ* nonageſimo ſeptimo. Illudque eſt cæterorum maximum in cubitos diſtinctum.

Denique exſtruxit *Al-Mâmûn Nilometrum* in inferiore parte terræ inſulæ prædictæ, anno ducenteſimo ſeptimo, gubernante *Ægyptum Yazîd* filio *Abda'l-Malec*. Atque illud eſt (*Nilometrum*) quo utuntur uſque ad hoc tempus noſtrum.

Chriſtiani habebant regimen *Nilometri*, ſed illos amovit *Al-Motawakkel*, & huic regimini præpoſuit *Abu'l-Radadum Abda'llam* filium *Abda'l-Salâm Al-Mûdab*, virum probum. Perſeveratque *Nilo-*

metrum

metrum in ædificio ſuo integrum uſque in præſentem diem. Illudque inſuper reparavit *Ahhmed ben Thûlûn* anno ducenteſimo quinquageſimo nono.

Quilibet cubitus continet viginti octo digitos donec compleatur elevatio aquæ ad duodecim cubitos. Deinde cubitus fit viginti quatuor digitorum.

Quando igitur volunt ſupponere hanc elevationem pertigiſſe ad ſexdecim cubitos, diſtribuunt duos cubitos redundantes qui continent viginti octo digitos, inter duodecim cubitos quorum unuſquiſque continet viginti quatuor digitos. Sicque fit quilibet cubitus viginti octo cubitorum.

Dicit *Al-Kodhâ'î:* Ratio hujus eſt, quemadmodum refert *Al-Hhoſaîn Mohhammed* filius *Abdo'l-Man'am* in Epiſtola ſua, quod *Moſlemi*, quando *Ægypto* potiti ſunt, expoſuerunt *Omaro* filio *Al-Khettab*, cui Deus ſit propitius, id quod ægrè ferebant incolæ *Ægypti* de caritate annonæ quo tempore *Nilus* ſubſidebat in termino juxta *Nilometrum* illorum pluſquam decurtatio ejus. Quæ res cogebat illos colligere commeatum in anguſtioris annonæ tempus, quæ collectio adhuc cogebat augere pretium annonæ.

Et ſcripſit *Omar* ad *Amrû* ſciſcitans ab eo rei veritatem.

Reſpondit *Amrû* his verbis: Equidem reperi, inquiſitione facta, ut *Ægytus* irrigetur, quatenus incolæ ejus annonæ penuria non laborent, unum terminum eſſe debere, ut *Nilus* increſcat ad quatuordecim cubitos, alterum autem terminum, quo univerſa *Ægyptus* irrigetur, quatenus præ neceſſario ſuperabundet, adeo ut relinquatur apud ipſos alterius anni proviſio, eſſe debere, ut *Nilus* increſcat ad ſexdecim cubitos. Inveni etiam duo eſſe extrema æqualiter timenda circa exceſſum & defectum elevationis aquæ, & inundationis; videlicet duodecim cubitos pro defectu, & octodecim pro exceſſu.

Qua de re *Omar*, cui Deus ſit propitius, in conſilium advocavit *Alî* filium *Abû Tâleb*, qui conſilium dedit, ut ad illum ſcribens juberet *Nilometrum* ab eo exſtrui, & ut duos cubitos duodecim cubitis ſuper adderet, & id quod poſt eos reſiduum eſſet, ſuper fundamento relinqueret.

Dicit *Al-Kodh'aî*; Ubi obſerva quod noſtro tempore facta eſt corruptio fluviorum, & imminutio ſtatûs rerum, cujus argumentum eſt quod *Nilometra* antiqua regionis *Al-Sa'id* à primo ad ultimum conſtanter habuerunt viginti quatuor digitos pro uno quoque cubito ſine ulla additione ad hunc numerum.

Dicit *Al-Mas'ûdî*: Quando *Nilus* compleverat altitudinem quindecim cubitorum, & ingrediebatur decimum ſextum cubitum, tunc emergebat bonum nonnullis hominibus, neque nimium rigabatur terra. Sed hinc fiebat imminutio tributorum Soltani. Quando autem perveniebat incrementum ad ſexdecim cubitos, tunc complebatur tributum Soltani, & homines multo proventu abundabant; eoque inundabatur quarta pars regionis, ſed hoc erat nocivum jumentis propter defectum pabuli.

Tum ait: Summum denique incrementorum generalium, quod utilitatem regioni univerſæ afferebat fuit illud, quod aſſurgebat ad ſeptemdecim cubitos. Atque ſufficientiam omnimodam, & ſatietatem univerſæ terræ ejus complebat.

Quando autem poſtquam increvit *Nilus* ad decimum ſeptimum cubitum, provehitur ad decimum octavum, tunc inundatur quarta pars *Ægypti*, & nocumento eſt nonnullis prædiis. Atque, inquit, ita ſe habet incrementorum pars maxima.

Ego dico: Talis erat rerum ſtatus in eo, quo ſcribebat tempore, & ante illud, taliſque currens modus, prout ille memoriæ prodidit, in annis plurimis uſque ad annum ſeptingentiſimum præteritum. At verò hoc noſtro tempore (videlicet anno 806.) ſolum terræ elevatum eſt ex eo quod eam invaſit è luto, quod aqua ſecum volvit ſingulis annis, adeò ut pontes exſuperaverit.***

Nummi nonnulli ab Auctore in AFRICA *collecti, quique in ea Regione cuſi fuiſſe videntur.*

1 REX IVBA 1.
Caput Jubæ, diadematum.
ΚΛΕΟΠΑΤΡΑ 2 **BACIAICCA.**
Crocodilus 3.

2 D. N. IVSTINIANVS P.P. AVG 4.
Caput Juſtiniani diadematum.



1 *Juba*, quem exhibet hic Nummus, ſecundus fuit iſtius nominis, qui uxorem duxit *Cleopatram* 2, cognomine *Selenen*, *Antonij* Triumviri & *Cleopatræ Ægypti* Reginæ, filiam. Filium habuit *Ptolemæum*, Regum *Numidarum* ultimum, qui a *Caligula* interfectus fuit. Porrò *Juba* hic noſter fuit *Jubæ* 1. filius, *Hiempſalis* nepos, *Gaudæ* pronepos, *Maſiniſæ* pronepotis nepos. Ita enim ſe habet ſeries illa Regum *Numidarum*, quam in R. *Reineccio* (de *Famil.* Tab. 43. p. 329.) interruptam videmus, ut fidem facit Inſcriptio hæc ſequens antiqua, quam in arce *Carthaginis Novæ* apud *Hiſpaniam* invenit mecumque communicavit V. R. Pa. *Ximenes.*

REGI IVBAE REGIS
IVBAE FILIO REGIS
IEMPSALIS N. REGIS GAVD.
PRONEPOTIS MASINISAE
PRONEPOTIS NEPOTI
II VIR QVIINQ. PATRONO
COLONI.

3 Crocodilus, utpote *Niloticum* Animal, Symbolum fuit *Ægypti*, unde *Cleopatra* duxit originem. 4 Nummus hic deſcribitur a *Mediobarba* de Imp. Rom. Numiſm p. 564. Ed. *Milan.* 1683.

3 KARTAGO, *in Epigraphe.*
Miles [1] ſtat, ſiniſtra haſtam tenens.
Caput Equi decurſorii: *& in* Exerg. XXI.

Nummi ſequentes nec una nec altera parte inſcripti ſunt: quorum decem priores exhibent

4 Caput Cereris, ornatum [2] ſpicis; interdum etiam cornu bubulo [3]; & inauribus.

Equum [4] ſtantem, cervice erecto. Ad pedem tria puncta, forma triangulari poſita.

5 AL. Equum ſtantem, cum annulo.

6 AL. Equum ſtantem, cervice reflexo.

7 AL. Equum ſtantem, cervice reflexo, cum Lunula [5].

8 AL. Equum currentem.

9 AL. Equum ſtantem cum Palma [6].

10 AL. Equum deſultorium, cervice reflexo, pedem dextrum elevantem.

11 AL. Equum, cervice reflexo, pedem dextrum elevantem.

12 AL. Caput Equi [7].

13 AL. Caput Equi, cum unciæ notâ.

14 Caput diadematum, barba prominente & acuta.
Equus currens.

15 Caput diadematum, barba prominente & acuta. Cincinnis in orbem tortis ſeu calamiſtratis.
Equus currens, cum Palmæ ramulo [8].

16 Idem: quod Jubæ majoris, ob vultus ſimilitudinem, eſſe videtur.
Equus gradiens, cum ſtella [9].

17 Caput Jovis Ammonis [10].
Elephas [11].

18 Caput Herculis [12], pelle leonino amictum.
Leo gradiens [13].

19 Palma, cum dactylis.
Pegaſus [14].

20 AL. Equus ſtans, cervice erecto.

21 AL. Caput Equi.

Ex ære omnes, præter quartum & quintum, quorum hic ex argento, alter ex auro conficitur.

1 *Beliſarius* forſan, qui devicto *Gilimere*, *Carthaginem* Imperio Romano reſtituit. Numerus XXI, & Num. XIIII in priori nummo, Annos Regni *Juſtiniani* deſignant: *viz.* A. D. 547. & 540. Vid. *Mediobarb.* ut ſupra. 2 *Ceres* enim πολύσταχυς dicitur; unde *Horatius* Carm. Secul.

- - - ſpicea donat
Cererem corona.

Quæque etiam Dea frugifera eſt, ideoque ſæpius cernitur in nummis *Africæ*, *Siciliæ*, *Ægypti*, aliarumque Regionum, quæ olim, propter tritici & frumenti ubertatem, celeberrimæ fuerunt. 3 *Ceres* etiam, quæ eadem cum *Iſide* eſt, bovinis cornibus pingitur. Ita enim *Herodotus* Eut. §. 41. Το γὰρ τῆς Ισιος ἄγαλμα ἐὸν γυναικήιον, ΒΟΥΚΕΡΩΝ ἐσι, κατάπερ Ελληνες τὴν Ιουν γράφουσι. Vid. Obſ. p. 397. 4 Equus, utpote animal potens & bellicoſum, a *Lybibus* forſan imprimis domitum, Inſigne fuit *Mauritaniæ*, *Numidiæ* & *Carthaginienſium* Regionis. *Numidæ* enim, ab antiquiſſimis temporibus, ob equitationem & in equis educandis ſolertiam, palmam cæteris gentibus præripuerunt. Puncta forte pondus vel valorem indicant; ut annulus in ſequenti. Vel ſi Numinus in una aut altera *Carthaginienſium* Colonia, apud *Siciliam* i. e. *Trinacriam*, cuſus fuit, per puncta totidem iſtius Inſulæ Promontoria denotari poſſint. 5 Lunula ſive Creſcens Symbolum fuit *Iſidis*, i. e. *Cereris*, Deæ frugiferæ. Vid. Not. & Obſ. ut ſupra. 6 *Africa*, (præcipue interiores ejus partes,) æque dactylis abundat, ac *Ægyptus*, *Idume*, *Babylon* &c. ideoque Palmam pro Inſigni ſuo ſive Symbolo æquo jure vendicare poſſit. Vid. Obſ. p. 85. 132. 158. 211. 7 Hoc Symbolum referre poſſumus ad caput Equi inventum in jactis *Carthaginis* fundamentis. *In primis fundamentis caput bubulum inventum eſt; quod auſpicium quidem fructuoſæ terræ ſed laborioſæ, perpetuóque ſervæ urbis fuit: propter quod in alium locum urbs tranſlata. Ibi quoque equi caput repertum, bellicoſum potentemque populum futurum ſignificans, urbi auſpicatam ſedem dedit.* Juſt. l. 18. 5. Sic etiam *Virgilius* Æn. 1. l. 445.

Lucus in Urbe fuit media, lætiſſimus umbra;
Quo primum jactati undis & turbine Pœni
Effodere loco ſignum, quod regia Juno
Monſtrarat, caput acris equi: ſic nam fore bello
Egregiam & facilem victu per ſecula gentem.

8 Palmæ ramulus vel victoriam quandam ab hoſte portatam, vel *Jubam* minorem, (modo nummus hic *Jubæ* Senioris eſt,) deſignare poteſt. Artemidorus quippe auctor eſt (*Oneir.* l. 1. cap. 79.) *Principum liberos per ramos Palmarum deſignari.* Unde certe haud male collegiſſe videtur *Triſtanus*, ſignatos in quodam *Conſtantii* nummo tres Palmæ ramos, denotare tres magni *Conſtantini* filios. *Spanh.* De Uſu &c. Numiſm. Diſſ. 6. p. 336. 9 Per Stellam, Virtus forſan Solis in frugibus producendis viribuſque prolificis & bellicoſis equis addendis denotetur. Quidni etiam *Heſperus* eſſe poſſit? Ut enim hæc Paſtoris ſtella eſt, *Numidis* certe, utpote vitam paſtoralem agentibus, ſemper grata eſſet & veneranda. Stella, in quodam *Battiadorum* nummo, *Apollinem* denotabat in eo tractu Sacerdotem, ſecundum *Begerum* (Theſ. Brand. Vol. I. p. 518.) vel Regem e Ludis equeſtribus victorem revertentem, Stella ſeu Sole duce, ſecundum *Spanhemium* Diſſ. 6. p. 300. 10 In *Lybia*, Templum & Oraculum celeberrimum olim *Jovi Ammoni* conditum fuit: *Ammoni* illi nempe, qui idem eſſe perhibetur cum *Chamo*, cui *Ægyptij* & *Lybes* debent originem. 11 Tempore, quo cuſus fuit hic nummus, elephantes frequentes errabant in Septentrionalibus *Africæ* partibus, ut patet in *Exc.* p. 20. F. p. 21. B. Ita etiam Poeta, de *Africa* loquens.

Et vaſtos Elephantas habet, ſævoſque Leones
In pœnas fœcunda ſuas parit horrida Tellus. Manil. l. 4.

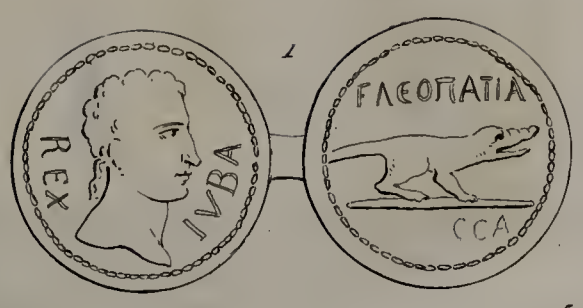
12 *Hercules* nempe *Lybicus*, cujus fama, propter certamen cum *Antæo* (Exc. p. 20. C.) Aram apud *Lixon.* (ibid. D.) Specus in Promontorio *Ampeluſia* dicto (Exc. p. 18. D.) Columnaſque (ibid. E.) ſemper fuit inter *Afros* celeberrima. 13 Per Leonem hic exhibitum, intelligi poteſt vel *Africæ* Symbolum, quæ a Poëta nuncupatur

——— Leonum
Arida nutrix.

vel *Leo* ab *Hercule* interfectus. 14 Numinus hic etiam inter *Africanos* numerandus eſt, licet altera parte Pegaſum, *Corinthiorum* Symbolum, exhibeat. Palma quippe hic expreſſa, racemos ſuos profert propendentes, utpote dactylis onuſtos, quæ apud *Corinthum*, ob regionis frigiditatem, nulla alia eſſe poſſit quam ſterilis. Præterea, ut Pegaſus nihil aliud ſit niſi *celer equus*, tale Inſigne optime *Africæ* conveniet, ob celerum nempe equorum in ea terrarum parte proventum. Vid. *Triſt.* Comment. Tom. I. p. 89. & *Spanheim.* Differ. 5. p. 277.

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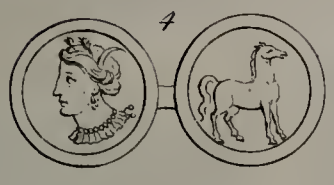
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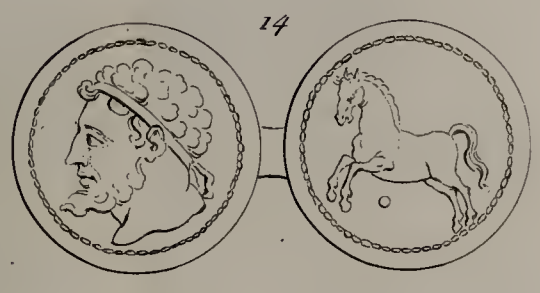

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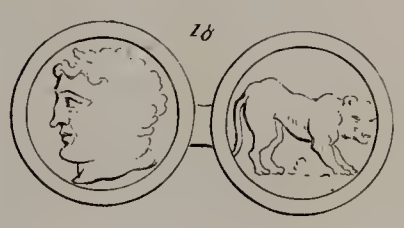

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vid. Obs. p. 436.

Auspicijs RICHARDI MEAD, Archiatri.

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